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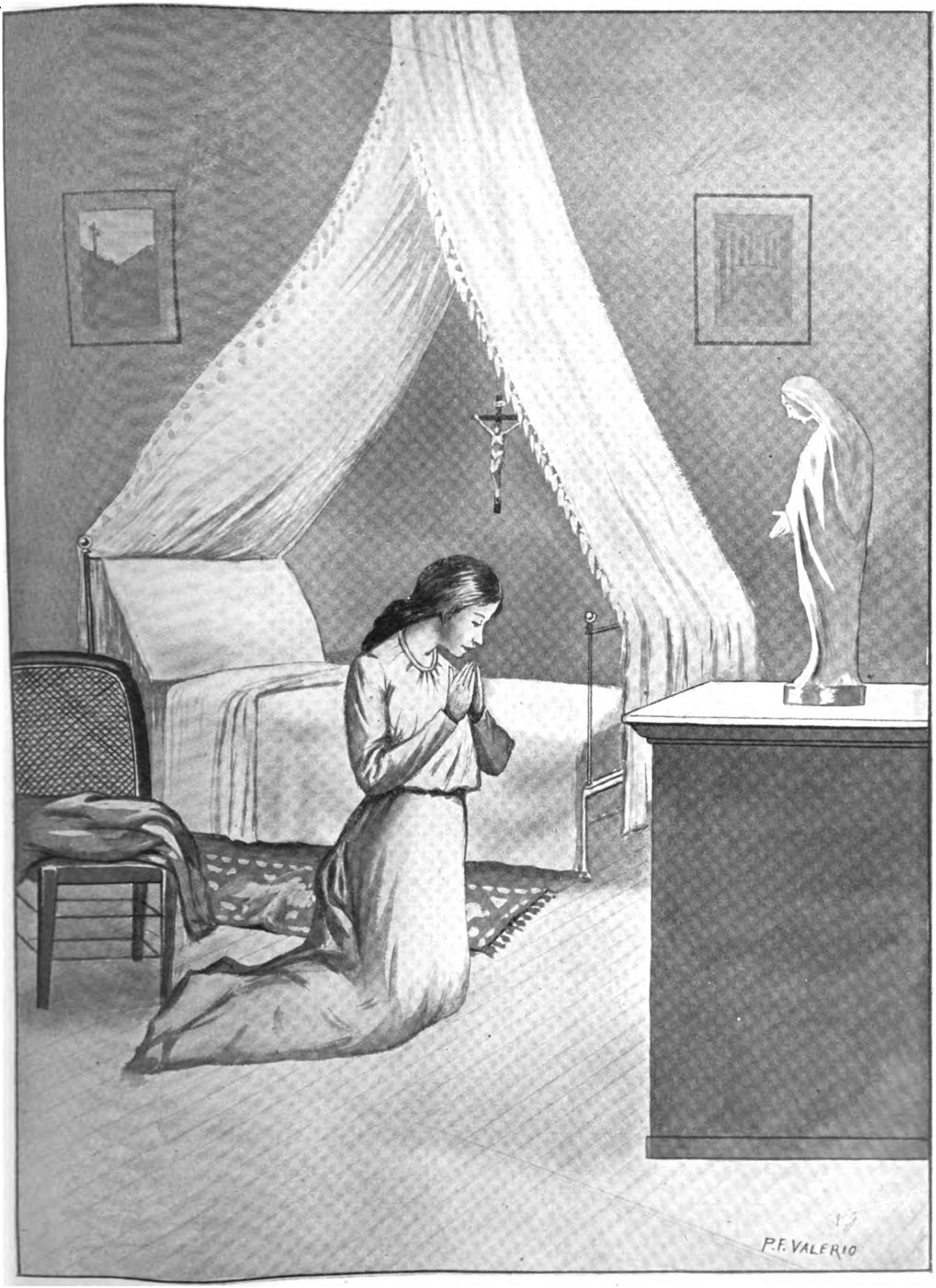


ARCHBISHOP FARLEY.

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FIRST SECTION.

SECOND SECTION.


P.F. VALERIO

CHILD of Mary, remember that you belong to a mother most pure. As she is for you now the morning star, so let her be the guiding star of the whole day. She is the "Star of the Sea," to light you onward over the ocean of your earthly existence. When storms of temptation assail you, look up to that bright star, and invoke Mary.

Her Awakening

"They that in the morning early watch for Me shall find Me." PROV., VIII. 17.

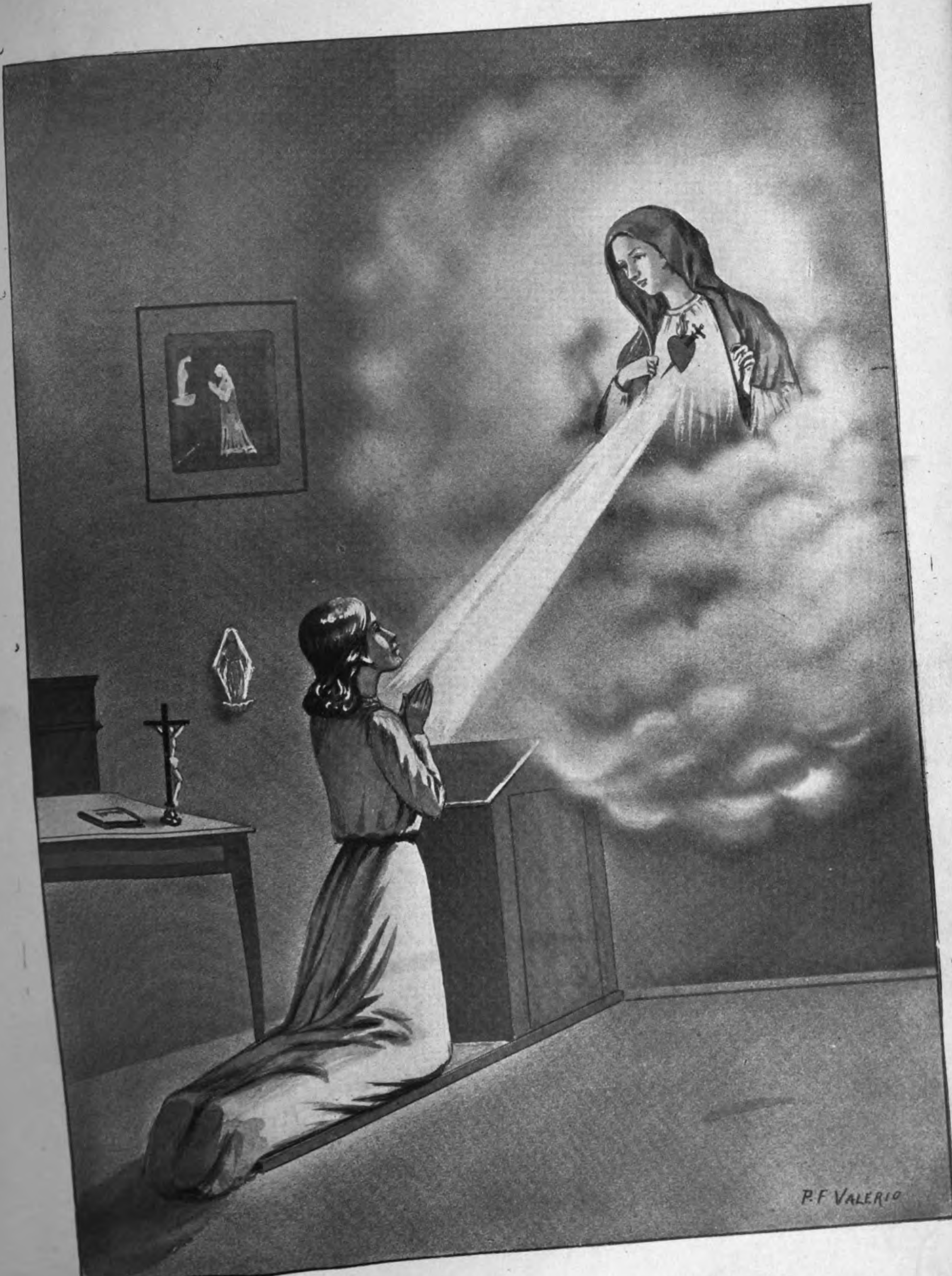
EJACULATION: Mother of God, remember me.

✠ ✠ ✠

Stella Matutina. "Morning Star."—St. John Damascene calls Mary "the Star which indicates the rising of the Sun." As the morning star precedes the Sun, so does devotion toward the most Blessed Virgin precede the Sun of Divine Grace; for St. Germanus says that "devotion in a soul toward Mary is a sign either that it is already in a state of grace; or that it will very soon be so."—ST. ALPHONSUS.—*Glories of Mary.*

✠ ✠ ✠

Most Holy Virgin Mary, Mother of God, I. N., choose thee this morning, in presence of my guardian angel and of the whole celestial court, for my especial Lady, Advocate and Mother; and I firmly purpose to love and serve thee, to-day, and to do whatever I can to induce others to love and serve thee also.—ST. ALPHONSUS.—*Glories of Mary.*


P.F VALERIO

IN all your prayers and meditations, ask the Blessed Virgin to be your guide and your advocate, your guide to teach you how to pray and your advocate to present your prayers before the throne of God. It was your earthly mother who taught you to lisp your first prayers, let your heavenly mother initiate you into the divine mysteries of that enclosed garden, the spirit of prayer.

Her Meditation

"My mouth shall meditate truth, and my lips shall hate wickedness." —PROV., VIII. 7.

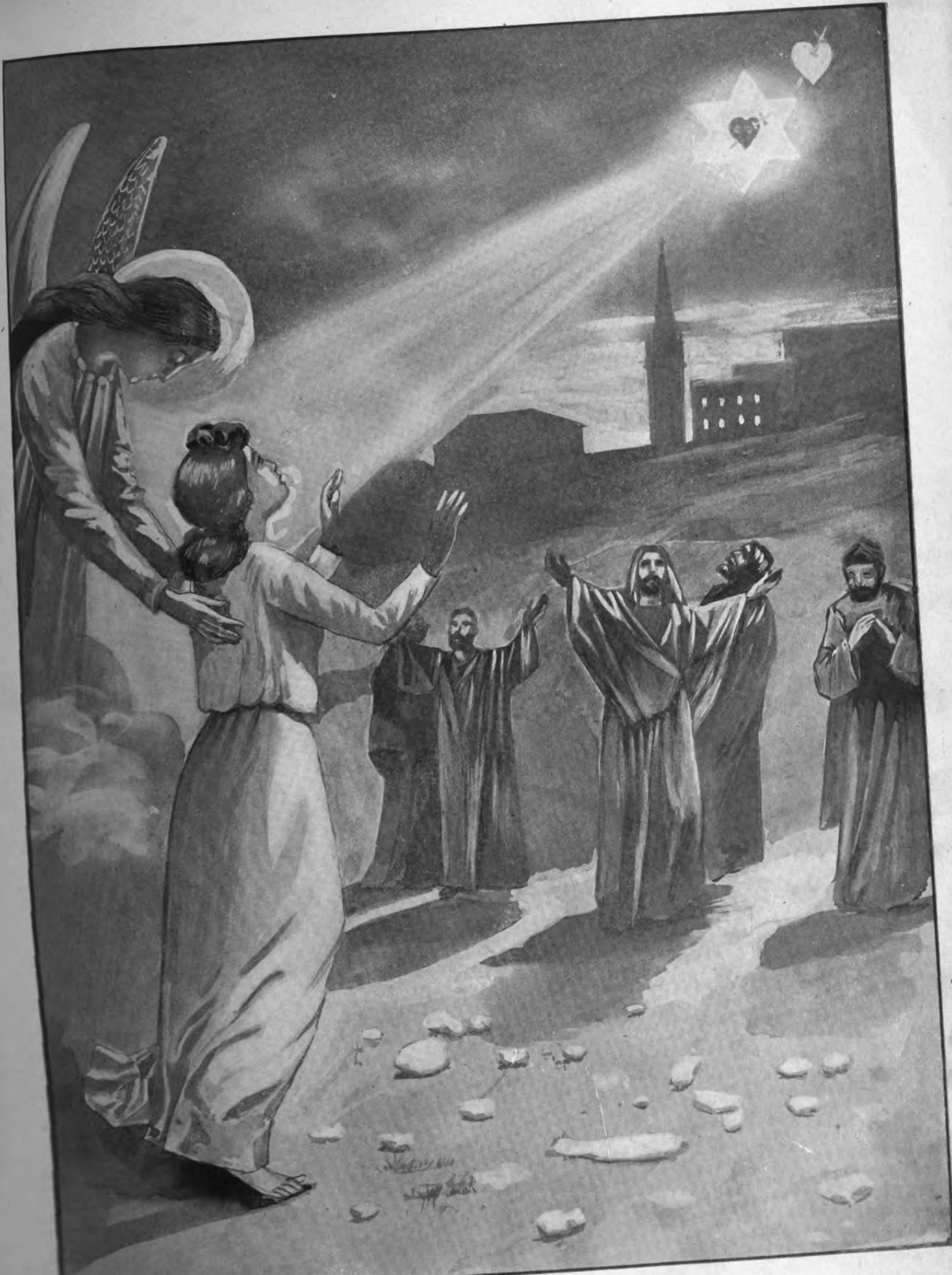
EJACULATION: O Virgin and Mother, grant that I may always remember thee.

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There was never a soul on earth that practiced in so perfect a manner as the Blessed Virgin the great lesson taught by our Saviour, that we ought always to pray, and not to faint. From no one, says St. Bonaventure, can we better take example, and learn how necessary is perseverance in prayer, than from Mary.

✠ ✠ ✠

Most Holy Virgin, do thou obtain for us affection for prayer and retirement, that, detaching ourselves from the love of creatures, we may aspire only after God and heaven, where we hope one day to see thee, to praise thee and to love thee, together with Jesus, thy Son, for ever and ever. Amen.—ST. ALPHONSUS.—*Glories of Mary.*



REMEMBER, Child of Mary, that life may be likened to a treacherous wilderness, where perils encompass you on all sides. Dark precipices skirt the road on which you tread, concealed under a mass of deceitful flowers, the vanities of the world. Bitter enemies lurk in ambush in the obscure recesses of the forests, ready to pounce upon their prey. From the moment you first entered this forest, at your birth, they have been lying in wait for you. Surrounded by such dangers, you surely need a guide, and what better guide can you find outside of God's Holy Spirit than your heavenly Mother. Have, therefore, recourse to her in all the perilous circumstances of your life, and you will always be safe.

Her Call from Above

"Now therefore, ye children, hear Me: Blessed are they that keep My ways."—PROVERBS, VIII. 32.

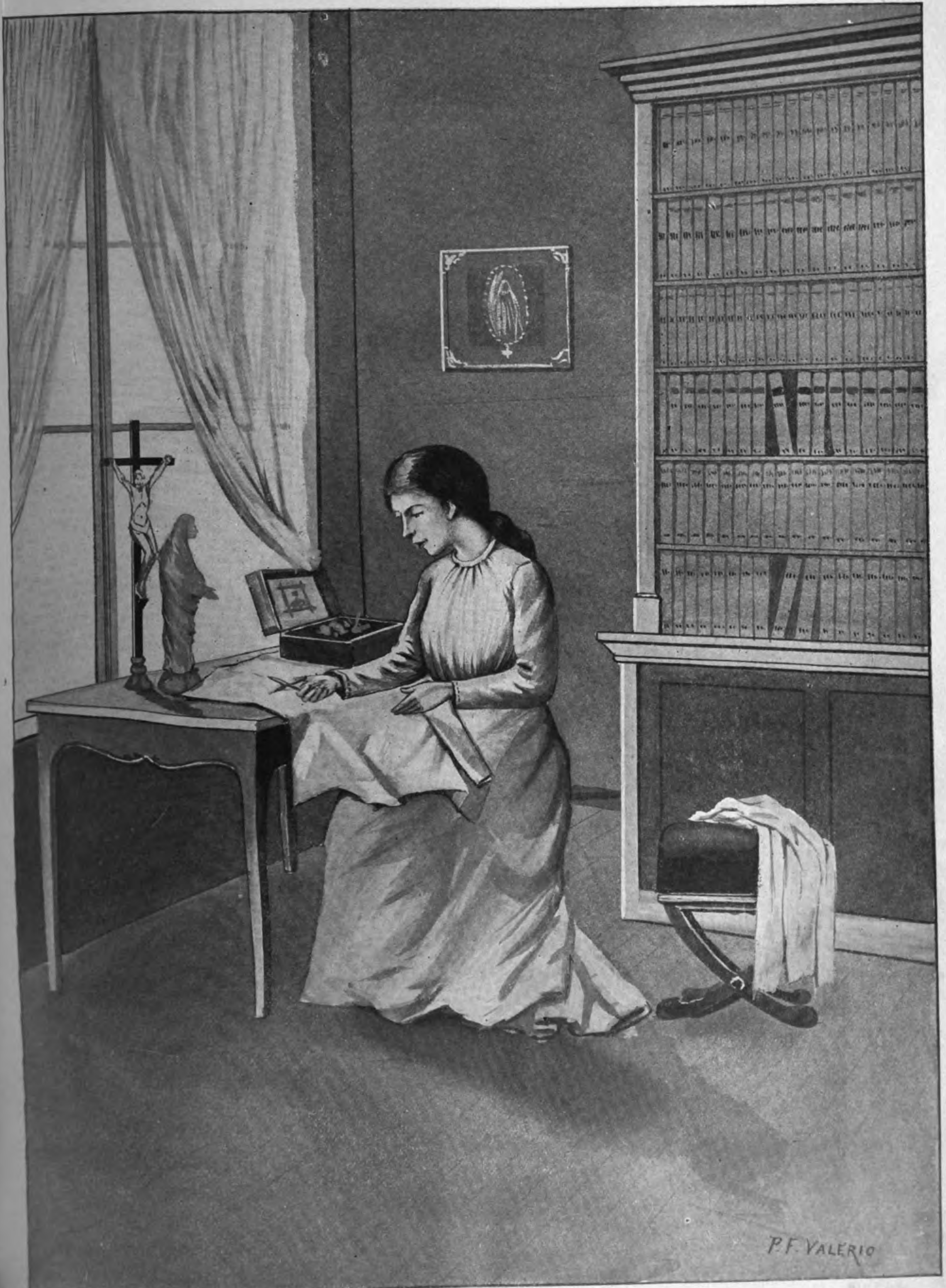
EJACULATION: O Mary, abandon me not until death.

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Hail, Queen of Heaven, the ocean star,
Guide of the wanderer here below
Thrown on life's surge, we claim thy care.
Save us from peril and from woe.

✠ ✠ ✠

O Mary, let me always hearken to thy gentle voice, and grant me the spirit of docility, that I may promptly obey.


P.F. VALERIO

CHILD of Mary, what better model can you find in your daily labors than your heavenly Queen?

Admire her recollection, her docility and the spirit of prayer which accompanied all her exterior action. St. Damascene says that "she turned her thoughts from earthly things, embracing all virtues."

Her Work

"The work of the just is unto life."—PROV., x, 16.

EJACULATION: May all things be to the eternal glory of the most Holy Trinity and of Immaculate Mary!

✠ ✠ ✠

The Blessed Virgin Mary spent a certain time in her daily life in the Temple, in doing some work that had been assigned to her. St. Jerome and St. Bonaventure tell us, that from the third hour until the ninth, that is from nine in the morning until three in the afternoon, she employed herself with work.—ST. ALPHONSUS.—*Glories of Mary.*

✠ ✠ ✠

O sweet Virgin Mary, may thy image be constantly before my eyes. When the pressure of external affairs weighs upon me, may it recall my soul to a recollection of the Divine Presence. When I am worn out by labor, may it refresh me, and when my daily task is accomplished, may the remembrance of thee be my reward.



CHILD of Mary, you may and you must take recreation, but never give yourself entirely away to earthly joy. Let your heart be an enclosed garden, let there be at least one solitary spot within your soul, in which the Mystical Rose may dwell and whence it may send forth its celestial perfume, to preserve your mind in recollection and to draw others to walk in the fragrance of your virtues by imitating your example. The time of recreation is one in which many virtues may be practiced. Patience, meekness, forbearance, charity, are only a few of the flowers you may lay at Mary's shrine while engaged in conversation or innocent amusement. Harmful or even worldly pleasures should be carefully avoided by every true Child of Mary.

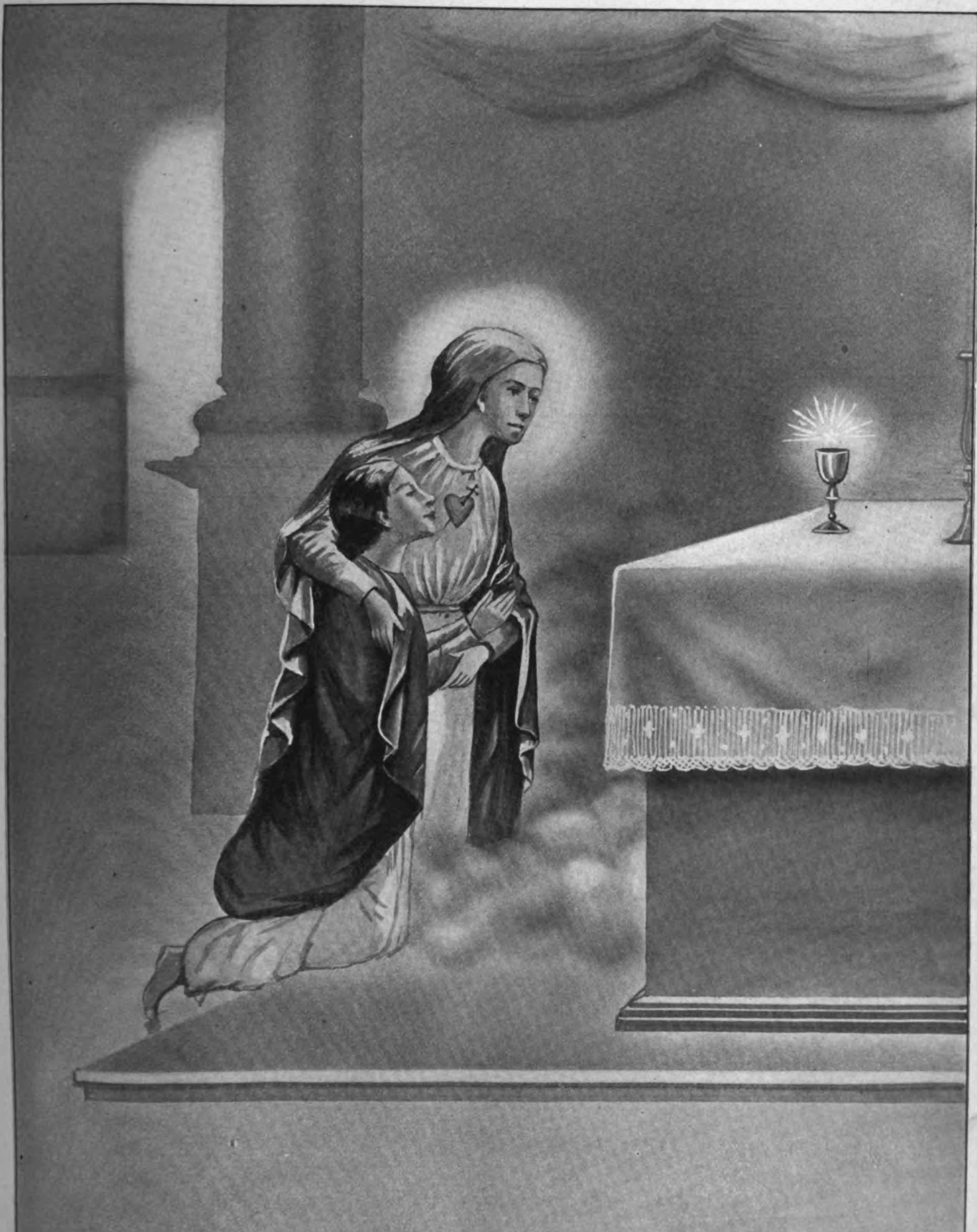
Her Recreations

"Thou that dwellest in the gardens, the friends hearken: make me hear thy voice."—CANTICLES, VIII. 13.

EJACULATION: O Mystical Rose, fill me with thy sweetness.

✣ ✣ ✣

O Mystical Rose, let thy fragrance preserve the freshness of my virtue. Let not the contact with the world into which I must necessarily sometimes enter sully the purity of my soul. And should I stray from the true path, let thy perfume, O Mystical Rose, recall me to a sense of my duty.


P.F. VALERIO.

PICTURE to yourself our Blessed Lady, after the Ascension of her Divine Son, receiving the Holy Communion. The recollection of her soul casts its reflection on her countenance. She is absorbed by the Divine Presence.

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A great servant of Mary, St. Aloysius, was wont to spend three days of the week in preparation, and three days in thanksgiving for Holy Communion. The life of a Child of Mary should be so pure that at any moment she may approach the sacred table. If the dispositions of our soul were such that we were always prepared to go to Confession, to receive Holy Communion and to die, we would have nothing to fear.

Her Communions

"My flesh is meat indeed, and My blood is drink indeed."—JOHN, VI.
EJACULATION: Mother of my Eucharistic God, pray for me.

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O Mary, by the love with which thou didst hold the Infant Saviour in thine arms and by the incomparable charity that filled thy heart when thou didst receive Him in Holy Communion, prepare my soul to partake worthily of the Bread of Angels, and grant that I may receive each Communion in the dispositions with which I would gladly receive the Holy Viaticum.


A. WEST-N.Y.

DO we not envy the happiness of the Blessed Virgin, who, for thirty years, might dwell in the same house and converse familiarly with the Incarnate World? Child of Mary, such a happiness is also yours. A few steps from your own dwelling you will find the Son of Mary hidden under the Sacramental Species. Will you not visit Him? Take the resolution not to let a day pass without paying a visit to the Blessed Sacrament.

Her Visits to the Blessed Sacrament

"This is no other but the house of God, and the gate of heaven."—GEN., XXVIII. 17.

EJACULATION: O Mary, help me to adore the Blessed Sacrament worthily.

✣ ✣ ✣

O, Mary, the company of Jesus was thy delight on earth, as it is thy happiness in heaven. Open my eyes, that I may know the gift of God. Withdraw my heart from earthly things, that I may understand the infinite treasures of the Heart of Jesus in the Blessed Sacrament. Let me not be so absorbed by the friendship of creatures and the conversations of this world, as to forget my Divine Friend of the tabernacle.

✣ ✣ ✣

How lovely are Thy tabernacles, O Lord of Hosts!


A. WEST N.Y.

THE world is filled with books, but, alas! much, very much that is written is absolutely useless. To spend our precious moments in reading a great part of the literature of the day, is to waste our time that will never return.

It is also true, sadly true, that the stream of knowledge, flowing from the printed press, is contaminated with much that is positively injurious. It is the part of wisdom to discriminate. Child of the Immaculate Mary, never let your eyes rest upon the foul pages of a corrupt book, never suffer a work against your Holy Faith to remain two seconds in your hand.

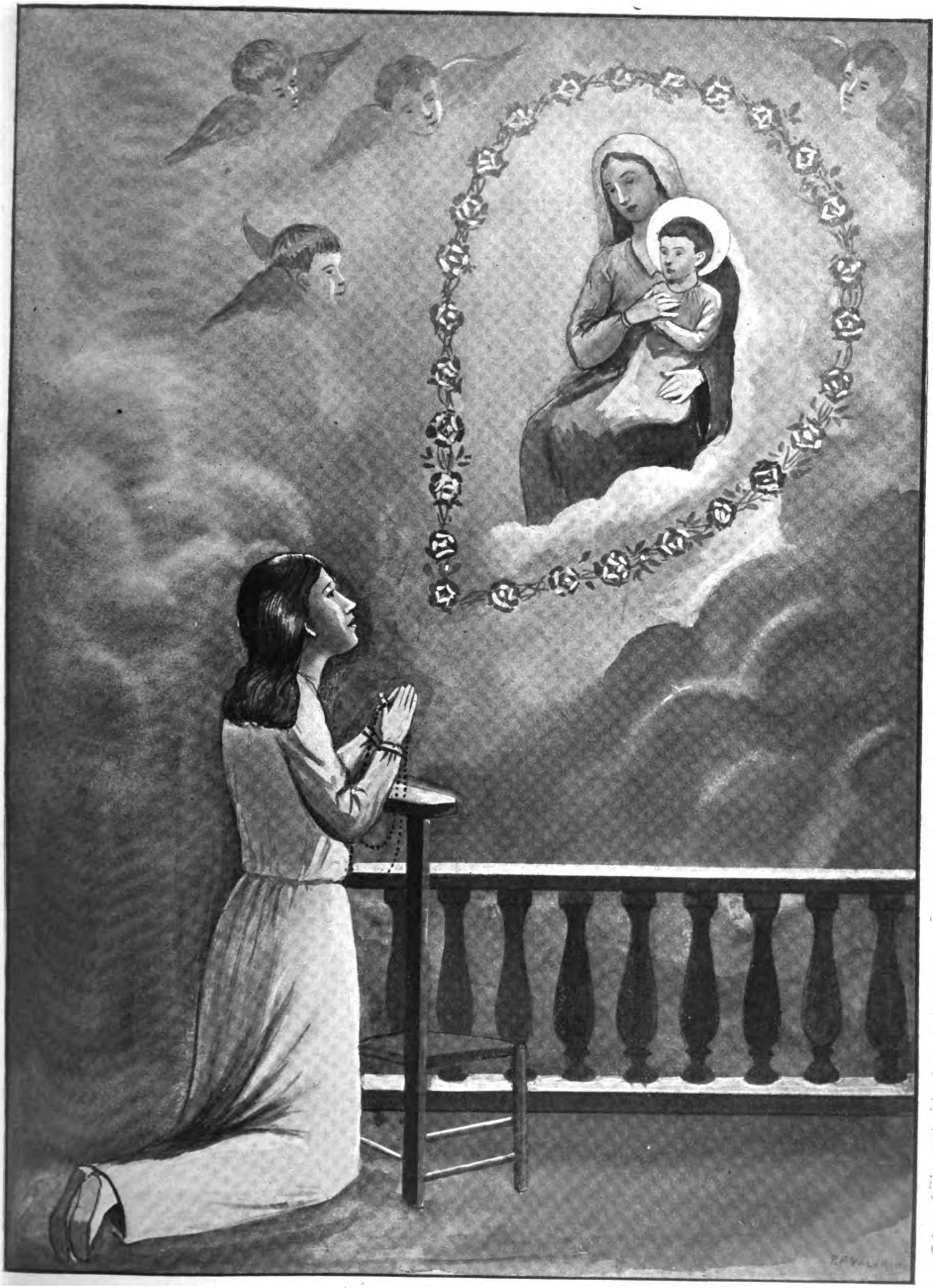
Her Reading

"Receive My instruction, and not money; choose knowledge rather than gold."—PROV., VIII. 10.

EJACULATION: Seat of Wisdom, enlighten me!

✠ ✠ ✠

Holy Mother, thou Virgin truly wise, guard me against the folly of so many daughters of Eve, who, led by morbid curiosity, taste and eat of the forbidden fruit of licentious and anti-Catholic literature. Guide me in the selection of my books and let my reading be conducive to the enlightenment of my mind and the improvement of my heart.



THE Holy Rosary is one of the most excellent forms of prayer. It is both mental and vocal. Mental, by the meditation on the mysteries, and vocal, by the recitation of the prayers it contains. These prayers are venerable on account of their antiquity and of their origin. They all ascend to the earliest ages of Christianity and some of them are divine. The "Our Father" had Christ as author, and the first part of the "Hail Mary" was first pronounced by the lips of an angel. What better prayers can we find? A Child of Mary loves to weave that crown of roses daily and lay it at her Mother's feet.

Her Rosary

"Hear, O God, my prayer, when I make supplications."—Ps., LXIII. 2.
EJACULATION: Grant that I may praise thee, O Virgin Mary!

✠ ✠ ✠

Grant, sweet Mother, that I may never let a day pass without reciting the chaplet, the third part of the Rosary. May the hour of my death find me, like St. John Berchmans, with the Rosary in my hands and may my soul pass hence, with the names of Jesus and Mary on my lips!


A.WEST
N.Y.

NOT all are priests, but all may be apostles. The vineyard is vast, and the laborers are few. Why not be a laborer in the Lord's vineyard, according to the measure of your talents, and your opportunities? A kind word of advice may draw your friend from the path of sin, and patience may convert your enemy. Preach then while you live, and cease not. Preach by your words, but let your zeal be prudent. Preach still more by your example.

Her Zeal

'The lips of the just teach many."—PROV., X. 21.

EJACULATION: Refuge of Sinners, fill my heart with zeal!

⁘ ⁘ ⁘

O Mother of the world's Redeemer, by that zeal for souls which filled thy heart, grant that I may ardently long for the conversion of sinners. Let my words, my examples and my prayers tend toward this great end. Convert, I beseech thee, those who are far from thy Son, and, above all, those of whose sins I may have been the cause, consciously or unconsciously. Bring them all to Jesus, and let us praise thee in the realms above. Amen.


PF VALERIO

CHILD of Mary, there is no solid joy on earth outside of God. Mary understood this, and all the saints have been penetrated with this truth; hence they gave themselves to their Creator in the days of their youth; or, after having tasted the bitter waters of earth's pleasures, they turned away from them in disgust and hastened to devote the remainder of their lives to His service, and seek rest in the Infinite.

Man's heart is created for the Infinite, and it is impossible that all finite creatures could fill it.

"My heart," exclaimed St. Augustine, "is restless until it rests in Thee." How should we not envy Mary who found her purest delight in God from her earliest infancy! She never allowed her eyes to rest upon those fading colors of the rainbow that we call the vain pleasures of earth. Consequently she was never disappointed.

Her Joys

"I will be glad and rejoice in Thee, I will sing praise to Thy name, O Thou most high."—Ps., IX. 3.

EJACULATION: Cause of our Joy, pray for us!

✠ ✠ ✠

O Blessed Mother of the Source of Infinite Bliss, grant that all our joys be innocent! Let them rest on the solid foundation of God's love. Then shall we enjoy that peace which the world cannot give and which thy Divine Son wished to His Apostles, that peace of which the angels sang on that night when thou didst become a Mother.


P.F. VALERIO

SURROUNDED by spiritual enemies, it is impossible for us to pass through this vale of tears without being tempted. Christ Himself submitted to temptation, that He might serve us as a model. Temptation is not a sin; even the greatest saints have been tempted; only consent to temptation is sinful. Unfortunately many yield to the suggestions of the enemy, and the reason of this is, that they fail to invoke the aid from on high without which resistance to temptation is impossible. Mary the Immaculate is represented crushing the serpent's head. She has conquered our infernal enemy, and he fears her, as much as he hates her. There is consequently, after Jesus Christ, no more powerful ally in our combat with hell than Mary. Her name alone inspires the demons with dread and they fear to attack, nor can they conquer him who invokes her name. Whenever then, Child of Mary, the Powers of Darkness assail thee, have recourse to thy Mother, cast thyself upon her protection, invoke her name with confidence and thou wilt be the victor.

Her Temptations

"Then Jesus was led by the Spirit into the desert, to be tempted by the devil."—MATTHEW, IV. 1.

EJACULATION: Mary, save me lest I perish.

✣ ✣ ✣

In moments of darkness, when danger is nigh,
Then, Mother, sweet Mother, look down from on high.


VALERIO

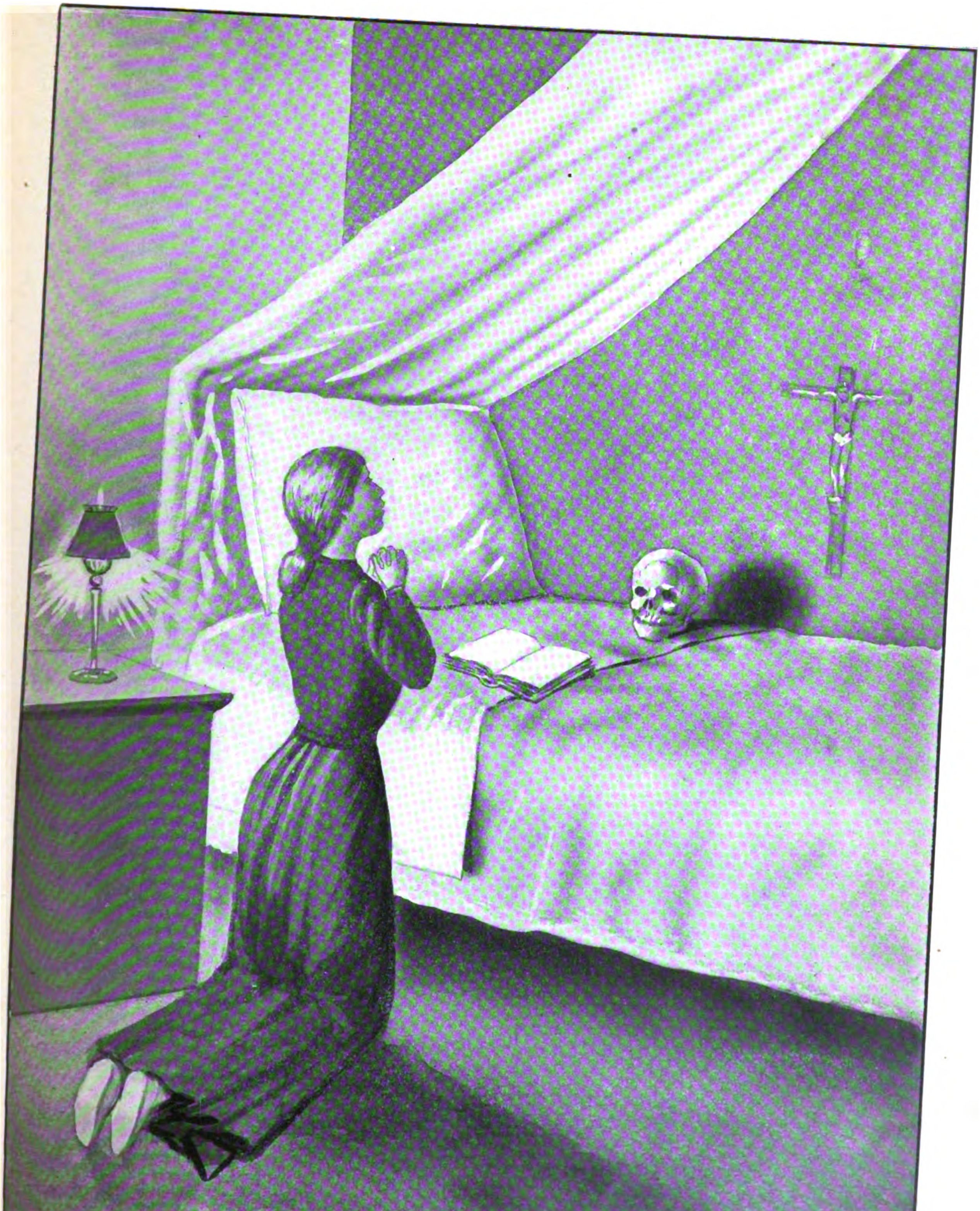
THE Way of the Cross is the royal high-road to perfection, all the saints have trodden it. Mary, the *Mater Dolorosa*, has closely followed in the footsteps of her Divine Son and set us all an example. From the moment when the Archangel announced to her that she was destined to become the Mother of Him Who was to save the world, until that when she stood beneath His cross, her life was one long martyrdom. If Jesus was the Man of Sorrows and Mary, the Mother of Sorrows, does it seem meet that the disciple of Jesus and the child of Mary, should be exempt from suffering?

Walk rather in the footsteps of the saints, take up your cross, that cross which the loving hand of your Father in heaven has placed upon your shoulders, bear it patiently and follow Jesus Christ. Then you will be a true Child of Mary, and the Sorrowful Mother will be for you the consoler of the afflicted. She will comfort you in all your sufferings.

Her Trials

"If any man will come after Me, let him deny himself, and take up his cross and follow Me."—MARK, VIII. 34.

EJACULATION: Holy Mother of Sorrows, obtain for me patience in my trials.


P.F. VALERIO

THE Scripture tells us that the memory of death is bitter for the man who has peace in his substance; or earthly possessions. For those who seek no better life than this, there can be no more bitter thought than that of death. Not thus, however, is it for him who knows that we have here no lasting city, but seek a future one. Mary lived on earth, but her thoughts were centered in heaven. She was always prepared to depart. The saints spent their lives in constant preparation for death, hence it found them ready, nor were they, as a general rule, afraid to die. For the servants of God, death was not a bitter memory. Child of Mary, think often and piously of death, while you are alive and you will meet its approach with joy. Death will be for you the portals of another life.

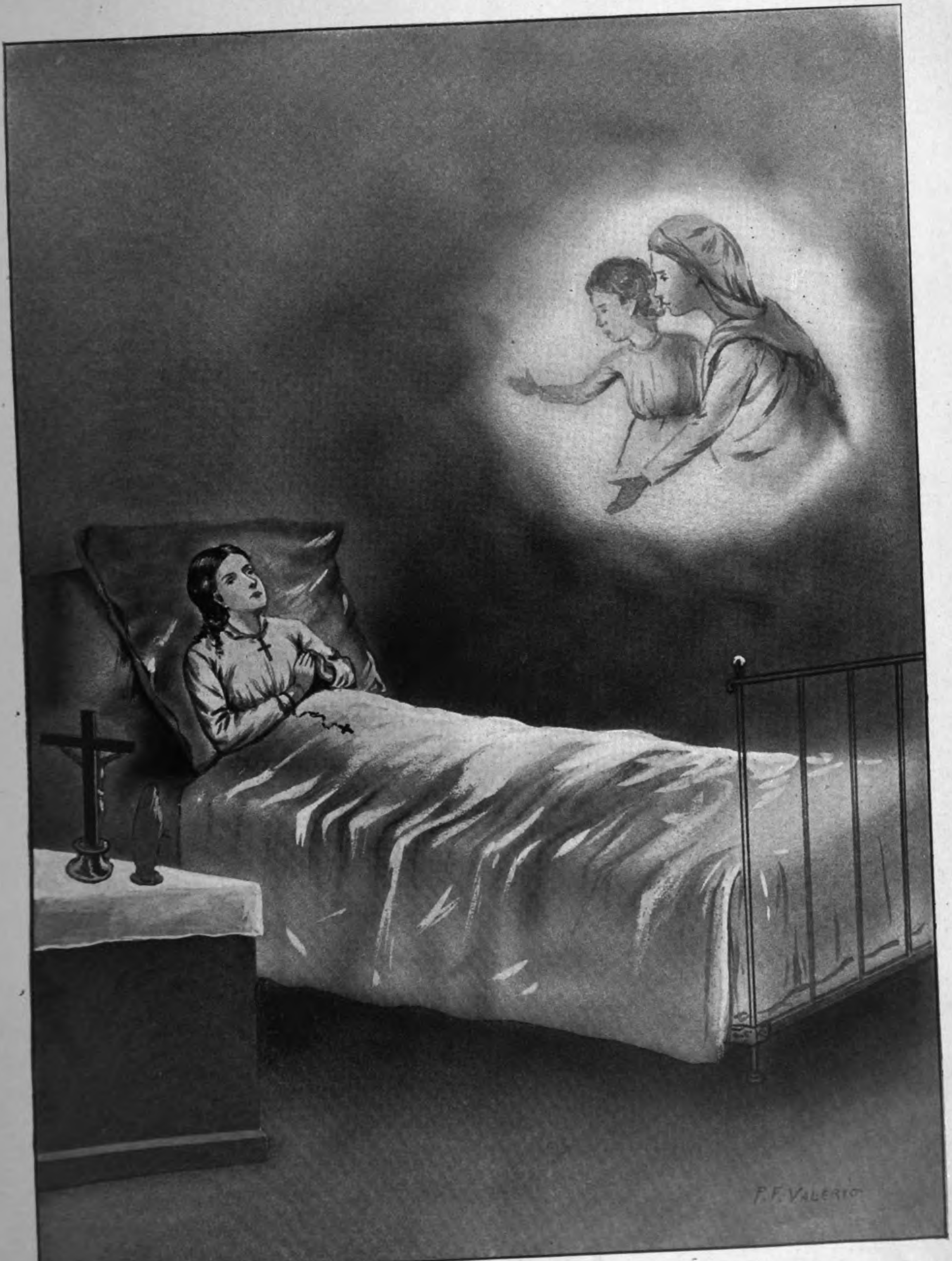
Her Monthly Preparation for Death

"If a man live many years, and have rejoiced in them all; he must remember the darksome time."—ECCLES., XI. 8.

EJACULATION: "Holy Mary, pray for us at the hour of our death!"

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Spend each day as if it were the last.


F. F. VALERIO

DEATH is the echo of life. Though not a few cases are recorded of those who, having led a sinful life, have been recalled to repentance on their deathbed, the general rule seems to be that as we live, thus we die. What death can be happier than that of her who, during life, has been a faithful servant of Mary!

That Mother, the ever faithful Virgin, who is never conquered in generosity, will certainly fly to the assistance of her child in those supreme moments when hell will make its last efforts to tear an immortal soul away from God. But Mary's servant need not fear hell then. She who has loved her heavenly Mother during life, will find that Mother by her side in death. She will then prove herself to be the Evening Star, shedding its rays upon the last moments of a virtuous day which is to be succeeded by another day that knows no sunset.

Her Death

"Blessed are the dead who die in the Lord."—APOS., XIV. 13.

EJACULATION: Jesus, Mary and Joseph, may I breathe out my soul in peace with you!

✠ ✠ ✠

By the death of thy Son, O Mother of Life, lead my soul safely through the dark valley of the shadows of death.



HOW short is time; how long eternity! Child of Mary, now thou sowest in tears, transitory tears, then thou wilt reap in joy, endless joy; now thou art laboring, while the years are fleeting, then thou wilt rest, in never-ending years. When thou feelest faint on the way, think of heaven, of thy reward. Represent to thyself the triumphal entrance of a soul into heaven, and thou wilt feel comforted. How sweet it will be to meet her whom thou dost love to call by the tender name of mother. On that day she will amply reward you for all the sacrifices you have made in her honor, on that day when you will pass

Out of the shadows of sadness,
Into the sunshine of gladness,
  Into the light of the blest;
Out of a land very dreary,
Out of the world very weary,
  Into the rapture of rest.

FATHER RYAN.

Her Entrance into Heaven.

"And God shall wipe away all tears from their eyes; and death shall be no more, nor mourning, nor crying, nor sorrow shall be any more, for the former things are passed away."—APOC., XXI. 4.

EJACULATION: My heart longs to be with thee, sweet Mother!



MADONNA AND CHILD.

MARY, THE MORNING STAR.

BY REV. P. A. SHEEHAN, D.D.

I.

THERE is always a difficulty about our treatment of the supernatural. However we may have tried to bring it home to our understandings, and to master it in all its details, there is always a consciousness that we have failed. Even when we call to our assistance the Word of God, and the Fathers of the Church, to enable us by study to comprehend our subject fully, yet there remains an uneasy feeling that we have mastered not our subject, but our idea of it—that our words have merely gone to express our own ideas, but have been utterly inadequate to describe that supernatural truth to the minds of others.

In a certain sense, this is more true of the mystery of the Immaculate Mother of God than of any other mystery of Christian Revelation. Because in approaching all other mysteries we acknowledge them *to be* mysteries, and confess our own in*ability* to comprehend them; but in speaking of God's Mother, we grow through familiarity, perhaps, into the mistake of believing that we are speaking of a subject that comes within the range of human knowledge. And it is only when we have recognized the truth that if the Incarnate God be the greatest of all mysteries, the Mother of the Incarnate God must participate in that mystery, that we shelter ourselves under our humility, leaving to God the knowledge of His mysteries, and retaining only our wonder and admiration for Him and them.

This mystic character has been given to the Mother of God by her close relations with her Divine Son. The Incarnation of Our Lord Jesus Christ conferred upon His Mother a dignity proportioned to His humiliation. He humbled Himself, and she was exalted in the humiliation. He became Man, and she became the Mother of God. The deeper He descended, the higher she ascended. He emptied Himself of His glory, and clothed her with it. He concealed all His supernatural powers and qualities, and descended upon earth to mingle amongst men, and behold! He raised His Mother at the same time from her place amongst men, and endowed her with supernatural powers and supernatural

graces. He robbed earth of a great deal that He might make a larger compensation to earth—taking from earth a Mother and giving it a Son, taking from earth its purest and holiest daughter, from men their best-loved sister, and giving Himself in return; infinitely purer, infinitely holier than she, and yearning to be better beloved through her and for her sake. And thus Jesus met His Mother half-way betwixt heaven and earth; she, raised to meet Him, and He, descending to meet her; there Mother and Child were united, and there united and inseparable they live forever in the thought of Christians.

The mystery of the Mother and Child, therefore, remains the great mystery of Christian Revelation. It is the one great central mystery upon which the others converge. And they who try to separate the Mother from the Child are consciously or unconsciously undermining the truth of His Incarnation. They are counteracting the designs of God's Providence, and undoing the very work upon which God has been labouring from eternity.

Among those who are capable of comprehending this subject, there is nowadays but a very narrow field for discussion on the privileges of the great Mother of God. It would be difficult in our days to find anyone who would have the hardihood of asserting that the Angel Gabriel might have been sent to any other Hebrew woman as to Mary; or that the Maternity of the Blessed Virgin was a mere instrumentality which conferred no privileges upon her, needed not the special preparation of the Spirit, and left no dignity or unsurpassed holiness. There are few who do not recognize that there is a close connection between the functions assigned to her and the grace conferred upon her; and though not often spoken of in Scripture, they who understand its spirit, and that there is a meaning in its silence, as well as in its utterances, acknowledge, that the Word of God assigns to her the very place which is given to her in the Litanies of the Church: Queen of Patriarchs, of Prophets, of Apostles, of All Saints, surpassed in holiness only by the Author of all sanctity Himself.

This gives us large ideas of the dignity of the Mother of God; but they fall far short of the reality. Because here we are tracing her dignity only to the moment of Incarnation, whereas Mary filled the mind of God years before creation, and entered largely into the designs of God in fashioning His Universe and perfecting it.

The greatest privilege of Mary, next after her Divine Maternity, is that of her Immaculate Conception. And to us it has a special significance, inasmuch as it proves that our Venerable Church, as it grows year after year, and century after century, under the protection and patronage of Heaven, increases at the same time in its love and veneration for Christ its Spouse, and Mary its Mother. And whilst the world outside the Church is yearly growing more and more estranged from God, and is therefore engaged in paring down the privileges of Mary, and the attributes of Jesus, the Church is gaining a clearer insight into the workings of the Spirit of God in the past, and a clearer knowledge of the effects of His omnipotent grace in these souls, which He de-

signed for Himself. The world, having lost the love of God, has lost the knowledge of His power and of His mercy; the Church, growing in the love of God, is gradually gaining a fuller insight into the secrets of His wisdom and His power. And thus, while men are losing all belief in the supernatural, and measuring God by their own thoughts, the vision of the Church into eternity grows brighter and clearer, and therefore is her faith more fervent and profound. Now, let us see how this is exemplified in the preparation of Mary as Mother of God.

The Almighty God has said: "My thoughts are not as your thoughts, nor My ways as your ways, but as far as the heavens are removed from the earth, so far are My thoughts above your thoughts and My ways above your ways." The Almighty Creator reaches from end to end; His knowledge is from eternity unto eternity, and all things are clear and manifest to His eyes. In His eternal word He ordains all things and decrees all creations. And at the same time He looks onward far before Him, and, contemplating the end of His works, He contemplates means unto the end, and subordinates the intermediate means to the final end. And if this be true of the most ordinary acts, how much more true is it of that great act which is the embodiment of all God's dealings with the world, I mean the Incarnation of His Adorable Son.

First of all in the designs of God, then, is the Incarnation of His Divine Son. It was decreed and determined from eternity that the Second Person of the ever-adorable Trinity should become Man in time. And how? How was this mystery of Divine Love to be effected? How was that body to be fitted for Jesus in which He should die, and by that death redeem the world? The Almighty Creator could have easily raised for Him a body out of the slime of the earth, as He had done for Adam; or He could have gifted Him with a purely celestial, spiritual body, as some heretics supposed. But, no! At the same time that it was decreed that Jesus should be born it was also decreed that He should be conceived and born of a woman. That woman was Mary, and therefore we find that the idea of Mary co-existed in the Divine mind with the idea of the Man-God, that she existed from all eternity before the mind of the ever-adorable Trinity—Mother and Son, Jesus and Mary, the mystery of God made Man, and the mystery of the woman through whom that mystery was to be effected.

It is on this account that the Church applies to Mary these words in the Sapiential Books: "Then the Creator of all things ordered and said to me; and He that made me rested in my Tabernacle. And He said to me, Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect. From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling place I have ministered unto Him. And so was I established in Sion, and in the portion of my God His inheritance, and my abode is in the full assembly of the saints—and I perfumed my dwelling as storax and galbanum and onyx and aloes, and as the frankincense not cut, and my odour is as the purest balm. I am the Mother of fair love, and

of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth; in me is all hope of life and of virtue. Come to me all you that desire me, and be filled of my fruits. For my spirit is sweet as honey, and my inheritance above honey and the honey-comb. My memory is unto everlasting generations."

And, when time commenced, and man endowed with free will, began to abuse it, and that mighty sin was committed which inaugurated the beginning of this world's horrors, at the same time a promise of a Redeemer was held out to a fallen world. The Redeemer, it was said, was to be given through one of the very race of him who had so grievously offended his Creator. As the Messias was to be the second Adam, Mary was to be the second Eve. As through Adam sin entered into the world, and through sin death, so through Jesus grace should be given to the world, and with grace, life. But as Eve was the first cause of the fall, though it was not through Eve sin entered into the world, so Mary, the second and superior Eve, was to be the means through whom life entered the world in the Person of Jesus, though she herself was not the Life. Sin then was introduced into the world by Adam through Eve; and grace was introduced into the world by Jesus through His Mother Mary. There is an exact parallel, and if we may justly conclude that Jesus, the second Adam, was infinitely superior to the first, we may also conclude that Mary, the second Eve, was superior to the first, and that therefore, she could not be subject to the misery of sin which Eve inflicted upon the world.

As time went on, whenever the reign of evil seemed specially to predominate in the world, men looked forward to the fulfilment of that first great promise. They looked for the Messias that was to come and save His people; and they knew that He was to be recognized by a sign, and that sign was Mary, His Mother. "A Virgin," said Isaias, "shall conceive and bear a Son, whose name shall be called Emmanuel." "A woman," said Jeremias, "shall encircle man." Now in all these previsions of the Prophets, one thing was hoped for, one thing expected, and that was the salvation of the people of God, the Redemption of the world from the tyranny of sin. And as it had never entered the minds of these Holy Prophets that the Redeemer Himself could be the slave of the enemy He had come to conquer, neither could it have been believed by them, that she who was so closely associated with Him, through whom His Divinity and great mission were in a measure to be proved, could ever be the slave of sin. For, if God could say to Jeremias the Prophet: "Before I formed thee in the womb of thy mother, I knew thee; and before thou camest forth I sanctified thee, and made thee a prophet unto the nation," how much more truly might He have said of the Mother of His Son: "Before I created thee I knew thee, and gave thee as a Mother unto My Son."

The Almighty said: "My thoughts are not your thoughts," and how clearly this is evidenced in the Immaculate Concep-

tion of Mary! My thoughts are not your thoughts; nor My ways your ways. If they had been, alas! how different would not Mary have been—Mary who is now to the Church, "the glory of Israel—the honour of her people." "A Virgin shall conceive," said Isaias. A Virgin did conceive, says the Church, and that Virgin is Mary. And if it be true, that to give greater honor to her Divine Son, or for some other design beyond our ken and known only to Almighty God Himself, the Sacred Scriptures do not give utterance to any elaborate panegyrics on her virtues or her dignity, we have supplied the place, and we have scrutinized the designs of God, and tried to understand Mary as she appeared from the beginning to the Most Holy Trinity, and to the angels at the moment of her Immaculate Conception. And we have taken one or two expressions, so remarkable, so wonderful, that they can only have been spoken of a Being very dear to Almighty God, and from them we have built up in our minds an idea of what Mary is, and of the distinguished place she occupies among the children of God.

II.

In the schools of Theology there has always been taught a very sublime doctrine concerning the Incarnation; and although it is not a defined dogma of faith, it has always found many advocates, both because it affords a simple answer to the sophisms of science, and because it gives us a better knowledge of the benevolence of God. It is this, that the fall of man is not entirely the cause of the Incarnation, that our Divine Lord would have become man even though man had never fallen. The fall of man imparted to the Incarnation its expiatory character, but God would have become Man if there had been no sin to be expiated, and He would have become Man not for the Redemption of one race of men, living on a single planet, but for the exaltation of the entire universe. According to this opinion, then, the Incarnation entered into the original designs of God about His creation. The Incarnation was not an afterthought suggested by the sin of Adam. It was not a penalty demanded by the justice of God for original sin. And it was not at all the primary design of God that His Son should come upon earth as a Victim. These accidents were added to the Incarnation by the sin of Adam. But it was the design of God from eternity that His Son should assume a created form and live as a creature, not primarily to redeem the race of men upon earth, but to bind the universe more closely to its Creator. The Incarnation, therefore, formed part of the original designs of God in framing His universe, and without the Incarnation, Creation would be incomplete. It would be finite, and at a distance from its Maker; His blind instrument fulfilling His will, not voluntarily, but through the compulsion of His omnipotence—a gorgeous temple worthy of the majesty of God, and admirably fitted to sound His praises—but without a priest and without a worshipper. But how was God to unite Himself to Creation? By assuming the nature of Man. For creation is two-fold, spiritual and materi-

al. If God assumed the nature of an angel the material part of His creation would still be separated from Him. By assuming the nature of Man he linked Himself to Creation's spiritual and material elements. For the body of man is the highest type of material nature, and the soul of man is the lowest in the scale of spiritual natures. And, therefore, God assumed the Body and the Soul of Man, for in Man's nature the two creations met—the spiritual nature in its descending, and the material creation in its ascent. Thus, in the Incarnation creation would find a king to rule it in equity, a priest to direct its worship, and to offer its adorations. This was the enigma of Heaven; this was the test of the angel's faith—the humiliation of God, whom they had never seen but in the splendour of His Majesty, to a hypostatic union with the humble human, material creation. "The Word made Flesh," as St. John says, "was the test of the spirits." Those who turned aside, and refused their supreme worship to their God in that lowly form, perished. Those who received the Revelation, received at the same time the reward of their obedience, confirmation in glory, and indefectibility in grace. And thus we enumerate the three mighty effects of the Incarnation—to fallen man it restored his birthright; to the angels in Heaven it gave eternal security in grace; and to the material creation it has given a relation to God unseen by us, until the material part of us shall be spiritualized in the resurrection of the dead. And thus it follows that we have three great truths. That the union of the Creator with His creation by means of the Incarnation is the ultimate end and perfection of creation, and, therefore, the primary idea in the mind of God. The fall of man determined that Incarnation should be completed by Redemption, and, therefore, is our Divine Lord called the "Lamb slain from the beginning of the world." The second truth is that the universe has been created for our Divine Lord—it is His temple, His tabernacle. All things lead up to Him and are perfected in Him. He is the completion of that which without Him were forever incomplete. He is the keystone of the arch of the universe, and He is its Pontiff and its King. And, thirdly, the Son, the Second Person of the Most Holy Trinity, was chosen to unite creation to its Maker, because He is the First-born of every creature. He is the uncreated image of God as the souls of men are the created images. God's eternal idea of Himself, His living uncreated likeness, not a creature, but the type in origin of all creatures, was chosen by Infinite Wisdom to unite with Himself His uncreated brethren upon earth. This made St. John declare that "all things were made by Him, and without Him was made nothing that was made." And again in the Canon of the Mass the Church declares that "by Him and with Him, and in Him, is to thee God the Father, in the unity of the Holy Ghost, all honour and glory." Now, from all this it is evident, that the Incarnation of His Divine Son filled the mind of God from eternity. But it is also clear that this stupendous miracle could not have been conceived by God independently of the mode in which it was to be per-

formed, and the mode was the Divine Maternity of the Blessed Virgin. Simultaneously, therefore, that is from eternity, these two ideas existed in the mind of the Eternal Father—the Incarnation of His Son, and the Maternity of the Mother—in other words, Jesus and Mary. It is impossible that they could have been separated—the one idea could not be present without the other. For if the Redeemer was first in the Divine intention, as One through whom all things should be made, His Mother was conceived with Him in the mind of God, because it was through her He was to become Incarnate. And if Mary was present to the minds of Micheas and Isaias when the prophecy was made, "that a virgin should conceive and bring forth a Son, and His name should be called Emmanuel," we can only conclude that from eternity she existed in the mind of God, from whom those prophets received an insight into the future, but to whom there was no future, no time, but a vast unmeasured present. Hence does the Church apply to the Mother of God these words spoken of Uncreated Wisdom: "I came out of the mouth of the Most High, the first-born before all creatures. From the beginning and before the world was I created. The Lord possessed me in the beginning of His ways, before He made anything, from the beginning. I was set up from eternity and of old before the world was made. The depths were not as yet and I was already conceived."

If we master this one idea, we shall find it the key of many mysteries. It affords us at once a powerful confirmation, if there were need, of the dogma of the Immaculate Conception. For, according to this doctrine, the second Eve was prior to the first, not in order of time, but in the eternal plan of God. She was not only highest in dignity, but she was the first in the Divine intention, the first in God's design of the work of creation. And thus existing before Eve, she could not be subject to the penalty of the sin of Eve; or rather, this prior existence before the mind of God, gave her a kind of right that she should be exempted from the penalty which every child of Adam contracts. Of course, the principal cause of her exemption was the merits of her Divine Son, who redeemed her by anticipation. But she had a right to those merits founded upon the fact that she had existed in the mind of God from eternity, and the accidental circumstance of her creation in time could not violate that right of immunity from Original Sin.

Again, according to this theory, Mary is the link between heaven and earth; for through the Incarnation the union of God with His creation was effected, and Mary was the instrument of the Incarnation. Now what does this expression mean, and what are the necessary consequences? If the Incarnation be the union of God and His universe, *i.e.*, the finite with the infinite, the Creator with His creatures, it is clear that the Creator would choose for that union the highest of His creatures—the one who remaining a creature yet approached nearest to His own infinite perfections. It involved infinite humiliation on the part of God to become Man at all; but having issued His eternal decree to that effect, and that decree being thus irrevocable, it was due

to the majesty of the Son that His communication with creatures should be effected in a way befitting His dignity. If it had pleased the Eternal Father, this could have been done in many ways.* But He had determined that as the Son was born of the Father from eternity, He should be born of a Mother in time. It only remained for His infinite wisdom to devise, and His omnipotence to create, a Mother befitting the Eternal Word. And such a Mother is Mary. One thing, therefore, and one thing alone bounds and limits her dignity and excellence. She is a creature and finite. Refuse to her those excellences that belong exclusively to God; but she possesses every excellence that can consist with the character of a creature.

It was decreed by God at the fall of our first parents that, as their posterity would have inherited a right to eternal happiness if God's command had not been disobeyed, so, too, they should inherit the taint of sin with which their parents had defiled themselves at the suggestion of the tempter. Therefore, every child is born into this world with the stain of sin upon its soul—an enemy to its Creator—a slave to the powers of darkness—with no right to heaven that was shut against it by sin. The law is universal; the greatest saints have not been privileged with exemption; God's justice will not remit the stern punishment until every soul shall have paid the penalty attached to that one original transgression. Once and once only did He create a soul that was never even for an instant defiled with the slightest sin—once and once only did He create a soul that was as pure at the instant of conception as it is now in Heaven—once and once only did He relax the stern judgment on our race and clothe a soul with original justice and sanctity, and innocence, and grace superabounding, with attributes of ineffable grandeur—a soul on which the least shadow of sin never for an instant rested—a soul on which the Almighty could ever turn to gaze upon with pleasure when weary of the deformity which sin had stamped upon mankind.

It was the time when the fulness of years having come that the Son was to leave His Father's bosom and take flesh amongst men to redeem them, the Most Holy Trinity had to design and create and send into the world the soul of her who was destined to be Mother of the Incarnate Son. For centuries God had not created a soul in grace; He fashioned and formed them, and sent them into the world, but with the seal of sin and eternal death upon them—in the power of His enemy before they had left His omnipotent hands. But now the old time was for an instant to come back again, when the Almighty could look upon His work and say that it was good, and that it did not repent Him that He made it. Nay, more, the angels were very beautiful, but they fell. Adam was holy and innocent, but he fell; but now was to be created a woman brighter than the brightest angel, and with holiness and innocence which Adam could not hope to attain, and confirmed in grace from the very

* *Theologians discuss the different ways in which the body of Christ could have been formed, as immediately from the slime of the earth, or by means of a celestial and visionary body, which some heretics maintained was actually the case.*

first moment of her conception. Again, Adam, however great, had no higher destiny than we; the angels, however fair, had to worship God afar off; but she that was now to be created was destined to be in closest union with her Creator for all eternity, to be the Mother of Him before Whom the angels are not found pure, Whose tabernacle is the sun, and Who bows the heavens beneath His feet; she was to possess the glorious privilege of Divine Maternity, while her pure virginity remained intact; she was to be the sanctuary in which the Most High should ever dwell; she was to have for her Son the Creator and Father of all things, and she was to co-operate with the Almighty in the great work of human redemption by giving birth to the long expected Messias. And the Father putting forth His omnipotent power, and the Son exhausting the treasure of His love, and the Holy Ghost breathing on their counsels His ineffable wisdom, the soul of Mary sprang into existence from the hands of the Holy Trinity, "Coming forth as the morning, rising, fair as the moon, bright as the sun, shining in the temple of God as the morning star in the midst of a cloud" (Cant. iv.). Thus was the holy Mary conceived, the fairest soul that ever came from the hands of God, endowed by the Holy Spirit with His choicest gifts, most prudent, most chaste, undefiled, inviolate. And God wondered at His own handiwork, and the angels adored their Queen in speechless awe at her surpassing beauty, and hell trembled at the conception of a woman that was destined to destroy the power of its prince. Conceived Immaculate—fulfilling the promise of the Psalmist: "The Most High hath sanctified His Tabernacle." "Fear not, thou shalt not die, not for thee but for these has the law been made." "The hand of the Lord strengthened thee, therefore wilt thou be blessed for ever." Well might Mary exclaim: "Come ye and hear what great things the Lord has done for my soul." "The Lord possessed me in the beginning of my ways, before He had made anything from the beginning; I was set up from eternity, and of old before the earth was made; the depths were not as yet and I was already conceived." Conceived Immaculate—fairer than the unfallen Eve, our second Mother, who retrieved through her Son the fall of the first, and freed us in her own person from the taint upon our race that man was necessarily the slave of sin and the enemy of his Maker. Conceived Immaculate—to be the source of joy to millions of unborn Catholics that were to be proud to acknowledge the high privileges of their Queen. Conceived Immaculate—and not priding herself on her purity to despise us as impure, but constituting herself by reason of her very sinlessness our advocate with God—the defense of our virtue and the apologist for our crimes—our shield on the one hand from the fiery darts of the evil one, and on the other from the anger of the living God.

III.

The assistance which God renders His immortal Church illuminating the minds of her teachers with His wisdom, and inspiring the faithful with a spirit of docile piety and implicit belief, is in nothing

more evident than in the progress and development of devotion to the Blessed Mother of God. The vision of the woman clothed with the sun, with the stars around her head, and the moon beneath her feet, is to us Catholics, thank God, nothing mysterious or apocalyptic. We see in it but Mary, the Mother of God, and our Mother—the solitary boast and only perfection of our fallen nature. Woman, yet more than angel; human, yet raised to a perfection it is not given to any other creature to attain; created and finite, but in the world of grace omnipotent—such is Mary, and as such do we reverence her, mingling our reverence with tenderest affection and unfailing confidence. And the Church of God, enlightened by His Holy Spirit, has at all times recognized in this Virgin attributes more than human, more than angelic—perfections nearer to God's infinite perfection than the united perfections of all the saints and angels that ever have been, or ever shall be created.

We enjoy the privilege of belonging to the generation of the children of God, that has been called upon by the authoritative voice of His Church to accept the dogma of the Immaculate Conception as part of the great body of Catholic faith. It has been the lot of many of us to behold the teaching Church of Christ, her Doctors, her Pontiffs, her Apostles, and the Vicar of Christ Himself, declare after lengthened deliberation and in solemn council, that this was a truth evermore to be believed by every Catholic, that the Mother of God, in view of her privilege of Divine Maternity, was by a special grace preserved from incurring original sin. And we have seen the faithful of the Church of Christ, in whose hearts that doctrine had ever been piously believed, accept with acclamations of joy and triumph the verdict of their pastors and cry out with a unanimity as remarkable as that of the Ephesians when the privilege of Mary's Divine Maternity was vindicated: "Blessed forever be the Immaculate Conception of the Virgin Mother of God."

And herein are discernible the workings of that spirit of harmony, of that nice sense of discrimination of what is congruous or unbefitting in the worship of God and His Holy ones, which is a special characteristic of the Catholic Church. In other communions we have nothing but chaos and wild confusion, doctrine clashing with doctrine, and creed with creed. But in the Catholic Church everything moves in uniform harmony. Interpreting the will of God, as God Himself has appointed, she builds up altars here and there to the princes of His household, and leaves the wide infinity for God Himself. She looks with pleasure at her faithful worshipping around these altars, well knowing that in honouring and reverencing the virtues of the saints, we but honour and reverence the attributes of God, as manifested in these, His servants, and seeing with eyes of inspiration that the incense of praise and prayer that circles for a moment around the altars of the saints, finds its last resting place around the throne of God Himself.

In nothing is this spirit of harmony more observable than in the belief of the doctrine of the Immaculate Conception, which always existed in the Church. It

was this instinct, inspired by the Holy Ghost, that made the saints of God from Apostolic times vindicate this privilege for their Mother; it was this sense of what was befitting the majesty of the Redeemer that made St. Ambrose declare Mary "a Virgin untouched by the slightest stain of sin;" that made St. Augustine say, that when speaking of sin, there should be no question of Mary; and it was this same inspiration that heaped upon Mary from the pens and lips of her devoted servants such titles as "Ever Blessed," "Daughter of God," "Born of God," "Only Daughter of Life," "Tabernacle of the Most High," "Immaculate Child of God," "Gate of Grace," "The New Heaven," "The Sweet Ointment," "The Fountain of all Divine Grace." And it was this same teaching of the Holy Spirit—that it was befitting that Mary, who was to be the Mother of God and Mediatrix between her Son and the sinner should not be conceived in sin —it was this same teaching that led the Church of Christ, her pastors, and His Vicar, to declare the Immaculate Conception an article of Catholic belief. He taught them, to be sure, and they teach us, that there was a law so general, that it might be called universal, the law that entailed upon every child of Adam the penalty of his father's sin; but He taught them, too, that there was another law, equally universal and what is more, immutable—a law sanctioned by the words of the Redeemer Himself—"that a bad tree cannot bring forth good fruit." How then could Mary—in the hypothesis, that even, for the sake of argument, I am afraid to make, namely, that she was conceived in sin—bring forth Jesus the sinless? How could Mary, defiled with original guilt, bring forth Him, before Whom the angels are not found pure? How could Mary, with concupiscences like other creatures of weakened will and darkened intellect, bring forth Him who is all-seeing, and whose every will is a work? Therefore, if Jesus is sinless, and pure, and perfect, she from Whom He sprung must have been pure, and sinless, and perfect—not, indeed, with a perfection equal to that of the Divinity, but with a perfection which no other creature has ever attained.

Again Mary was to be Mother of the Redeemer. She it was that was to crush the serpent's head; it was for her heel the devil was to lie in wait; this was the woman between whom and the tempter God Himself had placed everlasting enmity, and was it befitting that she through whom the Deliverer should come should herself be a slave? That she, whose hatred of sin and hell should be so intense and perpetual, should actually be under the power of both? And how can it be believed that God should design that there should be a never-ending war between the Mother of His Son and the powers of darkness, and at the same time frustrate this design by placing her in their power?

She was to repair the fall of our first mother, Eve. "Thou alone, O blessed Mother of God," cries a distinguished saint, "who didst bring forth the Redeemer and Saviour of all, thou alone hast repaired the sin of Eve." "Through thee the condemnation of our race through Adam has been revoked, and man has been reconciled with his Maker." And who shall say that Mary, who restored the

integrity of our race, was less perfect than Eve who destroyed it? Yet Eve was created in a state of original justice, sanctity, and innocence, and Mary, forsooth, was conceived in a state of original sin.

Lastly, Mary was to be evermore Mediator between God and man. She was to occupy a position infinitely inferior to that of her Divine Son, but above men and angels and the highest choirs of spirits in Heaven, alone and unapproachable. From her high position she was to distribute God's graces and favours to men. She was to be the almoner of Heaven. God reserved to Himself His justice and power; but He clothed Mary with His mercy. And to her were the eyes of sinners for ever to be turned; to her were they to fly for protection; she was to be their refuge and asylum, and a terror to the powers of hell. And when she lifted up her pure hands to her Divine Son, think you that He could allow His enemies to sneer at His Mother for that she was once in their power: "Physician, heal thyself!" On the contrary, He redeemed His Mother by His Precious Blood as He redeemed us, with this very great difference, that He redeemed us by delivering us from sin and from the eternal death which it entailed. He redeemed His Mother by meriting for her by anticipation the singular privilege of preservation from original sin. So does the Catholic Church teach and so do we believe.

We look up to Heaven marvelling at this wonder of God's creation, and trying to imagine what God Himself must be, when this, His creature, is found so fair. Her image falls to earth an image of beauty and holiness, that speaks eloquently of the power of God's grace, and under its shadow we walk, and they who need it are healed. And in the sight of angels, fallen and unfallen, we are disposed to think better things of our humanity, which the Son of God espoused, when He had perfected it in the person of His Immaculate Mother.

IV.

There is one thing remarkable in the definition of the Immaculate Conception. It was not forced upon the Church by a heresy, but it arose from the free, spontaneous will of her pastors and children, who spoke and acted as if there were a common feeling through Christendom that the dogmatic pronouncement of her Immaculate Conception, of her immunity from the great curse upon our race, was an honour to our Mother that had been too long delayed. Rarely does the Church select a truth from the great body of written or unwritten Revelation and incorporate it with the body of Catholic truth unless when impious men, playing fast and loose with the holy things of God, oppose the common teaching and tradition of the Church, and seek by cavilling and sophistries to subvert some fundamental truth, and thus diminish the honour of God or His saints. Then does the Church with conscious power raise up that dogma or truth from the region of discussion or controversy, and setting aside the paltry objections of men, she declares it to be of faith, and affixes the seal of condemnation to the opposite error. But no such exigency forced the Church into the

dogmatic definition of the Immaculate Conception. That definition was pronounced because the Church willed it; because throughout the Church there was an unanimity of opinion that admitted no objection, and a holy impatience to put the honour of our Mother beyond question that admitted of no delay. Yet hell has not been silent. It would be strange, indeed, if it were. Very strange if the serpent whose head the woman crushed would not give a final hiss, when the Church, the defender of that woman's honour, put the truth of her Immaculate Conception beyond question and demanded from the world of men, the belief that she was never in his power, but that her victory over him was more complete than his triumph over the human race. And so the heretics of our age are raging and will forever rage, whilst they tremble and complain as if in the presence of an unseen power that hurts them: "What have we to do with thee, thou holy one of God?"

And as it is the way of heresy to reject the Son by rejecting the Mother, so it is the way of true Catholic devotion to seek the Son through the Mother. And so in our age devotion to the Immaculate Conception and to the Sacred Heart of Jesus go hand in hand. Jesus and Mary are inseparable. Whenever Calvary is repeated in Heaven by the commission of mortal sin upon earth—whenever the sight of the sins of men bring upon the Sacred Heart of Jesus the sickness and anguish of Gethsemani, and the red wounds gape afresh, and the blood streams to chase away anger from the Father's face; there is always a fresh sword driven through the heart of the Virgin Mother, and memories of Calvary come to her, that are second only in bitterness to the reality. So, too, when faithful Catholic hearts cluster around Jesus to tell Him of their undying fidelity, it is always a joy to the Mother.

There is something ineffably consoling in examining the testimony of centuries that have passed into eternity, and of saints who have gone to their rest; and finding, however high we may ascend on the stream of tradition, the Church unswerving in its fidelity and devotion to the ever-blessed Mother of God. Changes have come over the spirit of the Church from time to time; at times the fervor of the faithful has cooled, and at times it has increased; but devotion to the Mother of God in the Catholic Church seems to admit of no increase; it was as fervent in the time of the Apostles as it is now. When we read the writings of such fervent advocates in our age as St. Alphonsus Liguori, or Father Faber, it seems to us that no saint of the Church has at any time written so eloquently on the praises of Mary; and that class of Catholics who hover between God and the world, and have not fully declared for either, may, perhaps, deem these praises extravagant; but we find, if we examine into the past, that there have been saints who had as tender a devotion to the Mother of God as either, and devoted their whole lives to her service and her love. In fact, it has been always clearly recognized in the Church, that as Mary occupied a prominent place in the Redemption of the world, so she possesses a large claim upon the gratitude of the world. And if our Blessed Lord claims our entire love, He by no

means intends to exclude His Mother. We cannot, therefore, honour the Mother of God too much; nor can we too fully confide in her. We cannot honour her too much, because we know that every offering we make to Mary finds its resting-place in the Sacred Heart of her Divine Son. We cannot confide too fully in her. She has held Omnipotence Itself in her arms, and He gave, as it were, this attribute to her; she is the dispenser of the infinite blessings of Redemption. Neither check nor limits are imposed upon her benevolence. There is no such virtue known to her as economy of Divine graces. "They who work by her shall not sin." God adorned her with His graces, and her life of grace was commenced with her Immaculate Conception, but it did not end there. All her life was spent in adding to the grace she received at its starting-point. "Much was given to her because she loved much." She loved much and she proved her love by the test of suffering. As with the saints so with Mary, her love and her pain was the measure of the grace—and we cannot tell her grace because we can neither measure her love nor fathom the sea of her sorrow. But we desire to honour Mary as best we can and we should like after our poor fashion to praise God for her and with her. And as she is to be loved and honoured not merely for her natural gifts, but far more for her gifts of grace, we try to magnify the mystery of her Immaculate Conception, from which, as from a most pure fountain, all her graces sprang forth abundantly together with her natural life, its richness and its splendour.

Would you therefore honour this great Queen? Would you honour her Immaculate Conception? Would you make some reparation to the Queen of Heaven for the blasphemies that are spoken against her and her Divine Son—some slight atonement for the flippant way she is spoken of by heretics? Do it through Jesus. Come to His feet, like Magdalen, and lay the burden of your iniquities there. "Many sins will be forgiven you if you love much." And if there be joy before the angels of God for one sinner that does penance, what joy will there not be in the Immaculate Heart of Mary! Come, then, come with your souls on your lips, and your lives in your hands, ready to yield up both to our Divine Lord and His Immaculate Mother, and in the Sacrament of Love make a compact with God—an eternal, irrevocable compact of friendship and of love—an eternal vow to be like the sinless Mary. Why sinless? Because predestined to be the temple of the Incarnate God—the dwelling-place of the Most High. Are we not the same in the Holy Communion? Why, then, should not we be as sinless as she?

Sinless, most of all, in these times—for a Catholic to sin in a world like ours that hates God, and in an age that ignores Him, is high treason, and contains a special malice. It is a consolation to know that our connection with such a world must terminate. We are going to eternity, as fast as time can bear us. The feasts of our Lady fly by like the lights upon a line of railroad. Let us watch them well, making them landmarks of grace on our great journey to eternity. Let us keep those feasts now in such a way that the memory of them may hallow our death-beds and

make them peaceful. For our good works, too, go with us into eternity—our faith, our hope, our love. Our love to be intensified—our hope to be changed into certainty. Our faith—what shall our faith in the Immaculate Conception become? Vision—for as soon as we catch the first glimpse of the face of our Mother in Heaven, we shall know that it required no elaborate proofs, no theological appliances, to make us recognize the truth that Mary was from the first instant of Conception the chosen child of the Most High; the ark of the Lord forever sanctified—the temple of the Lord that was never defiled.

MARY, THE MOTHER OF GOD.

I.

IT is quite a surprise, almost indeed a scandal to men, the way in which God performs some of His most marvellous works. With a divine scorn of pride and ostentation and human formality, His omnipotence evokes creations from nothing, and fashions existing things with a word; very often without even the medium of a word, but only with a wish. Simplicity is the soul of God's creation. And as God is simple in the way He chooses to work, so, too, is He simple in the instruments He employs. It is true that He never selects for His designs but what has been already well adapted for them by His Wonder-working graces; but men cannot see the mighty processes of justification and sanctification wherewith He fits the humblest soul for the highest missions; and so when God, passing by the proud and mighty ones of the world, stoops into the very lowest depths, and studies, as it seems, to select only what is humble and obscure, the world is offended, and because it cannot see with God's eyes, it refuses to submit to God's dispensation.

In nothing is this more true than of the way in which God worked out the greatest mystery of His creation—the mystery of His own Divine Son; figure of His substance and splendour of His glory, true God of true God, Light of Light, hidden, concealed, annihilated, we might almost say, in the form of one of His own creatures. A quiet chamber in the humblest house of the humblest village of a conquered nation, was the scene of the Incarnation of the Son of God; and the humblest maiden in that humblest village was, almost before she knew it, the Mother of the Most High. In the silence of noon-day, Mary is kneeling at her orisons, unconscious of her own existence, thinking only of God. A figure of light stands beside her, speaks to her in a language she has never heard before, language to her quite unintelligible, sounding to her deep humility like words of mockery, for she is self-annihilated and swallowed up in the great abyss of her love for God. "Hail, full of grace," sounds startling to a mind just filled with the idea of how poor and weak and lowly she was before God! "The Lord is with thee." She had been thinking of Him as of one very far away, as of one, perhaps, that had never since the moment of her birth cast a thought or a look upon her, and she was quite content to worship and to love Him, unseen of Him and un-

noticed. "Blessed art thou amongst women." She had been thinking who was the happy maiden that was selected by the Most High to be the Mother of His Son; thinking how she would honour her, but not envy her, never dreaming that from eternity she had been selected by the Most Holy Trinity for the high honour, and that to fit her for the high position the Spirit of God had been with her from the first instant of her conception, had been personally united to her, had kept at a distance from her the powers of sin and darkness, had averted from her everything that could mar the exquisite beauty of her soul, had been daily infusing new graces, had been daily evolving from her soul fresh loveliness, had been daily flinging around her heavenly radiances, whilst all the time, He let her rest in the deep abysses of humility, more than saint or angel, yet all unconscious of her sanctity. "Blessed amongst women." Blessed amongst all God's creatures he might well have said, for the purity of that young virgin outrivalled the purity of Heaven's brightest angel, and compared with her love for God the love of the Seraphim was cold. "Who having heard, was troubled at his saying, and thought within herself what manner of salutation this might be." And the angel went on to say how God had determined to work out His mighty design. She might have understood his words, or she might not have understood them. But she had no will of her own; her will was the will of God, and so she spoke her Fiat. "Be it done unto me according to thy word." And the mightiest mystery of God's great love, the mystery that was a scandal to Lucifer and his fellows, the mystery whose depths eternity will not reveal, the mystery that will hold us speechless forever before the throne of God, was accomplished. The figure of light disappeared, the little chamber assumed its wonted appearance; there remained only the child-mother bathed in tears, but the God of the universe was in her bosom.

To comprehend the greatness of the dignity to which Mary was thus raised, it would be necessary to measure the greatness of God Himself. It was the closest union that could subsist between the uncreated and a creature, and the very fact of this union, independently of the preparation that must have been made for it, raises Mary above all other creatures, to a level infinitely inferior to God, but unapproachable to men and angels. For if to be close to God is to partake of His sanctity, what must not the holiness of Mary be, who was united to God in the closest bonds of union, who gave Him that body, that was to be torn and mangled for the sins of the world, who held Him in her arms and nursed Him in His infancy, who followed Him step by step in the weary journey of His life, who rejoiced in His joys and sympathized with a Mother's sympathy in His sufferings, who walked in His blood-stained footsteps up the great steep hill of Calvary, who stood fainting and weak in her mighty sorrow under the Cross, when the light had died out of Creation and she was stared at by the blackness of despair, who held the dead body of Jesus in her arms, and buried all her hope with Him in the sepulchre, who caught the first glance of His beatified countenance



SAINT MARY MAGDALEN.

when He arose from the tomb, and the last accents of His blessing when He ascended into Heaven, who died out of the very excess of her desire to be re-united with her Son in Heaven, who for she was to possess the glorious privilege of Divine Maternity, whose union with God shall never cease, but only be strengthened and cemented by the great eternal years, to whom—following the example of her Divine Son—the eyes of Catholics shall forever turn with reverent admiration, with heart-felt pride that God should have so honoured our nature, and with a childlike confidence that if Jesus be our brother, we indeed have filial claims on Mary!

Though it is possible for God to form a creature more perfect than Mary, for with all her great privileges she was still but a creature and finite, and the power of God is infinite—still it would be in a certain sense impossible for God to raise her to a higher dignity. The attributes of God are infinite; they are therefore incommunicable. A creature is absolutely incapable of possessing them. Be that creature ever so high, and holy, and exalted, it must forever remain a creature, and therefore it must be forever infinitely inferior to God. Therefore it is that between God and the Blessed Virgin there is an infinity that can never be spanned. Her holiness and wisdom and purity, compared with the holiness and wisdom and purity of God, are no more than a day compared to eternity, or a sand in the hour-glass to the mighty worlds of this universe. But whilst freely admitting this, we also teach that we cannot by any possibility conceive how God can exalt a creature more than He exalted Mary, by making her His Mother. She occupies a sphere peculiarly her own. Her majesty and dignity do not even approach the majesty and dignity of God; but neither are they approached or approachable by any other creature. Therefore it is that the saints of the Church have not hesitated to declare that the dignity of Mary is infinite in its kind. St. Bernard says "that the state to which God exalted Mary in making her His Mother was the highest state which could be conferred on a pure creature; so that He could not have exalted her more." And St. Albert the Great says, "that in bestowing on Mary the Maternity of God, God gave her the highest gift of which a pure creature is capable." Of course, in saying this the saints do not pretend to limit the infinite power of God, an idea abhorrent to every Catholic mind; they only declare the incapacity of creatures to receive a greater privilege than this of Mary's Divine Maternity. Such is Catholic truth, holding as it always does the golden mean between the heresies. With all the Church's devotion to Mary, she dare not, cannot trench upon the glory of God; neither will she, though heresy scream itself hoarse, abate by even one degree the dignity of that Virgin whom it is our pride to honour.

It would sound a strange and a startling doctrine, perhaps, to Protestant ears, that in very truth our reverence and love for the Blessed Virgin Mary arises simply from the reverence and love we have for God Himself. Yet if we analyse our devotion to Mary, its origin and its nature we shall find that this is the case.

The Catholic idea of God is not the idea of One who lives somewhere away in space, vague and shadowy, who takes little or no interest in His creatures, to whom, therefore, no corresponding interest is due from His creatures; but it is the idea of One "in whom we live and move and are," who mingles with us in our daily life, who is deeply interested in our welfare; for whom therefore we entertain a deep and personal love, blended with holy awe and filial reverence. This being so, nothing that has the slightest connection with God can be to us uninteresting. Heaven is only Heaven to us, because the smile of God is there. Hell is only hell because the frown of God forever rests upon it, and its fire has been enkindled by His anger. Wherever the presence of God is, we view that place as consecrated ground; whatever the hand of God has touched is to us for evermore holy. Herein is found a key for those Catholic doctrines that are so enigmatical to Protestants, reverence for the relics of God's holy ones, reverence for pictures of Christ and His saints, reverence for the saints themselves. It is all our reverence for God, reflected upon these His creatures, and reflected from these His creatures back again upon God. Therefore it is that we do not scruple to honour the saints; therefore it is that we honour the Mother whom God Himself so honoured. If Mary had not been chosen to be Mother of God, she might have grown up like any other Jewish maiden, and Catholics would honour her as they honour other holy women. But she is the Mother of God, and therefore we pay her an honour proportionate to her dignity. We cannot make any difference between Mary and the Mother of God. We cannot regard the Blessed Virgin, abstracting altogether from this her highest prerogative. It is her crown, her glory; she cannot lose it, and certainly Catholics will never try to rob her of it. It is true that after 1,900 years' experience, after repeated proofs of Mary's more than maternal sympathy for us, knowing as we do the care she takes of her clients, and the innumerable graces she obtains for them by her intercession with her Son, it is quite true that our love for Mary has in it something personal, that we are fond of regarding her as our mother, as well as the Mother of God; but even this filial reverence on our part is traceable to her privilege of Divine Maternity, for it is by reason of that same privilege that she can plead for us so powerfully and efficaciously with her Son. Like Esther, Mary has been raised to a very high dignity. Like Esther, she has used all her influence in her high position on behalf of her people. God forbid that her people should ever forget her. Therefore it is that the Church of God has always regarded with reverence and affection this realization of an ideal that the omnipotence of God alone could conceive, and the omnipotence of God alone could create. Therefore it is that devotion to Jesus Christ is invariably followed by devotion to His Immaculate Mother. Therefore it is that the saints of God have not hesitated to say that the measure of our devotion to the Blessed Virgin is also the measure of our sanctity. We cannot separate the Son from the Mother. And I would give

very little, indeed, for the Christianity of the man, who, looking upon a picture of the Madonna and Child, could realize to himself the fact that the Infant is God, and yet gaze with cold indifference on the face of the Mother who holds Him. It is a lamentable, to us a very painful fact, that the only known type of men professing to be Christians that can be found to do so is the English-speaking Protestant of our own time. Proud and haughty men, even nations whose prosperity made the sweet yoke of Christ feel galling, have now and again fallen away from that Church which is the only guide of men to Heaven; but never have they forgotten to take with them in their exile, the memory of the Infant God and His Immaculate Mother. There is not a house in Russia to-day that has not its picture of the Immaculate Mother. Even the Bedouin of the Arabian Deserts will save your life and restore your purse if you only ask them in the name of Miriam. It was only a few years ago that we read in Mr. Kinglake's history of the Crimean war, that the Russian soldiers struck down in the battles of Alma and Balaklava begged quarter for the sake of Mary, thinking, as Mr. Kinglake observes, that however Christian sects may differ from one another, the name of Mary at least would be dear to all. Even Rationalists freely admit the beauty of her who is the peculiar creation of Christianity, and her powerful influence to restrain men from evil, and to help them in the path of perfection. "The world," says Mr. Lecky, "is governed by its ideals; and seldom or never has there been one which has exercised a more profound and, on the whole, a more salutary influence than the conception of the Virgin. All that was best in Europe clustered around it, and it is the origin of many of the purest elements of our civilization."

It was reserved for the chivalry of Protestantism to rob Christianity of this, its highest, purest ideal; it was reserved for cold, prosaic Protestantism, that tries to measure God by syllogisms, ignorant that its every syllogism is a sophism, to take from the world her that is the world's life and sweetness and hope. And in the Protestantism of the present day we trace the fulfilment of this great truth that they who begin by declining to honour the Mother are sure to end by blaspheming the Son.

The undying instinct of Christianity to honour the Mother of Christ has been smothered remorselessly for 300 years. To-day it is beginning to assert itself. From the walls of Protestant churches that have stared blankly on the people for three centuries, the mild face of the Madonna is again beaming. It has lost nothing of its kindness during its long banishment. In this fact is visible a gleam of hope for the future. Indeed, if our poor Ritualists would only give up burlesquing the Holy Sacrifice of the Mass, and making a mockery of the Sacraments, I would have hopes that their devotion to our Lady, cold and weak though it be, would bring them back eventually to the bosom of the Church. For this is a truth which I hold with all the certainty of faith, that never yet did the Mother of God leave a single petition, however feeble, unanswered, or a single favour unrequited.

II.

It is an easy transition to turn from the thought of Mary the Mother to the thought of the Mother's sorrows. The Catholic Church has always attached a great deal of importance to the consideration of the Dolours of our Blessed Lady, and has instituted a feast in their honour. Two ideas seem to be ever present to the mind of the Church—the consciousness of the truth of her Divine Mission, and of the truth that that mission is one of perpetual suffering which will be ended in triumph. With the Church to exist is to suffer, to enjoy but few moments of peace, to be always borne down by the force of persecution. This is her natural condition; she recognizes it as her special vocation. No Catholic ever wonders at the persecution of the Church, in the same way as no Catholic ever allows in his mind a shadow of doubt that there is a Divine mind always thinking for the Church, a Divine eye watching it, and a Divine hand supporting it. Our faith grows with her troubles; if ever it lessens, it is when these troubles are lessened. The era of persecution is the era of Faith.

In the days of the Emperors we recognize the heroic age of Christianity, because their persecutions showed the heroic valour of individual saints. The spirit of the Church is the same to-day as it was then; it is not exhibited, however, in the sharp, decisive sacrifices of saints, but in the quiet, passive suffering of the whole Body.

Now, this vocation of sacrifice has created in the Church a sympathy with those whom God has honoured with similar vocations. The Church was not slow to perceive that she was not specially honoured by being specially chastised. Nor was she set apart to be one everlasting holocaust—the only victim of love or justice that the world has seen. Even at her birth she had wisdom enough to see that it was not for her the law of suffering had been made. It existed before she existed, and found victims before she had discovered in herself the capabilities of suffering. Furthermore, these victims were the chosen ones of all the earth, the best-beloved of the Heavens, whence these decrees of suffering were issued; and at once she set herself the task of studying the examples of these martyrs who had gone before her, of deriving from these examples the wisdom and the strength that were to support her in her career of suffering; of imitating them in their patience, their confidence, their wisdom in praying and leaning in their hours of weakness upon God; and as she had to teach as well as to suffer, she determined that these examples should be ever kept before the minds of her children, that as they had the same vocation of suffering as she, they might have the same support and the same consolation. This is the reason why the Passion of our Divine Lord is the great devotion of the Church; and this is the reason why next after her glorious title, "Mother of God," there is none under which the Church is so anxious to honour Mary as under the title "Mother of Sorrows." And, indeed, if we except Him, who first of all consecrated suffering, where shall we look for a sublime example of noble patience under suffering, of love sus-

tained in suffering, of constancy unwavering in suffering, of hope unfailing in suffering, if not in Mary? She is the one perfect example in the world of that self-sacrifice in spirit and in act, which is the duty of every Christian. She knew it to be the duty of her life from the first moment that God revealed to her the part she was to play between God and men; and she accepted the duty because it was God's will. But this was not all. It is easy to forecast the future—to see what we shall do. It is easy to make promises of sacrifice; it is very hard to make the sacrifices themselves. But when the moments of sacrifice came to Mary, there was no repentance of rashly-made promises—the will and the pain were found consecrated to God beyond the possibility of being recalled by His creature. And thus every moment of her life she offered to God the spotless sacrifice of her will and her sufferings, unqualified by a single condition, without a murmur of dissent from the adorable will of her Creator. When the angel brought her from Heaven the message of her surpassing exaltation, her answer to the Divine will was: "Behold the handmaid of the Lord;" and when Simeon told her that the sword should pierce her, her reply was the same. In exaltation and humiliation, in glory and in shame, in joy and in sorrow, she knew but one prayer—that the will of God be done. God Himself must have inspired that prayer; and then she was made the teacher of that prayer to Jesus, and Jesus taught that prayer to the world when His disciples asked Him how to pray, and He consecrated that prayer forever in that moment of supreme agony when He received that intimation from Heaven that His own Father would abandon Him on the Cross. "Not My will, but Thine be done." These were the words of consecration, with which Jesus made the generous sacrifice of Himself to His Father. And where did He learn them? From her to whom He had taught them. Before He was yet her child, He inspired her with that prayer from Heaven; when she became His Mother, she used her Mother's privilege and taught the prayer to her Child; and evening after evening that prayer ascended to Heaven from the little home in Nazareth, from the lips of the Mother who sacrificed her Child, from the lips of the Child who sacrificed Himself. Mary, sacrificing Jesus, and in Jesus, her own soul, for she cared for nothing in the world but Him; and Jesus, immolating Himself and His Mother. What wonder that it should become the model prayer of the Christian? Sanctified by the lips of Son and Mother, sanctified by the precious Victims which it immolated, sanctified by the fulness of will with which it was made, it embodies the whole spirit of Christianity. Every lesson of Christianity is summed up in that one word, "Sacrifice," and Christian perfection is attained, when, in every moment of our lives, in every change and every vicissitude, under the frown, as well as under the smile of Heaven, we can say with the truthfulness of Mary: "Thy will be done." Nor can it be said for a moment that the sorrows of our Blessed Lady were easy to be borne, because the sufferings of her Son were only a part of a

great design of love which God was slowly working out and developing. It is true she knew all this, knew that her Son was a willing Victim, that He embraced His Cross with eagerness and would have suffered, if it were possible, worse torments than those of the Cross, to effect a reconciliation between His Father and men. She foresaw the Resurrection succeeding to Calvary, and she knew that for the three sharp hours of suffering on Calvary there would be centuries of thanksgiving from men upon earth, and an eternity of glory in Heaven. But all these previsions, all these anticipations, did not lessen the sorrow in the Mother's heart; indeed, she was made for acute suffering, and though the anticipations of Calvary did cloud her whole life, and make even the period of Jesus' childhood a season of bitterness and grief, the happiness that was to come never was allowed to allay that bitterness and grief, or cast complete brightness on her soul and troubled life. The one thought shut out all things else—the terrible Passion that was to be closed on Calvary, and overwhelmed by the thought of that awful trial, she was incapable of eliciting comfort even from the triumphs of her Son. But with holy meekness she rested in her sorrow and resigned her soul to God, to be the instrument of His will. Indeed, if ever it were possible that Mary in her dolours could catch a gleam of hope and consolation from the future, surely it would be when all her suspense was over, and her worst anticipations were realized in the Death of her Son. Her thirty years' martyrdom was endured in alternating between hope and fear, it was the anguish of uncertainty; but it was all over; a few hours would pass, and the grave would give up her Son, and then there would be a series of glorious visions, terminating in His complete triumph over the world and hell. Surely, if Mary could have argued thus, she would have done so. If ever she could have forgotten the present in the future, it would be then, when the dark present was visibly vanishing and the glorious future visibly approaching. But we do not need visions of contemplatives to know that Mary had no such consolation. Like all the other dolours of her life, her sorrow at the foot of the Cross was like in kind, but different in intensity, from that of Jesus; and as on the Cross there was no consolation, human or divine, for the Son, neither was there consolation for the Mother. "The Heart of Jesus," says a holy writer, "had divine support, but divine consolation was carefully kept apart. The interior of that Heart was clearly disclosed to the Mother's inward eyes, and her heart participated in His sufferings. She, too, needed a miracle to prolong her life, and the miracle was performed. But with the same peculiarity, from her also all consolation was kept away." It is not at all difficult to understand this. It was only the highest sense of duty that brought the Mother to the foot of the Cross. It was scarcely even her natural affection. She knew she could be of little use to Him, that the very designs of Heaven had robbed the dying Son even of His Mother's live, that His chalice had to be drunk without a drop to mitigate its bitterness, and if Mary would be present at all at the Crucifixion, it would be to add a pang to

the sufferings of the Divine Martyr, not to lessen or relieve them. And, therefore, when the darkness closed around the Cross, and the great sacrifice was commenced, Mary crept through the darkness to the foot of the Cross, with the same feelings with which Jesus an hour before mounted the Hill of Calvary, with the intention of offering to the Father, side by side with the Son, the Sacrifice of her own being, her soul, her heart and will. It was the last crowning, consummating act in that long life of Sacrifice; it was the burning, the destroying of the Victims. There was the momentary thought of her habitual humility that hers was an unworthy sacrifice, but she put it aside and trusted in the magnanimity of her Father that He would take it for what it was worth, and pay it back in graces to the world. And He, the Father, did accept it; took from her every hope, every comfort, every blessed memory of the past and every blessed vision of the future; called her Mary, sea of bitterness, and then left her transfixed, side by side with the Son on Calvary, and withdrew back into Heaven, leaving His Power to support them, without His Mercy to console them. Son and Mother! Mother and Son! The noonday Sacrifice. Here were the Victims. And who was the High Priest? God's justice exercised through the Jews, and exercised by the Victims one upon the other. What were the instruments of execution? The Cross of Jesus and the Sword of Prophecy that had pierced the soul of the Mother. What was the length of the Sacrifice? Three hours, into which were compressed Heaven only knows how much agony. Fiery tortures in the Heart and Mind of Jesus, and unspeakable agony in the heart and mind of Mary. There were a few gentle bleatings from the dying Lamb of God, and His last breath was her worst torture. If ever the spirit of Jesus was communicated to His creatures, it was to Mary; if ever His sublime patience were reflected in the soul of His creature, it was in the soul of Mary, and we thank Him forever, for that He in His goodness has left us such an exalted type of resignation as His own "Mother of Sorrows."

We need such a model, such an example of patience, for our own lives. There is no Christian truth so clearly revealed as this, that the spirit of every Christian must be a spirit of sacrifice. There is not a law for the head and a milder law for the members, but one universal Heavenly decree, directed to all, without exception, who call themselves by the name of Christ. "If any man would be My disciple," said Christ, "let him deny himself, take up his Cross, and follow Me." He means follow Him to Calvary, and enter by a similar death of sacrifice into Heaven. And again He says: "He that will lose his life shall save it"; meaning that our salvation is to be secured by the generous sacrifice of our whole beings, even our very lives, to God.

Now, some sacrifices are sent us direct from the hands of God, and we must accept them; and some must be made by ourselves, with the help of Divine grace. "Whom God loveth, He chastiseth"; and "they that are faithful must needs be tried." This is the key to that mystery which men call evil. Now, it seems to

me to be a special favor of Heaven that God should choose our sacrifices for us. We have not the trouble of deliberating and choosing, nor the fear that after all our sacrifice might not prove acceptable. God has made the selection for us; it only remains for us to accept His choice, and we know we are doing His will. In sickness, therefore, of any kind, in poverty, shame, and humiliation; in loss of friends, in loss of position, in loss of wealth, in all those ills which humanity so much fears, the Christian recognizes gifts from the hands of his Father in Heaven, and seeks resignation in the Cross of his Divine Master, and in the example of the Mother of Sorrows. If the innocent suffer, why may not the guilty; if they who had every right to all the goods of this earth, so freely sacrificed them, shall I seek after them and repine at losing them, I who have so often by sin abandoned my rights to them? Where shall we seek for faithful subjects of the King who became despised and the most abject of men? Where shall we look for loyal subjects of the Queen, for whose sorrows the prophets looked in vain for a comparison? Not in the delicate, pampered Christian, who shrinks from suffering, and lives in hope that God will overlook him, but in the true devoted disciple who hastens to make himself like to his Divine Master, and prays Heaven to effect that blessed transformation in him without delay. That is the true disciple, the upholder in practice of those sublime maxims, which most Christians are content with professing, without putting into practice. Resignation is a virtue which we admire in others, and which seems easy until the day of trial comes. Mary was perfect in the resignation she displayed beneath the cross, and expects that we should endeavor to imitate her.

But if Heaven has not chosen to send us sufferings, there is always in ourselves materials enough for a sacrifice. There is a victim ever present within us; we need not look outside ourselves for something to sacrifice to God. Who is there that can say that he is entirely dedicated to God? Who is there that can say that his whole heart belongs to God? In some of the most refined souls of the saints, the all-pure God detected some dross of earthly affection and self-seeking. It was only when they sacrificed that little that God adopted them for His own. And in our souls, too, is there not some dross of earthly affection and self-seeking? Is there anything else in them but love of the world and love of self? Here, then, are materials for a sacrifice.

It was no consolation to Mary that the Resurrection succeeded so close upon Calvary. But it may be a source of consolation to us. God does not hesitate about His rewards. There is no suspense in Heaven. He demands a full and perfect sacrifice, but He holds in His hands a full and immediate reward. There is not a moment's interval between the last moment of sacrifice and the full enjoyment of God.

III.

It is one of the many things in God's dealings with us, that seem so very mysterious, that He should have made suf-

fering a condition of sanctity, and that our novitiate on earth in preparation for our profession in Heaven should be sadly embittered either by chastisements which He sends immediately from Himself, or by sorrows we ourselves induce, or by troubles which men as instruments in the hands of His Providence inflict upon us. It is a strange truth, not the less true because it is strange, that to wish to be the friend or child of God is to wish to suffer. We cannot get near Him without being afflicted, and the nearer we approach the more intense do our sufferings become. God cannot lay His hand upon us without pressing very heavily, and when we turn our faces away from the world, and look up to Him, He will very soon wet them with our tears. It is His way of dealing with His saints; the reasons of it are hidden away from our sight in the depths of His wisdom; we know and can trace them all to the greatness of His love; we know that His punishing us does not argue in Him want of love for us; nay, He Himself has told us that "whom He loves He chastises," and so we are quite content to take cognizance of the fact without scrutinizing it or God's motives too closely. This, then, may be stated as a general law, that as our Divine Lord was a man of suffering, that as sorrow was the one characteristic of His life upon earth, containing and concealing every other feature; so every other creature that has ever come nigh unto Him, has been stamped into the likeness of His sorrow, and that no creature shall ever come nigh unto Him unless it be scarred with the scars of suffering, and thus marked with the sign of the Lamb.

He came upon earth, and His coming was the signal for the death of the many thousand Holy Innocents that had never seen Him, nor known Him, but had the good fortune to be born about the same time, and thus to be ushered through short, quick suffering into an eternity of happiness, unseen by human eyes, unheard by human ears, undreamt by the human heart. Again, nearly all of His apostles died violent deaths. Peter and his brother on a cross, Paul by the sword, James under showers of stones, Bartholomew under the flaying knife. John did not die violently, but he had suffered all the tortures of martyrdom in the boiling caldron and on the island of Patmos. And if we could see the inner lives of those saints we would find that their sufferings were not partial and instantaneous, but that a great, dark cloud of sorrow overhung their whole lives, and that it was only by passing through it that they emerged into the inaccessible light of Heaven.

It is not surprising, then, that as our Blessed Mother was most highly favored of God, so, too, she, of all creatures should be most deeply afflicted by Him. That as she was always nighest unto Jesus, so she too had the largest share in His sufferings. Her whole life being bound up in His, it necessarily followed that everything that touched Him touched her also. His thoughts were her thoughts, His wish was her will, never was she dissociated from Him, and, therefore, she had more than a Mother's share in His sorrows. She was with Him in the stable, and if His great infinite

mind was awake in the form of the slumbering child, and keenly alive in all its apparent helplessness to the misery with which it was surrounded, was not the Mother's heart, too, sensitive of the sufferings of Her Infant, and was not she as a creature still more deeply humbled and confounded that on the first night of His sojourn on earth, she so exalted, so richly endowed, to whom such mighty things had been done, had no better place to lay the Creator of the universe? And from that hour, indeed, long before it, until the hour which saw her re-united with her Son in Heaven, her life was one long sorrow. Every instant came to her laden with anguish and bitterness. She knew the mission upon which her Divine Son had come upon earth. It was revealed in part to her by the angel when he said that the name of the child should be Jesus. It was revealed to her fully by Simeon when he told her that "the Child was raised for the fall and the resurrection of many in Israel, and that her own soul a sword should pierce, that out of many hearts thoughts might be revealed." Now, it was this knowledge of the sufferings of Jesus, combined with her exquisite sensitiveness to suffering, and to His sufferings most of all, that constituted all her dolours. Ignorance is often the greatest preservative of happiness; we cannot suffer from that of which we know nothing: from how many miseries does not God deliver us by shutting out His future from our view? If it were revealed to us in our own young years, that we should have to pass through all the difficulties and stern trials and many martyrdoms of manhood; if to us in the vigor of life, all the sorrows of old age were shown so as to be perfectly understood and felt, all its imbecility and helplessness and dotage, its restlessness, its querulousness, and how we should be a burden to others, and how the young would laugh at the follies of our second childhood, and our friends would say: "Oh! death would be a relief to him," when they really mean "death would be a relief to themselves," how wretched would not our lives be? But God, pitying our weakness, makes the future dark to us, and so the sorrows of life come to us in instalments, one by one, and we easily glide over them by His assistance and go our ways cheerfully, not seeing the many others that are bearing down on us thick and fast from the great hands of His Providence. But He did not deal so with our Blessed Mother. All the sorrows of her life were concentrated into each instant of it. Every recollection was laden with sorrow. And because she was gifted by God with a terrible prevision of Calvary, every present act, and every anticipation of the future was the source of intense suffering. Calvary was forever before her eyes, and though it is true God alone can measure the sufferings of our Divine Lord during His Passion, we know that for her own greater glory in Heaven He intensified her sufferings upon earth, by holding forever before her the vision of the Cross, and revealing to her at the same time, the sufferings of her Divine Son in their terrible reality.

He threw around the Cross a supernatural light that showed in their dread

significance the horrors of the sufferings of an Infinite Being; He gave her to understand, so far as her limited comprehension would allow, what is meant by the death of a God, revealed to her with terrible distinctness that the Divinity of her Son, so far from lessening the greatness of His sufferings, was the cause of their infinite significance and their infinite intensity, and this picture with all its horrors standing out in bold relief, He kept before her eyes during her whole life—the anticipation of Calvary for the thirty-three years of the life of Jesus, the reality of Calvary on Calvary, the memory of Calvary when Jesus had gone away and left the blank that was worse than Calvary in His Mother's heart. Calvary depicted in its minutest detail was forever before her eyes. The presence of her Divine Son kept it there. Every look at Him was a reminder of it: Every look at His mild, majestic face, summoned the ever-present vision of that same face, haggard, blood-stained, pale, as it was destined to be on Calvary. Every sound of His voice, speaking from the depths of His great, loving Heart, was to the Mother's ears a reminder of the terrible cry of anguish which Jesus would utter when utterly crushed beneath the weight of His Father's vengeance, and unable to find even in His Divinity a support. In very truth it may be said that Mary walked all her life in the shadow of Calvary. It deepened all her many minor sorrows, it made her joys sufferings. It darkened all her life. As a Mother she mourned the cruel death of her Son, as the best beloved of God's creatures she was horror-stricken at the view of the indignities to which her Creator would be subjected, as the fellow-creature and sister of men she deplored the blindness that would not recognize the proofs of her Son's Divinity, and the obduracy that repaid the benevolence of her Son with a crime of the blackest ingratitude. And all this time with every succeeding vision her love for Jesus was increasing. The nearer they drew to Calvary, the dearer was Jesus to His Mother, the nearer the time of parting approached the more did Mary feel that she could not bear to be separated from her Son, and it was her sorrow's crown of sorrow that her habitual vision of her Son's sufferings did not dull the anguish of their reality, but increased her sensibility by increasing her love. Hence, there is no exaggeration in that assertion of the saints that Mary suffered more than all the martyrs that ever bled for Christ, for great though the sufferings of the martyrs were, they will not bear comparison with hers, inasmuch as her sufferings were proportioned to her greatness, and as the dignity of the Mother of God was greater than the united dignities of all saints and angels, so were her sorrows greater than all their united sorrows. Again, that which is to all the martyrs of Christ the greatest consolation under their trials, was to Mary the very source of all her sufferings. We know that however cruelly the martyrs were treated, whatever torments they had to endure, however human physical strength yielded under the inhuman barbarity of their tormentors, they could always afford to smile at their

tormentors, for there was always with them a presence that soothed their sufferings, that tempered the heat of the fires, and made the hard rack easy, and changed all their sufferings into joy—the presence of their Divine Master, and the consciousness that it was for Him they suffered, that in their sufferings they were made somewhat like unto Him. But it was this very presence of her Divine Son that was the chief cause of Mary's sorrow. It was for Him she suffered. The sight of Him, the bare fancy of whose presence could instigate and at the same time annihilate the sufferings of the martyrs, was her most cruel torture. And then she had no assistance from Him. The saints of the Church are unanimous in declaring that Mary's sufferings were, to purely human strength, unendurable. She could not have lived under them did not God assist her. St. Anselm says: "Whatever cruelty was inflicted on the martyrs was light, or, rather, it was nothing compared to the cruelty of Mary's passion." St. Bernardine of Sienna says that so great was the sorrow of the Blessed Virgin that if it was subdivided and parcelled out among all creatures capable of suffering, they would perish instantly. And it was revealed to St. Bridget that if our Lord had not miraculously supported His Mother it would not have been possible for her to live through her martyrdom. But the support He gave her was devoid of consolation. He strengthened her that she might suffer the more. He endowed her with a supernatural life, and yet kept within her what would be the cause of instantaneous death, if even for a moment He withdrew His extraordinary conserving power.

Is not Mary, therefore, rightly called the Queen of Martyrs? How well she earned the title when she stood beneath the Cross of Jesus! No martyrdom of the saints was more exquisite in point of torture, more protracted in the endurance, more noble or more brave in the ready resignation with which it was accepted. And this title is necessary for Mary: without it how incomplete would her Litany be! She would be the Queen of Virgins, of Apostles, of Confessors; but not the Queen of Martyrs and of all the Saints. But Mary's heart was pierced with the sword; to all intents she died—for when her Son died, then indeed life had little to offer her.

Hers was a living death, but it was to be her probation for the deathless life she enjoys in Heaven. She suffered that she might be crowned. Her sorrows were proportioned to her holiness and dignity, and her holiness and dignity are measured by her sorrow. She is the woman clothed with the sun, because she was the woman that stood in the thickest folds of the blackness that enveloped her Son on Calvary. She is nearest to her Divine Son in Heaven, because she was nearest to Him in all His sufferings upon earth. "Man of Sorrows," Isaias called Him. "Mother of Sorrows," the Church calls her. And as to every Catholic mind Calvary will be ever dearer than Thabor, dearer than Heaven itself, so too will Mary, under the aspect of "Mother of Sorrows," be dearer than Mary, even in the joy of her Assumption. Let the angels of

Heaven keep to themselves, if they will, the glorified Humanity of Jesus, with the five great wounds shining like suns, and the Woman by His side with the stars around her head and the moon beneath her feet, but leave to us the bleak hill-side of Calvary, with the Crucified Humanity of Jesus, and the five wounds streaming with the Blood that saved us, and the Mother beneath seemingly so calm, and silent, and patient, but seen by the Eternal Father to be broken-hearted in her childlessness, with a grief to which even tears would be a mockery. For here have we not the vision of God more beautiful than even Heaven can reveal it, and here have we Mary surpassing in her crucifixion the glory of her Conception, her Nativity, her Annunciation, and even her Assumption into Heaven!

MARY, THE QUEEN OF SAINTS.

I.

THE teaching of the Catholic Church is always marked by extreme accuracy. There is no height so exalted that theology does not explore, for, as has been well said, "the science of theology extends on the one hand to the Infinite God, and on the other to the tiniest atom:" and yet we find that when the Church teaches by the universal voice of the people, or defines through the lips of her Councils or her Supreme Pontiff, that teaching is as precise and definite, as if all the subjects of it came under the domain of human reason. Now, in nothing is this more remarkable than in her treatment of the doctrine of the Incarnation itself, and all the collateral dogmas that belong to it, especially the relationship between Mother and Son. She unites them both in her worship, and yet the worship paid to the Mother is never allowed to diminish in the least the worship that is paid to the Son; even when she seems to stand alone before the eyes of the Church, she does not eclipse her Child, but reflects upon Him all the glory with which she is surrounded by the Church.

Most emphatically does the Church always insist upon the close, intimate relationship of the Son and the Mother; and yet she tells us with no less emphasis, that between Him, the Creator, and her, the creature, there is a wide gulf of separation, a difference in origin, in nature, in attributes, in dignity, so vast, that neither His filial love for her, nor her maternal love for Him, can ever lessen it by a single span. This is observable in the Feasts of the year dedicated to our Lord and His Blessed Mother. There is a marked correspondence between the titles and the objects of the Feasts that are held in honour of our Blessed Lord and those that are held in honour of His Immaculate Mother. To the Annunciation, which is simply the Conception of the Word made Flesh, corresponds the Immaculate Conception; to Christmas corresponds the Nativity of the Blessed Virgin; to Good Friday the Feast of the Seven Dolours; and to the Ascension the Assumption of the Blessed Virgin into Heaven. This correspondence marks the Church's sense of

the close union there must always exist between the Mother and the Son. But, if we examine closely, we shall find, that even in her choice of words, the Church is most particular, that we may not misunderstand her doctrine, nor confound the worship we pay to Mary with the worship we pay to Jesus.

In celebrating, by a special feast, Mary's corporal Assumption into Heaven, the Church has consulted for her honour; and in her choice of the word "Assumption" and the meaning she attaches to it, she has marked the distinction between the operation of nature in the Ascension of Christ, and the operation of grace in the Assumption of His Mother. The Assumption, therefore, of our Blessed Lady is recognized as a privilege peculiar to herself; for it marks the distinction between the glorification of Mary's body, effected by a power not her own, and the glorification of the Body of Christ effected by His own Omnipotence; whilst it proves Mary's vast superiority over all other creatures of God, inasmuch as her resurrection was anticipated by God, and if she shared the penalty of death in common with all the children of Adam, she was exempted from that dissolution which followed upon death, by the special favor of the Almighty.

II.

After fifteen years of silent waiting, fifteen years of exile from Jesus, fifteen years of yearnings and heart-sickness, such as they say mothers only know, Mary is on her death-bed and about to be re-united with her Son. Fifteen years she spent without Him, before the great morning of the Annunciation, and fifteen years she has remained without Him, since the day when she strained her eyes to catch one last glimpse of His beatified countenance, as the cloud on Olivet enveloped Him and hid Him away from her sight. Mary's life was one long dolour; a life of active suffering while Jesus was with her, for the prophecy of Simeon was forever ringing in her ears, and Calvary was every moment drawing nearer; its dark shadow with the three crosses forever loomed over the quiet home of Nazareth. A life of passive suffering now that the great tragedy was finished; but a passive suffering more keen, more desolating, more agonizing, for the light of her life had gone out. The anticipation of the sufferings of Jesus, the awful realization of those anticipations on Calvary, sadly embittered the life of Mary; but then Jesus was with her, and His presence sweetened all the sorrow; during the last fifteen years there was no active pain, no terrible real sorrows, such as had racked her soul during the life of Jesus on earth; but now Jesus is gone; it is night; the sun has been taken from her universe; life is a blank, all the sorrow of life is concentrated here; she has settled down into that quiet, silent, patient grief that sees no hope but in the grave. I do believe that Mary alone of all creatures could understand that saying of Thomas a Kempis: "To be without Jesus is a grievous hell; to be with Jesus a sweet paradise."

However, her sorrows are now about

to end. She is on her death-bed. The Apostles have been summoned by some spiritual telegraphy to Jerusalem—some sort of shuddering instinct that pervaded the Church, that she who was its soul, its life since Jesus died, is now about to rejoin Jesus in Heaven.

A quiet chamber, simple in its appointments, as was the little chamber of Nazareth. An old man stands at the foot of the bed whereon reposes the dying Queen; and as he catches a last glance of the dying eyes there are tears upon his cheeks, for there come to him reminiscences of the eyes of Jesus, and of that awful glance that pierced his own soul on that night of horrors in Pilate's Hall. A man in the prime of life stands with an expression on his features something like to that which they wore fifteen years ago on Calvary; he lost a brother in Jesus then; he is losing a mother in Mary now; it is John, alone thought worthy by Jesus to be the adopted virginal son and protector of the Virgin of Virgins. Near the head of the dying Queen there is pillowed another head, pillowed as it was fifteen years ago, on the blood-stained, nail-pierced feet of Jesus as He hung upon the cross. It is the woman that stole into the dining-room of Simon the leper, and washed with her tears, and dried with her hair, the feet of Him who sat there. She is whispering a message to the Mother for the Son—an assurance that Jesus does not need, that Magdalen has been loyal to Him. Around the room are scattered groups of mild, earnest men, waiting with a kind of pious curiosity, not unmixed with sorrow, to see what kind of death the Mother of their Master will die. They were not on Calvary. "The Shepherd was struck and the sheep were dispersed;" but they heard from Magdalen and John of the burning words which Jesus spoke, and they saw from afar the horrors amid which the great tragedy was consummated; they expect some other heavenly demonstrations at the death of the Mother; perhaps they expect to catch another glimpse of Jesus when He comes to take His Mother to Heaven.

But what is Mary thinking of all this time? They say that at the hour of death the mind is empowered to cast one great, retrospective glance over its life, and that glance comprehends every thought, every word, every action, in their minutest details. If it be so, what a strange panorama was that which passed before the eyes of Mary! The quiet days in the temple; the little room of Nazareth lighted up by the presence of an angel, the few words that were spoken, and the mighty, ineffable mystery that was accomplished; that evening on the hills of Judea when Elizabeth came to meet her and saluted her as the Mother of God, and she herself in the exuberance of her gratitude broke out under the inspiration of the Holy Ghost into the sublime strains of the Magnificat; the horror that filled her soul when Simeon revealed to her at what a terrible cost she had become the Mother of Him who was to be crucified for His people; the desolation and the sorrow of the three days that she was separated from Jesus; every painful circumstance connected with the flight to Egypt—the hurried preparation, the cries of the children, the

wailing of the mothers, the silent, weary journey on the desert, the strange Egyptian faces in Heliopolis; that day in Cana when, to please her, Jesus anticipated His time, and broke through the eternal decrees; the three years' missionary life and the crowning sorrow on Calvary. Yes, Jesus dying in pain and His Mother dying in peace; Jesus dying friendless, forsaken; and Mary dying surrounded by the princes of the Church; the dying eyes of Jesus see only the faces of an infuriated mob, distorted with passion and eloquent of the hate they bear Him; the dying eyes of the Mother see tender, reverent faces wet with the tears that show how they love her; the ears of the dying Jesus hear only the execrations of the multitude, and "Vah! Vah! come down from the cross and we will believe in Thee;" the ears of the dying mother are open to sounds of heavenly rejoicing, and she learns that it is a gala day in heaven and that all the rejoicings are for her; over the cross of Jesus, the terrible face of the Father is bending in His anger until the dying Son is forced to expostulate, "Why hast Thou forsaken Me?" over the couch of the Mother is bending the Most Holy Trinity, the Father whose omnipotence created her, the Spirit whose love espoused her, the Son—her own divine Son—she thinks she remembers those features, but it occurs to her that in all this there must be something wrong: that it scarcely befits the Mother to die as a Queen and the Son to die as a Criminal; the creature to die in peace, and the Creator to die writhing in agony. But then Jesus will have it so. The life of His Mother has been one long martyrdom on His account. Her end at least shall be in peace.

III.

No earthly thought mars her anticipated vision of heaven; no earthly affection makes her parting from earth feel bitter; she has been in the world, but she has not been of the world; she has walked over the earth, without touching it; human affections she has had, but they have been centred in God; her every thought has been of God; her every wish has been to please God; her every desire has been a desire of closer union with God. Her last thoughts, perhaps, linger over Nazareth and Bethlehem, Jerusalem and Calvary, all places hallowed by the presence of Jesus; but if the presence of God with all His attributes shrouded in human flesh could lend a light to those places, and make the memory of gloomy Calvary so dear, what must not heaven be, where the same God reveals Himself in all the plenitude of His perfections!

No memories of sin long-buried, sins of youth, sins of riper years, rise up around her bed like accusing angels. Her life has been sinless; there is not one stain of earth about her soul; there is not one word, or thought, or action of her life of which she could repent. Her will has ever been in perfect conformity with the will of God; patiently and thankfully she has always submitted to His dispensations even when He decreed to plunge her in seas of sorrow, in which His omnipotence alone could have sustained her, and out of which His om-

nipotence alone could have rescued her. Therefore for her judgment had no terrors, for her salvation is no uncertainty. Judgment—she was judged long years ago, even before her birth, when the Most Holy Trinity destined her to be the Mother of the Son and to fit her for that high privilege, declared that she should be exempt from the taint upon our race, that sin and hell should have no dominion over her, and commissioned the Holy Spirit to be her custodian, to preserve this Temple of the Lord undefiled, to keep this Ark of the Covenant ever sanctified. Faithfully did the Spirit discharge that commission, and therefore there is no judgment of Mary on her death-bed. For God does not judge His own decrees, neither does the Father judge the works of the Spirit.

With no tie upon earth, with her only hope in Heaven; with no remorse for time, with no fear for eternity, dying out of pure love for God, assuredly the death of Mary is a happy one. Here upon earth are tears of sorrow, the only really eloquent testimony of worth appreciated; and heaven is wild with joy at the prospect of her coming.

Amid songs of heavenly mirth and pæans of heavenly triumph, Jesus now unweaves with tender, reverent hands the bands that are binding His Mother to earth. Once was He helpless in her arms; now she is helpless in His, and now does He repay with the interest which God alone can give, all the tenderness and reverence and love that were lavished upon Him in Bethlehem, in Nazareth, and when He lay cold and stiff and lifeless in His Mother's lap on Calvary. Slowly and with gentle respect does He free the soul from its prison, and "there, Peter, John and Magdalen, guard with jealous eyes this treasure; it has enshrined the noblest soul that ever came from my Father's hands; watch it with reverent care; in three days again we shall require it to grace the mansions of My Father's House for eternity," and "Arise, make haste, my love, my dove, my beautiful one, and come; for the winter is past and gone; come from Libanus, my spouse, come from Libanus, come and thou shalt be crowned!" And Jesus takes the soul of His Mother to Heaven, and the Apostles are weeping around the dead body of their Queen.

Before we follow the soul of our Mother to Heaven, let us make one reflection, while we stand in her dead sacred presence. I have spoken of her death as peaceful; but then it was death. The passage of her soul to Heaven was unaccompanied by any of the horrors in which death usually reveals itself. But still it was death. And that solemn fact alone suggests a whole world of thoughts. For when I look upon the cold, mute, impassive features of the Mother of God, when I view that sacred body that gave to God the flesh wherewith He saved the world, lifeless, helpless, inanimate, as is the body of the meanest sinner upon earth, and when I think of that other dead, sacred body on Calvary—the eyes of the all-seeing God blind, the hands of the all-powerful God helpless, Jesus dead, Mary dead, I begin to think that the justice of God is that one of His attributes of which we have the very faintest idea. Oh! if that one primal sin, the

apple-bite in Paradise, entailed this dreadful penalty upon our race, and if the justice of God is so inexorable, that it will not remit the punishment even for Mary, even for Jesus, what will be the dealings of that same justice with us whose sins are "countless in their hideous sum, God-mocking in God's open sight, and strong to strike His knowledge dumb?"

IV.

I shall not examine the reason of Mary's Assumption, nor its appropriateness, but merely show, that although not yet defined, it is the doctrine of the Catholic Church at present, and has been her doctrine from the times of the Apostles.

By the Assumption of our Blessed Lady, then, we mean that our Blessed Lady has really departed this life, and is really no longer upon earth; and further, that she has been admitted to the Beatific vision in Heaven, and is in securest possession of God for eternity. These two things are indeed common to our Blessed Lady with every canonized saint. But by the word Assumption, which is now restricted in its meaning to this particular application, we understand that our Blessed Lady was exempted from the law of corruption to which the bodies of men after death are subjected; and that by the special Providence of God, she rose at death or immediately after death, as the saints shall rise at the last day, body and soul, glorious and immortal, and was thus admitted to the eternal happiness of Heaven. Formerly, the word "assumption" was applied to the death of any saint, and on the other hand the words decease, departure, sleep, were applied to the Blessed Virgin. But the word is now restricted in its signification, and is applied exclusively to the Blessed Virgin's entrance after death, soul and body, into Heaven. And the very word itself implies that it was not by the exercise of her own power, but by the omnipotent love of her Divine Son that she was thus glorified.

That the Catholic Church at present teaches the doctrine of Mary's corporal Assumption into Heaven, as clearly and as explicitly as it is possible, short of definitions, is a fact that it would be senseless to deny. The feast of the Assumption is held by the authority of the Church; the Missal and Breviary speak in clearest terms of the Assumption; the doctrine is preached from every pulpit, without exception, in the Catholic Church; the belief is held firmly and piously by the laity through the world; and, like the dogma of the Immaculate Conception, it has had but few opponents, and these were stifling their own convictions. It was hoped by many that the Holy Father would have proposed the dogma to be defined by the Vatican Council. The venerable Bishop of Nismes, in his pastoral letter on the Vatican Council indicated his opinion, not only that the doctrine was definable, but that its truth was so clear that no preliminary discussion was required. And the Archbishop of Smyrna had petitioned the Holy Father, that as God had inspired him to preach to the world Mary's privilege of Immaculate Conception, so he might set

at rest forever the minds of Christians as to the ultimate triumph of Mary over sin and death, by proposing for the Church's acceptance the doctrine of her Assumption.

But although this fresh triumph has been for the time denied our Blessed Mother, the living voice of the Church, which is the voice of the dead Church, for the Church's utterances never change, is emphatic and unhesitating in professing its belief. And as if to link together its own testimony and the testimony of dead saints, it quotes into its office for the day of the Assumption itself, and for its Octave, sentences and sermons, to show how tenaciously in past ages the Church clung to the belief. Thus, in the parts of the sermons of St. John of Damascus and St. Bernard, that are quoted in the Breviary, the Assumption of our Blessed Lady is in many words asserted. Mary is "the living ark of the living God, which has its resting-place in the temple of the Lord." She is the "living paradise" taken up into heaven; in her, the old "curse of death" is broken. "The Immaculate Virgin, stained by no earthly affection, did not return to earth; but because she was herself a living heaven, she has her place in the tents of heaven. How could she taste death from whom flowed life to all? She did, however, die because she was a daughter of the old Adam, but she was fitly taken up to the living God, because she was His Mother." These are the words of St. John Damascene of the Greeks, read on the day of the Feast, and from his sermons also are taken extracts to show that the belief in our Lady's death and Assumption are an ancient tradition of the Church.

Now, it is clear to every Catholic mind, that since the doctrine of our Lady's Assumption is taught by the Catholic Church at present, it must have been the teaching of the Catholic Church from all time. Because innovations in doctrines are impossibilities. The deposit of Faith was given once and forever, and does not admit of addition or improvements. In quoting, therefore, the testimony of past ages, we do so, not with a view of proving the doctrine, but simply to show the devotion to Mary that always existed in the Church.

As a witness to the faith of the Church three hundred years ago, we have Suarez, the great Jesuit theologian, asserting "that the Blessed Virgin a little time after death, arose to glory and the immortal life of body and soul, and then ascended gloriously into Heaven. This," he says, "is the belief of the Universal Church." The Synod of Jerusalem, held about the same time under the Patriarch Dositheus, cites and proclaims as its own belief the doctrines contained in Cyril Lucas's homily on the death of the Mother of God, and these doctrines are summed up in three propositions: "The All-Holy Virgin's death arose not from sin, but solely from other causes purely physical;" secondly, "she is the great sign in the heavens spoken of in the Apocalypse;" and thirdly, "she is called a great sign, because she went up into Heaven taking her body with her."

If we go back three hundred years from the time of Suarez, we find the belief of the Church at the time professed by him

who has been called the "Angel of the Schools," and who is unquestionably the greatest theologian of the Catholic Church, St. Thomas Aquinas. "It is our belief," he says, "that after death the Blessed Virgin was raised to life again and carried into Heaven, according to the Psalm, Arise, O Lord, into thy rest, Thou and the Ark which Thou hast made holy."

Four centuries before the time of St. Thomas we find that the feast of the Assumption was kept with fast and vigil, and that it ranked in the order of feasts with Christmas, Easter, and Pentecost. And in the formularies of the Church at the time it is said that this custom had been received from antiquity, and the Church has always observed it. And in the Sacramentaries of the Church—the Gallican, Gothic, and Gregorian Missals, we find in the prayers and prefaces of the Mass of the feast, Mary's corporal Assumption asserted. St. Peter Damian in his sermon on the Assumption says:

"With the eyes of the mind look upon the Son as He ascended, and on the Mother as she is assumed, and you shall see a something surprising exhibited in the Ascension of the Son, and a something glorious shown forth in the Assumption of the Virgin. For the Saviour went up into Heaven by authority of His powerful might, as Lord and Creator, accompanied by the service of angels, not supported by their aid; Mary was taken up into Heaven, but by a decree of grace, which raised her up, with the accompaniment and aid of angels, for grace not nature supported her beneath. Hence this day is named the Assumption; that, the Ascension; since power is different from mercy, and it is the Creator's privilege alone to overpass the nature of things by His own power."

In the ninth century, Theodora Studita wrote after describing our Blessed Mother as the true Mount Sion in which it pleased God to dwell:—"To-day then the earthly heaven," he says, "wrapped round with the robe of incorruption is removed to an abode which is happier and lasting." And Gregory of Tours in the sixth century wrote:—"And lo! again the Lord stood by, and ordered the holy body to be taken up and carried to Paradise, where now, united to the soul, and rejoicing in company with the elect, it enjoys the good things of eternity which shall never come to an end."

V.

Here then we have a chain of evidence reaching as far back as the sixth and fifth centuries, and showing that the doctrine of Mary's Assumption was the belief in all those centuries of the Universal Church, and that the Catholic doctrine has not been modified, but is the same in the nineteenth that it was in the fifth century. We have quoted the testimony of saints and doctors; but we find that even in the schools of theology, where doctrinal questions were so often fiercely debated, and nothing was admitted as the faith of the Church, except it were proved to be so by the unanswerable testimony of contemporaneous and past authority, that the doctrine of the Assumption held the same place it holds in the hearts of the faithful. In the

year 1497 two propositions assailing the truth of the doctrine of the Assumption were advanced and defended by two doctors before the Theological Faculty of Paris. We may gather the sense and the opinions of France from the censures that were passed on these two propositions. The proposition "that Christ met the Virgin Mary in her Assumption is apocryphal," was condemned as "false, contrary to the Fathers, favouring irreverence, offensive to pious ears, calculated to turn the people from their devotion to the Virgin Mother of God," and therefore to be "retracted." The second proposition was, "We are not bound to believe, under pain of mortal sin, that the Virgin was assumed in body and soul, because it is not an article of faith." That proposition was condemned as "rash, scandalous, impious, calculated to lessen the people's devotion towards the Blessed Virgin, false and heretical," and it had therefore to be publicly retracted.

There is another consideration which may be fitly alluded to here. There is no Catholic who does not know the care the Church has always manifested about the preservation of the relics of her saints. Now this reverence for the mortal remains of God's servants can be traced back to Apostolic times, and indeed, can be proved from the Scriptures themselves. The result of this is that there is scarcely a single saint of the early Church of whom we do not possess a relic; and I need not say, that the greater the saint, the greater the care that would be manifested about the preservation of his relics. Now the Catholic Church has never possessed a single relic of our Blessed Mother. We must, therefore, conclude, either that the Church which has always manifested extraordinary solicitude about the bodies of the servants of God, took no care whatsoever to preserve the sacred remains of her who gave her flesh and blood to the Redeemer of the World; or else that the corporal Assumption of our Blessed Lady is an indisputable fact, and that the belief in it is simply that tradition of the Church which originated with those Apostles who stood by the grave of the Virgin of Virgins, and found that God, by raising that sacred Ark from the grave had preserved her body from corruption, as He had preserved her soul from sin.

Of the glory of the Mother of God in Heaven it is difficult to form even an idea; yet by comparison we may learn it by approximation. If "eye hath not seen, nor ear heard, if it hath not entered into the heart of man to conceive what God has prepared for those who love Him," what must not Heaven be to her whose love for God surpassed in intensity the loves of all men and angels? If the measure of our merit upon earth shall be the measure of our happiness in Heaven, who shall presume to set bounds to the happiness of her whose least action was meritorious, for it was directed to the greater glory of God? If the happiness of heaven is proportioned to the plenitude wherewith the Beatific Vision is revealed, what must not the happiness of Mary be, for assuredly God will hide very little of His perfections from His Mother? If the purity of our lives here below will give us a clearer vision of God's infinite attributes in Heaven, if the sanctity of our own souls will be the medium through which we shall view God

forever, how vivid must not Mary's perception of God be,—Mary, whose soul is whiter than the Seraphs?

Other saints have had characteristic virtues. Mary is the personification of every virtue. Her faith, which was scarcely less than vision, was not greater than her hope, which was absolute certainty, while her charity for God was the moving principle of her life, and the proximate cause of her death. Her obedience was perfect, for her will was identified with the will of God; her patience under suffering was superhuman; her poverty was perfect, only think of the stable and her dependence on John during the latter years of her life. In a word Mary spoke her vows in the temple. They were the first notes of a life-hymn, whose music sounded strangely pleasing in the ears of God; it drew Him down from Heaven; it will hold Him spell-bound for eternity, and in saying all this I am but paraphrasing the words of Gabriel, "Hail full of grace, the Lord is with thee!"

They say that it was the foreknowledge of the dignity to which God would raise our nature by assuming it in the Incarnation that so scandalized Lucifer and his fellows that they rebelled and were lost. I think that if he could see Mary to-day near the same sacred humanity of Jesus in Heaven, his angelic pride would be doubly offended. Angelic nature in Heaven; lost angelic natures in hell; human nature upon earth; but human nature too most highly honoured in Heaven. Angelic nature confirmed in glory in Heaven; angelic natures hopelessly lost in hell; men struggling between both on earth, but two human hands ever uplifted before the face of God in Heaven and a face upturned to Him, on which He cannot look without emotion. Neither can we, the children of Eve, look upon it without hope. If we had only a certainty that those hands were ever uplifted for us in Heaven, or that the voice of the Mother ever pleaded for us with her Son, we should not envy the angels their confirmed glory, or the security of their bliss. Reign on, great Queen! draw thy bright mantle around thee, fix the star-diadem on thy head! Royalty, even though it be the Royalty of Heaven, shall be to thee no sinecure: thou hast us and a whole world yet to save!

VI.

And now I cannot do better than conclude these chapters on the Mother of God and her Saints by a reference to Mary as the Christian ideal of all true womanhood. It is almost universally agreed, even by many who have not the full light of Catholic faith, that the Blessed Virgin occupies a large part in the designs of God and in the economy of His Church—and that, quite apart from her ministry and prerogatives as Mother of the Redeemer, she holds a very peculiar and important place in the world-wide organization that sprang from the wounded side of her Son on Calvary. The fact that she was the divinely-appointed instrument of the Incarnation has raised her to a unique position in heaven; but it also has given her (apart from the glory of the divine maternity) a distinct vocation and mission to the children of men. And just as the Incarnation is, as it were, repeated in the

sacrifice of the Mass, never ceasing to be a fountain of grace and mercy to the faithful, so the maternity of Mary is ever fruitful in its symbolism and far-reaching influence in the realization of perfect womanhood, which before her time seemed to be but a half suppressed revelation, or even the idle dream of ambitious weakness. "Woman," says a very ancient author, "at any epoch of her life was always considered as a mirror before the establishment of that immortal code which has enfranchised man, and placed the woman and the slaves on terms of equality with him." And, seizing with divine insight on this idea, the Church at once adopted our Blessed Lady as her type of all the perfection to which it was desirable that woman should attain.

As a witness to the admissions of Protestant thinkers on this subject, I may quote the words of John Ruskin, which are all the more remarkable, as his mind, which was trained in the narrowest school of Scotch Calvinism, had little natural sympathy with Catholic priniciples and ideals. He says:—"To the Protestant mind the dignities ascribed to the Madonna have always been a violent offense; they are one of the parts of the Catholic faith which are open to reasonable dispute, and least comprehensible by the average realistic and materialist temper of the Reformation. But, after the most careful examination, neither as adversary nor as friend, of the influences of Catholicity for good and evil, I am persuaded that the worship of the Madonna has been one of its noblest and most vital graces, and has never been otherwise than productive of true holiness of life and purity of character. . . . There has probably not been an innocent cottage home throughout the length and breadth of Europe during the whole period of vital Christianity in which the imagined presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfilment of the assured prophecy of the Israelite maiden, 'He that is mighty hath magnified me, and holy is His Name.'"

Nor is there any exaggeration here. It is almost impossible to exaggerate either the influence of the Christian woman upon her husband, her brothers, and her son, or again of the influence of Mary upon the Christian woman. The mother is the first educator of her children, and Mary is the educator of the Catholic mother. Among us Mary is held up as the model of all womankind and of all the phases of womanly life. Her career is put before her sex as the young girl in the Temple, as the spouse of Joseph, the Mother of Jesus, the Dolorous Mother, the Mother of the Apostles and of the Church, the Queen of angels and of men. Our women reverence her as maiden, mother, martyr, queen and protectress. In all their own phases and circumstances and trials of life they are encouraged to revere Mary, to have recourse to her, to admire and, according to their capacity, to imitate her character and her actions. This is the revelation of God to woman—woman who is at once the daughter of Eve and of Mary.

We are taunted by some of those who

do not take any trouble to understand our religion, with putting Mary above God. We do not put her above God, nor do we put her on a pedestal higher than God put her. He chose her to be His Mother, and He could not honour her more. A king cannot choose his mother, but assuredly, if he could, there would be no higher way than this of conferring honour upon a woman. Nor, indeed, can anyone honour himself more than by honouring his mother, nor disgrace himself more than by showing dishonour to a mother's memory.

Jesus Christ was not merely a king. He was God, and in choosing Mary He did—what again an earthly monarch cannot do—He made Mary the purest and fairest of women, the perfect model of womanly virtue and womanly love, and gave her as the crown of all women—that however pure and fair and motherly they might be of their own right and their own nature, they might become more fair and pure, more queenly and more motherly by studying Mary, learning in her school, worshipping at her shrine, and clothing themselves with her characteristics.

There is nothing so surprising in human history as the hold Christianity, held to be the religion of slaves, took upon the world. It was so directly opposed not only to human passion, but even to human philosophy, that its miraculous propagation astonished the Christians themselves. But in no single dogma, or tenet, or practice, was its success so remarkable, as in this sudden and permanent uplifting of men's hearts to a glorious ideal of womanhood, and its final establishment in their minds as the true type of womanly holiness and beauty. To the Pagan mind, accustomed to the lasciviousness of their deities, this sudden enthronement of perfect purity was the greatest of miracles. And even still, the Christian mind, conscious of its own infirmities, need not suppress its astonishment at this marvellous enthronement of the Virgin Mother in the temples of the lost gods, and in the hearts of their worshippers.

And yet, it is not impossible to understand. The very confraternities of Vestal Virgins seemed to imply that men held faintly to some lost tradition of womanly purity, which had been overlaid by the sensuous worship of heathen systems of religion. Both in Greece and Rome, the privilege of maternity was always considered as not merely a personal honour, but even as a political benefaction. Hence, when, in lieu of the fast vanishing myths and conjectures of their poets and prophets, there suddenly dawned on the pagan mind—not a shadowy myth, nor a creation of poetry—but a half-divine figure of pure and perfect womanliness, combining all the tender grace of the virgin with the sweetness and dignity of the mother, the world, even though incredulous, soon lost its disbelief. For its admiration soon passed into a higher form of worship, when it became known to men that this mighty woman, foreshadowed by the glory of many a Jewish maiden and foretold from the first beginnings of human life, was no less than the Mother of the Word Incarnate—the willing, obedient instrument in the hands of the Blessed Trinity for the accomplishment of its greatest mystery, and for the manifesta-

tion of its love and pity for mankind. And so the sweet vision passed from the angry atmosphere of schools and synods and councils, into the niches and windows of stately cathedrals, into the dreams of poets, into the speculations of master-thinkers—even until we, with our colder faith and more restrained fancy, deem to be extravagant the adulation of saints and scholars, of painters and poets, to whom this woman of Genesis and the Apocalypse was the inspiration of every theme, and the guerdon of all their labour.

Who, for example, does not feel himself raised far above all the beauty of the senses and all the attractions of the earth by those eloquent and wonderful exclamations of St. Germanus in the Office of the Immaculate Conception; or the still more enthusiastic and exultant "Gaude! Gaude! Gaude!" of St. Sophronius; or the fervid and rhetorical exclamations of St. Bernard; or, last and greatest, by the magnificent apostrophes of St. Tharasius in the same beautiful Office, when, after elaborate comparisons with the patriarchs and prophets of old, who symbolized her, and of whom she remains the Queen, he concludes with that beautiful litany of "Aves," which are like an exultant chaunt of the poets in the morning of faith compared with our tepid "Salves," which have all the weakness and sorrow of valedictions, so subdued are our voices, and so languid is our faith!

And then the painters! In every shape that spoke of celestial and ethereal loveliness, in every attitude that betokened dignity, in every feature that denoted majesty of rank and tenderness of love, they lavished the riches of their genius, the glory of imagination, the rich, secret sources of their art, the hidden magic of pencil, chisel, and palette, on the one eternal theme—their beloved, their adorable Madonna! What a choir of saints have hymned her! What an army of artists have glorified her! Raphael, Murillo, Angelico, Rubens, Holbein, Sanzio, Domenichino, Correggio, Poussin, Ciseri, Mignard, Sassoferrato, Sinlio Romano, Bouguereau,—every climate has lent its colours, every school its students; nay, every religion its art—votaries to swell the great galleries of Christianity with that one sweet face and figure—the Virgin Mother of God!

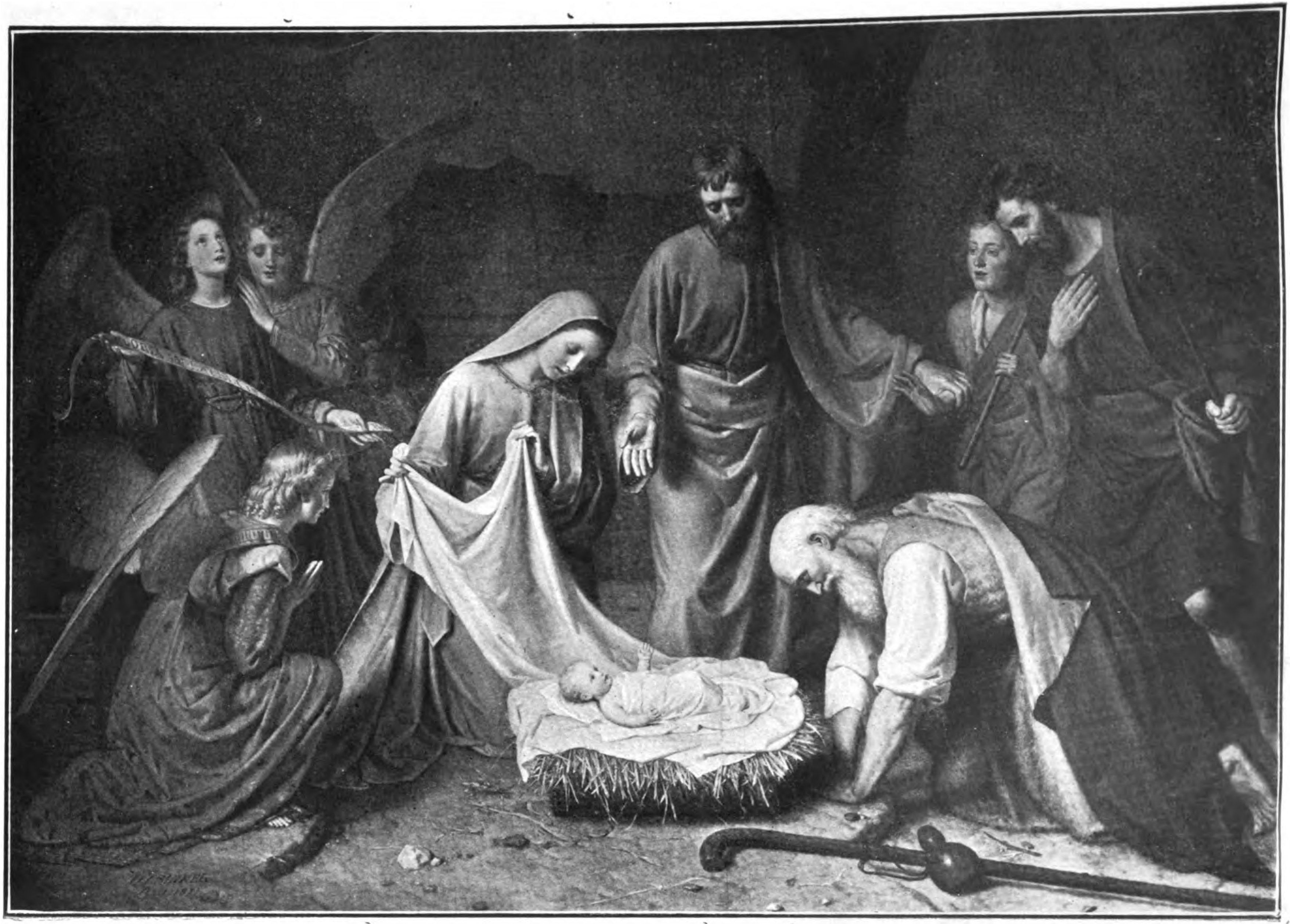
It is no wonder, then, that this ideal of perfect womanhood gradually passed from poem and hymn and picture into the hearts and minds of the people; and created that reverence for weakness that culminated in the religious chivalry of the Middle Ages. That period of human history, if darkened by many deeds that mark the cruelty and despotism of uncurbed and unrestrained power, at least was characterized by the exalted reverence which was paid to womanhood. And, as faith decayed, and poetry and religion began to fade away from the minds of men, that sacred figure, too, began to grow less and less prominent; and, as it retreated and grew ever dim and dimmer, the old ecstatic reverence for womanhood disappeared with it, until at last, in that awful crisis in human history, the French Revolution, the highest and noblest ladies of France passed under the guillotine, and the very basest and most degraded were raised on the altars of Reason. It was a return to Paganism,

without its graces and splendours; it was the attempted subversion of Christianity without the pretense of substituting in its place even a decent mythology. Woman, raised by nature, to the motherhood of the race; raised even higher to a spiritual motherhood by the legacy of Christ from the Cross, was dethroned from her supreme dignity, the moment the symbol of Christianity was ruthlessly removed from the temples of men.

The same thing still remains although the contrasts are not so clear cut and vivid. Wherever the spirit of Christ and the Church is in the ascendant, there womanhood is enthroned. Wherever materialism, excluding all that is ideal, or poetical, or religious, dominates the beliefs or theories of mankind, there woman sinks to the level of a mere mechanical slave. The greatest of modern pessimists* has written of her in terms which, if loathsome and disgusting, at least are a candid admission of his loathing and contempt for womanhood. Philosophy degrades her; religion exalts her; because the former refuses to accept the Incarnation, and therefore, the Divine Motherhood, and therefore, the sacredness of her sex; and the latter, seeing in every woman, not only the daughter of Eve, but the Sister of Mary, promptly acknowledges the dignity of the relation, as well as the sacredness of the personality. It is in the Church, therefore, that the dignity of womanhood is safeguarded by her unceasing reverence for the One, who "was blessed amongst women;" and by the manner in which she honours the two prerogatives of the great Virgin Mother —her Maternity and Virginity. By raising marriage to the dignity of a sacrament, Jesus Christ consecrated the sacred office of motherhood; and the Church maintains the sacramental institution and the sacred tradition. By His own divine words, too, the same Divine Lord consecrated the state of virginity; and again the Church follows in the footsteps of her Divine Spouse, by the tremendous safeguards with which she surrounds the religious state, and the honour she pays to virginity in her chosen and chaste spouses. And all this is but the reflection on her subjects of the veneration she feels towards her own Protectress and Queen. Mary, the Mother of God, and the Queen of Heaven is her glory and crown; and again she casts back upon the children of the Church the veneration that is paid by them to herself as the purest and highest ideal of human life.

Whatever changes, therefore, time may bring along with it—whatever new devotions spring from the teeming mind of the Church, whether to attract the attention, or renew the fervour of Catholics—it is quite certain that this great devotion to the Mother of God will always hold its own in the minds and hearts of the faithful. It has come down to them from the morning of her Assumption; it will live to the eve of the last great day. In the far future, as in the glorious past, churches will be built in Mary's honour; children will be called by her name; doctors will teach her excellences; poets will hymn her praises; artists rival each other in painting her perfect, spiritual beauty. Still shall she be the Queen of the Uni-

* *Schopenhauer*



JESUS ADORED BY THE WISE MEN.

versal Church, the destroyer of heresy, the giver of purity, the protectress of the weak, the hope of the fallen, until all the elect of God shall be gathered beneath the shadow of her holiness; and until they pass from the position of her clients on earth, to the higher and even surer state of her worshippers in Heaven!

DEVOTION TO THE SPOUSE OF MARY.

AS the life of St. Joseph was a hidden life upon earth, so devotion to St. Joseph, deep and ardent though it always has been, has been hidden in the Church for centuries. It was reserved for Pius IX.—Pius, the priest of the Sacred Heart, and the preacher of Mary's privileges—to bring St. Joseph more prominently before the faithful, thus re-uniting, as it were, in the eyes of the faithful, the Sacred Trinity upon earth, the Holy Family of the House of Nazareth, Jesus and Mary and Joseph. In the Apostolic Decree, which constituted St. Joseph Patron of the Universal Church, it is stated, "that the Church has always most highly honoured and praised the most blessed Joseph, next to his Spouse, the Virgin Mother of God, and has besought his intercession in time of trouble."

The development of doctrine and devotion in the Church, however, was necessarily very slow. For centuries the whole attention of the Church was directed to maintaining the true doctrines about the Incarnation. This was the fundamental truth of Christianity, and this was the most frequently and violently attacked. The God-Man, given by His own love and the charity of the Father to the Church, was the precious treasure upon which, during the early years of her existence, all her attention was lavished. All the marvellous mysteries wound round that central mystery of the Incarnation, had to be explained; and all the attacks, open and insidious, that sought to detract from the truth of that mystery and the honour of God, had to be repelled. By degrees, when those controversies on the Incarnation had subsided, and the Church had a breathing time,—without ever forgetting her Spouse, the Son, she directed her attention to the Mother; and by degrees, thinking them over first in her own deep mind, she put before her faithful truth after truth, and dogma after dogma, about the Mother—her royal dignity, her Divine Maternity, her rich prerogatives—until, in our own age, she reached the primary truth of all, that the Mother had never known sin, and the reality of her position was recognized—a Virgin and sinless. "And thus," as a holy priest has written, "the adoration of Jesus and the devotion to Mary took their places immovably in the sense of the faithful, and in the practical system of the Church, one shedding light upon the other, and both instructing, illuminating, nourishing, and sanctifying the people."

The claims of the All-Holy Son and His Virginal Mother being satisfied, the Church was able to turn her attention to the guardian of both, the father of the household at Nazareth. We have said that the Church is a type of Mary, and there can be no doubt that Mary is the teacher of the Church. When, therefore,

the truth of her Son's Incarnation was placed beyond doubt, and any honour paid to St. Joseph could not prejudice the Divine origin of her Child, the Church of God learned from her teacher's lips the dignity and the holiness of Joseph, and gathered from her heart deep feelings of love and gratitude to him. Mary's Divine Maternity protected and confirmed the truth of our Divine Lord's origin; but by a wise decree the Church did not publicly preach the dignity of St. Joseph until the truth of the Incarnation was put beyond the cavils of heretics, lest the presence of St. Joseph might prejudice the exclusive right of the Eternal Father to the paternity of the Son. Devotion to an earthly father, even though he were only foster-father, might have given the enemies of Jesus Christ a pretense for denying His eternal generation from the Father. We must not, therefore, be surprised to find that public devotion to St. Joseph was not established in the Church as early as devotion to the Blessed Virgin, because the honour of our Divine Lord is to be maintained, whoever should suffer; and whereas Mary's Divine Motherhood was always the surest protection of the honour of the Son, devotion to St. Joseph would have been seized upon by captious heretics as a proof that the Church was regardless of that first truth of the Incarnation, that Christ had no earthly father, as St. Athanasius declares—"Born of the Father before all ages, born of a Mother in time."

But although the Church's devotion to St. Joseph was not explicitly declared until the thirteenth century, there can be no doubt that his claims to the reverence of the faithful were fully acknowledged even in the earliest ages. It is to the East that common opinion traces the origin of devotion to St. Joseph. Before St. Athanasius in the fourth century sent missionaries into Abyssinia to instruct the Copts in the rites of the Church of Alexandria, the sojourn of the Holy Family in Egypt was commemorated in Abyssinia, and a special festival was kept in honour of St. Joseph. So, too, amongst the Christians of Syria, so ancient is the devotion that there is no record of its introduction amongst them. There can be no doubt, too, that in the Greek Church the devotion is of great antiquity, as may be gathered from their hymns, and the custom that everywhere prevailed in Greece of calling children by the name of Joseph.

The history of the introduction of devotion to St. Joseph into the West is instructive. Father Faber, indeed, is of opinion that the devotion sprang up in the West itself—in the South of France. "It arose," he says, "from a Confraternity in the white city of Avignon, and was cradled by the swift Rhone, that river of martyr-memories, that runs by Lyons and Arles, and flows into the same sea that laves the shores of Palestine. The land which the contemplative Magdalen had consecrated by her hermit life, and whence the songs of Martha's school of virgins had been heard praising God, and where Lazarus had worn a mitre instead of a grave-cloth; it was there that he who was so marvellously Mary and Martha combined, first received the glory of his devotion."

There can be no doubt now, however, that the great majority of ecclesiastical

writers trace the devotion to the East, and attribute its introduction into Europe to the Carmelite Order. And with the introduction of this devotion into the West, came another—devotion to the Most Blessed Sacrament of the Altar; and from this, it has been remarked that it was Mary brought Joseph before the world, and Joseph brought Jesus; the children of our Lady of Mount Carmel introduced into Europe devotion to St. Joseph, and devotion to St. Joseph was followed by devotion to the Blessed Sacrament. This was the order of events. In 1208, Blessed Juliana had her wonderful vision, which moved Urban IV. in 1214, to establish the feast of the Blessed Sacrament. In 1215 the Fourth Council of Lateran declared that in the Holy Eucharist, "the bread is transubstantiated into the Body of Christ, and the wine into His blood, by Divine power." Honorius III. ascended the pontifical throne in 1216, and during his pontificate the Carmelites passed into Europe, introducing devotion to St. Joseph, and Honorius III. was commanded by our Blessed Lady in a vision to recognize and solemnly to approve them. And half a century had not gone by when the solemn office and feast of the Blessed Sacrament were established, and devotion to our Divine Lord and His earthly guardian had spread through the Universal Western Church. A century later the greatest doctors of the Church exerted all their learning and eloquence to propagate this devotion to St. Joseph. Albertus Magnus, the teacher of St. Thomas, composed an office in his honour; before his time, another Dominican, Brother Bartholomew of Trent, had written his biography. In 1416, whilst the Council of Constance was sitting, and the legates of the Holy See, twenty Cardinals, two hundred Bishops, and all the doctors and theologians of the Church, were earnestly debating the best means to stem the torrent of corruption that was devastating the Church, Gerson, the Chancellor of the University of Paris, appeared before the Fathers, and suggested devotion to St. Joseph as the most effectual remedy for the evil. He argued that St. Joseph was the guardian of Christ, and he whom Christ obeyed on earth, still retains an authority of affection over Christ in Heaven; and thus his wishes, like the wishes of Mary, are commands, and his intercession is all-powerful. These words were received as the words of one who had a mission from Heaven, and, as devotion to St. Joseph spread in the Church, the troubles of the Church, one by one, disappeared. In less than a year perfect peace was restored; the distractions of schisms and dissensions ceased; and, under the mild patronage of St. Joseph, the ever-suffering Church had its history of persecution broken by a momentary peace, which she seldom, and only at rare intervals, enjoys.

Time went on, and now it was not a passing schism, but the most fearful heresy that desolated the Church; it was not a spark of hell-fire, but an eruption; but devotion to St. Joseph lived and was fostered in the Church by the greatest of his devoted clients, St. Teresa; and when many of the nations of Europe rejected Christ by rejecting His Church, the Child and His Foster-father passed away into heathen lands; and as at the passing of the

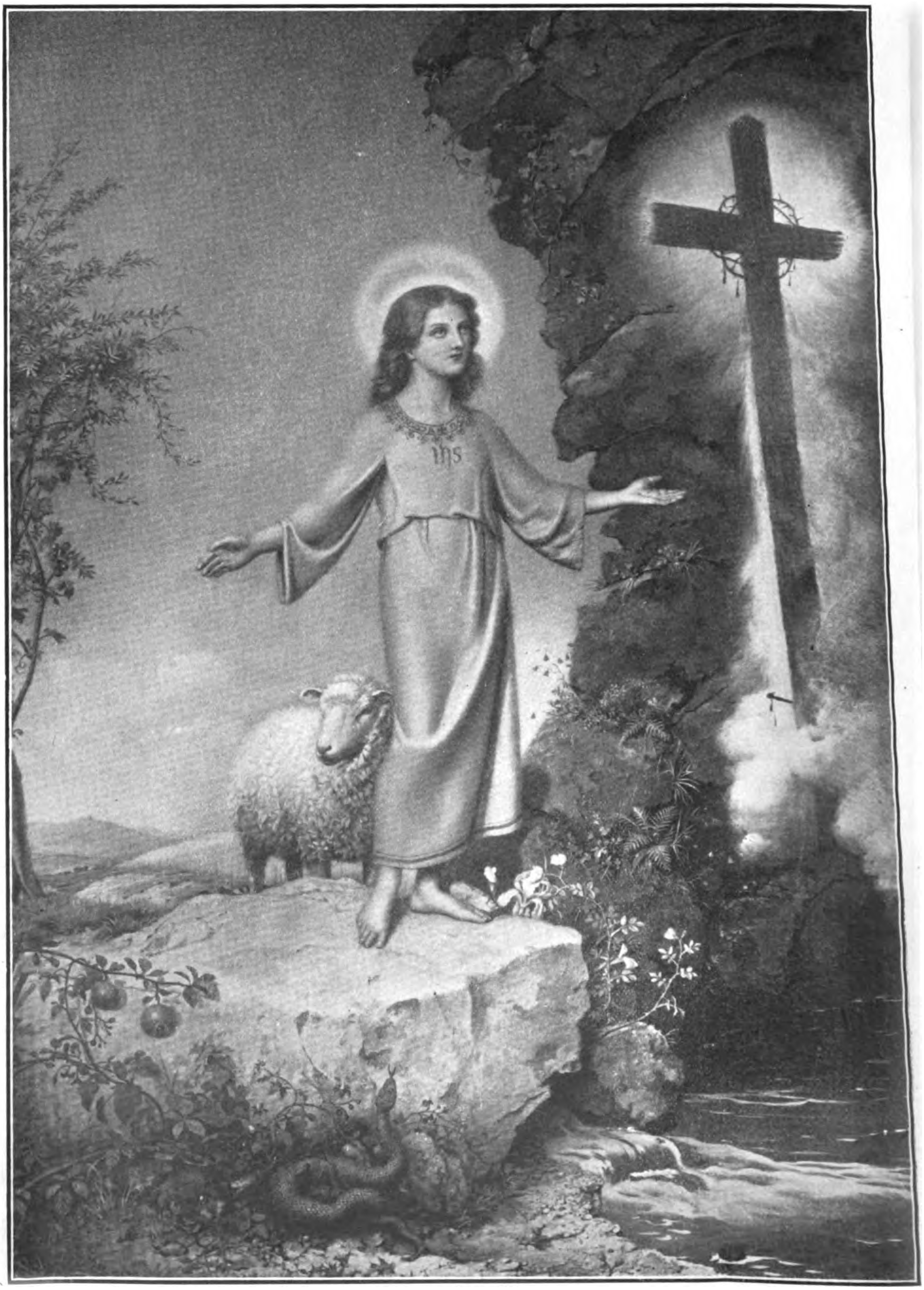
Child in His father's arms into Egypt, the idols trembled and fell, so heathenism disappeared where Jesus and Joseph were preached by their priests, and whole kingdoms were evangelized and won over to God. "The contemplative," says Father Faber, "took up the devotion, and fed upon it: the active laid hold of it, and nursed the sick and fed the hungry in its name. The working-people fastened upon it; for both the Saint and the devotion were of them. The young were drawn to it, and it made them pure; the aged rested on it, for it made them peaceful. St. Sulpice took it up, and it became the spirit of the secular clergy; and when the great Society of Jesus had taken refuge in the Sacred Heart, and the Fathers of the Sacred Heart were keeping their lamp burning ready for the resurrection of the Society, devotion to St. Joseph was their stay and consolation, and they cast the seeds of a new devotion to the Heart of Joseph which will one day flourish and abound. So it gathered into itself orders and congregations; and high and low, young and old, ecclesiastical and lay schools and confraternities, hospitals, orphanages, and penitentiaries, everywhere holding up Jesus, everywhere hand in hand with Mary, everywhere the refreshing shadow of the Eternal Father. Then when it had filled Europe with its odour, it went over the Atlantic, plunged into the damp umbrage of the backwoods, embraced all Canada, became a mighty missionary power, and tens of thousands of savages filled the forests and the rolling prairies at sun-down with hymns to St. Joseph."

Such is a brief outline of the history of this wonderful devotion. And such is the way that God has chosen to recompense the protector of Jesus and Mary. The hidden life of Nazareth is changed for the glory of Heaven, and the worship of God's Church upon earth. The meek and lowly Joseph is Patron of the Universal Church. So deep was his humility upon earth that he seems to us to be no more than the unconscious agent of the miracles of Heaven; and he little knew that for the fulfilment of the high functions God had entrusted to him, his soul had been fitted with transcendent virtues; and that in after ages learned doctors of the Church would study eagerly his life and his character, knowing well that in both they would discover traces of the omnipotent work of the Holy Spirit. He must have been most unconscious of his sanctity during life, and now we have saints far advanced in spiritual life, sitting at his feet to learn sanctity, for they know that he who on earth and in heaven is nearest to Christ, is likest unto Christ, and that to be like unto Joseph is also to be like unto Jesus. Who was more humble, more hidden, than the Carpenter of Nazareth? Yet, behold the great wisdom of the Church does not separate him in glory from those with whom he was associated in misery. But throughout the Church devotion to St. Joseph is spreading, laying hold of all hearts, and subduing them,—not the hearts only of the young, or the poor and the lowly, whose life is like to his; but even saints, as I have said, are happy to bring themselves under his sweet influ-

ence, and mighty schemes for the sanctification of souls are placed under his protection, and difficult problems are submitted to him for solution, and grave doctors have often appealed to the Foster-father of Jesus for guidance and assistance.

We have often been told that the best way to honour the saints is to imitate the virtues of the saints. I do not know which of St. Joseph's virtues I should put forward for imitation, but I think it will be appropriate for us to imitate rather the life of St. Joseph, and to take upon ourselves that responsibility laid by the Eternal Father on St. Joseph, that is, the guardianship of our Divine Lord. Now, in an especial manner, St. Joseph was the guardian of the Divine Infancy. It is only as a child that we ever see Jesus by the side of Joseph—only as an infant does He lie in the arms of Joseph. Now, the Blessed Sacrament is the most perfect type of the Infancy of our Lord; for it is in the Blessed Sacrament that Jesus leads that retired, hidden and helpless life that He led as a Child in Nazareth. Here, then, is the Church transformed into Nazareth, Jesus, as hidden and helpless as there, and we, the Josephs and the Marys, the watchers and protectors of our hidden God. With what love and reverence did not Joseph guard his treasure! How grateful he felt to God for the great privilege extended to him! How often did he look into himself, asking his humility, why he had been chosen out of thousands. With what looks of tender love did he not gaze upon the face of the Divine Child. And this untiringly. From the moment he saw Jesus lying in the arms of His Mother in Bethlehem till Jesus closed His eyes on earth, and opened them to the Beatific Vision in Heaven, never did Joseph relax his care, never for an instant did his love grow cold, never did his interest waver, never did his reverence for Jesus abate. These must be our feelings, too, in the day and in the watches of the night. The same treasure is confided to us, that was confided to Joseph. Let our love be as great, let our diligence be as unremitting. It was the life-long labour of Joseph, and he did not weary of it because it was a labour of love to him. The years of infancy, the years of boyhood, the years of riper life went by, but Joseph was unwearied. Through the abject poverty of Bethlehem, through the gentle and sweet simplicities of Nazareth, through the dread trials of the desert, through the secrecies of the sojourn in Egypt, his faith and love pierced through the thick veil of utter helplessness in which the omnipotence of God was shrouded; and his life was one long alternation of protection and prayer, of patronage and suppliance, of gentle watchfulness over his precious charge, and lowly prostration before the Child, who was the Mind and the Providence of the Universe. Ah! that we had St. Joseph's faith! We, too, whilst spreading over the veiled and lowly surroundings of our Sacramental God, our reverential protection, would abase ourselves before His revealed Divinity, and humble ourselves with the awful thought that the Eternal actually condescended to demand our protective love. Were we true to this solemn and awful trust, perhaps we might have a hope that the death-bed of St. Joseph would be ours. Perhaps,

it would not be too presumptuous to expect that our death-bed would be blessed by his Foster-Child's presence; that our head would be upheld in our agony by Him Whom so often we have held helpless in our hands and on our lips; that the death-moisture on our brows might be wiped away by the gentle fingers of her who cooled the fever of death in her Spouse; that, in a word, we might have God's greatest grace—a happy death, and that it would be given to us by our Divine Master for our love and fidelity to His Foster-father and protector, St. Joseph.



AGNUS DEI.

JESUS CHRIST IS GOD.

BY THE REV. WALTER ELLIOT, C. S. P.

The Sphinx has recently been painted as the scene of the first resting-place of Mary of Nazareth and Joseph, as they neared the Nile in their flight with the Child Jesus from King Herod. The Mother is represented as reclining with her Babe at the foot of the statue, while Joseph rests upon the sands below. The great stone face is staring at the cloudless and starry sky, as it stared for ages. But "the riddle of the painful earth," which it had asked so long in vain, has reached its solution in the group now resting between the image's immense paws. The Son of God and of the Woman has come. The yearning, hungry gaze that man had always bent on earth and sky, seeking the realization of an ideal above himself, shall rest hereafter with perfect content upon the Child of Mary.

I.

"YE SHALL BE AS GODS."

WE need to appreciate that the doctrine of the Incarnation is not a hard one to accept. There is no revolt in the natural mind against the thought of God becoming man. It is not a thought which arouses aversion in us. Indeed, we give it welcome. That man should be raised to a participation in the divine nature is a difficult thing to *understand,* if the word is meant to imply a full and clear comprehension. But the human race or any part of it has never felt it to be incredible.

To inquire into this favorable tendency of our minds towards the Incarnation is our first task. We shall, I trust, find it of much interest to discuss why men in all ages have seemed readily inclined to believe that God and man could in some way be brought together on terms of equality. I do not mean to take the reader over the long windings of historical research; my purpose is not a historical treatise. But it is essential to realize that reaching after the possession of the divine is a distinct fact of human experience. In bringing this out, however, I am not going to exclude the historical argument for the Incarnation. To prove that any being comes from God on a special mission, miracles are required; that is to say, the special display of the divine power. Much more necessary are they if he claims to be God himself. We affirm Jesus of Nazareth to be true God, the Creator and Lord of all things, begotten of the Father before all ages, and one and the same being with Him, born of Mary in the fulness of time;

in essence, power, wisdom, goodness, and joy true God.

The sense of want in man is of such a depth as to be the universal argument for his need of more than human fruition, and in the moral order it is the irrefragable proof of both his native dignity and his natural incapacity so to demean himself as to be worthy of it. This want is implanted in man, and it attests the need of God in a higher degree than nature can provide. God plants this yearning in the human soul as a gift superadded to the high endowments of innate nobility.

The best spirits God ever made have always felt this huge universe no bigger than a bird-cage. But during the ages prior to Christ's coming human aspiration had beat its wings against the sky in vain.

When God made man to His image and likeness, He impregnated His creature with an infusion of the divine life; what cannot God do with man when He has in him His own divine life to work with? "He breathed into his face the breath of life." What life? A twofold life, the human and the divine; so that God's dealings with man are with a noble being whose every act, if true to his native nobility, suggests the Deity

The most admirable trait of human nature is the desire for elevation; this is the root of progress, this is the justification of laudable ambition. To aspire to better things is the original law of our nature. The yearning after entire union with God, though not a trait of nature, is nevertheless like the knowledge that there is a God; it is so quickly generated in the mind as to resemble instinct. How easily do I not know that there is a God! I know without argument that I did not make myself; I know that dead nature, with its mechanical laws, willess and unthinking, could not plan or make me; I am master of nature. How quickly do I realize there is a supreme being who is the Creator and Lord of all things. By just as quick a movement do I leap into the consciousness that there is nothing in myself good enough for my own ideal, nothing in nature. I must have the Supreme Good in everything, and I am supreme in nothing, although I am a king and nature is my realm.

And yet this eagerness of desire trembles at its own boldness, for it longs to be God's very son. The true revelation of God will have as one of its marks that it seems too beautiful to be anything else than a dream, too much of God to be possible for man to compass; and yet I must have it. In its maxims it seems too disinterested to be real, too difficult in its precepts to be practicable—and yet alone worthy of human dignity. God, who is first and with no second, is the longing of the soul—God to be held and possessed on some awful footing of equality, so that love may be really reciprocal. "Ye shall be as gods" was the only temptation which had a possibility of success in Eden.

Man is essentially a longing being. The human soul is a void, but aching to be filled with God. Man's capacity for knowing craves a divine knowledge; of loving, to enjoy the ecstacy of union with the Deity; of action, to increase the honor and glory of the infinite God; of life, to live as long as God. Daniel's praise from

the angel was that he was "a man of desires." It is not contact with God that we want, but unity. It is not enlightenment that the human mind wants, but to be of the focus of light. It is not fellowship with God that we need, but sonship, some community of nature; to be "partakers of the divine nature," as says St. Peter. It is not inspiration from above that will content us, but deification. The end of man is not to be rid of ignorance and sin; these are hindrances to his end, which is to be made divine. The satisfaction of the human heart is a calm of divine peace and joy. The supernatural attraction of the divinity is such a stimulus that human ambition never heard its full invitation till it heard "Be perfect as your heavenly Father is perfect." That marks the lowest point of satisfied human ambition.

Cardinal Newman makes Agellius say to the yet heathen Callista that "the Christian religion reveals a present God, who satisfies every affection of the heart, yet keeps it pure." A present God: less than this were a revelation unworthy of God to a creature instinct already with supernatural divine questioning. In the satisfaction of the affections of such a being the best is a necessity. A present God is God possessed; and He is one with the beloved. I want God so present to me that I can taste and see that the Lord is sweet; I want to be owned by Him; nay, I want to own Him. And this means the change from the relation of Creator and creature to that of Father and son.

There are certain delicate tendencies felt in our soul's best moments towards what is higher. They take the form of perceptions of unreasoned truth, unreasoned because imperative; or they are driftings upon the upward-moving currents of heavenly attraction, making for purity of life; or they discover, as by a divining rod, the proximity of the soul's treasure, causing a distaste for perishable joys. Of these holiest influences every one is some form or beginning of a more than natural yearning for the possession of God in a love which shall have the freedom of equality. Man's aim is God; and every human impulse reaches out, whether blindly or not, towards God; and every revelation of God broadens man's capacity for Him and makes his pursuit more eager. At the summit of reason's ascent the human soul is greeted with a more than natural light, in which it irresistibly looks to be deified.

The teeming mind, the overflowing heart of man, will be content with nothing less than all that God can do and give. "All the rivers of the world," says the Psalmist, "flow down into the sea, and yet the sea doth not overflow." So all the power and riches and pleasures of this life, if given to our hearts in unstinted measure, would but mock that empty void which can be filled by God alone.

Human life is never known in its solemn and overpowering reality till it is known as destined to union with the life of God. To say that life is real is to say that our interior yearnings for God shall be satisfied by a union divinely real. This greatest of facts is also an argument. For if all man's higher needs, aims, desires, aspirations, demand an object, then there is an object: the appetite proves the food. So the Psalmist: "My soul thirsts for

Thee, oh! how many ways my flesh longs for Thee, O Lord my God." In the spiritual life, wants, longings, aspirations are the appetite; the food is God. The entire possession of God, in very deed and reality, in nature and person—this is the adequate satisfaction of the soul. Its realization is in sharing the divine Sonship. For union with God, as He is known to unaided nature is not enough. By the creative act God made me in His image, yet only His Creature; I long to be His son. "All nature is in labor and groaneth, waiting for the revelation of the sons of God." There is a divine communication which I need, and which yet transcends all my natural gifts; I must share God's natural gifts. I must be His son.

The widest horizon of the soul has a beyond of truth and virtue, whose very existence is not understood by the mere natural man, and only the dim outlines of which are caught by the uttermost stretch of vision of even the regenerate soul. Human nature hardly can steadily contemplate this lofty and glorious state, even when it is revealed, much less compass its possession; and yet man instantly learns that there is his journey's end. The dearest victory of mere nature is to know that there is something somewhere in the spiritual universe which it needs and cannot of itself possess; we have a measure of God which overlaps all that we by nature possess of Him.

There is a strength of character everywhere made known to man as the highest fruit of knowledge and love, and which is yet strange to him: a strength to conquer time and space, moral weakness and mental darkness—divine strength. This strength he feels the need of; striving alone, he cannot have it. This strength of God and the character which it generates in us have ever claimed and received the name *supernatural*. Man obtains this quality of being by the infusion of a new life in the spiritual regeneration, by which he is made God's son. He sees the glory from afar, and then he hears, "Unless a man be born again he cannot enter into the kingdom of God."

The inequality of men and the difference of races cry aloud for universal possession of God. There is no joy of life which can be universal except it be God. There is Greek and barbarian, bond and free, male and female, and their common medium of unity, as well as their common joy, can only be God, revealed as a father.

The dignity of man suggests the possibility of the Incarnation; the aspirations of man suggest its probability; the degradation of man cries out for it, and implores its immediate gift. As a matter of fact, the entire human race has ever expected that God would come among men. The ignoble taint of idolatry is thus palliated—a vice so widespread and deep-rooted that without palliation it were fatal to humanity's claim of dignity.

II.

"LO, THIS IS OUR GOD, WE HAVE WAITED FOR HIM!"

The palliation of the guilt of self-worship by ancient humanity is in the truth that, somehow or other, man is or can be made one with God. That any error may

be possible of credence it must taste of truth; man's palate cannot abide unmixed falsehood. Now, in many forms of idolatry men beheld the possible deity instead of the real. When we consider what the Incarnation proved human nature capable of, we can pity as well as condemn that highest form of idolatry called hero-worship. "Ye shall be as gods" was a cunning temptation, because Adam and Eve already felt within them a dignity with something divine in it.

In the far East the Chinese, the Japanese, and other kindred nations have cherished an immemorial tradition that God was to descend upon earth in visible form, to enlighten men's ignorance in person, and redeem them from their sins. One of the most precious results of the later learning has been to show that the Hindoos and the Persians, the two dominant races of southern and central Asia, looked for nothing less than the coming of the Supreme Being among men, to cleanse them from vice and to elevate them to virtue. The Egyptians, Plutarch tells us, looked for the advent of the Son of Isis as a God-redeemer of the world. Humboldt has recorded that among the aboriginal Mexicans there was a firm belief in the Supreme God of Heaven, who would send his own Son upon earth to destroy evil. The same is true of the ancient Peruvians.

But how much clearer was this tradition among the Greeks and the Romans, the two most powerful and most enlightened races of antiquity, and how energetic was its expression! Socrates, at once the wisest man of heathendom and the most guileless, taught his disciples, and through them the entire western civilization, man's incompetency to know his whole duty to God and his neighbor, and his inability to perform even what he does know of it; and he implored a universal teacher from above. Plato bears witness to this teaching of his master and reaffirms it.

The Romans had their Sibylline prophecy of a divine king who was to come to save the world. The illustrious orator Cicero, the enchanting poet Virgil, voice this tradition or this instinct of their imperial race: God is needed, and needed in visible form. The historians Tacitus and Suetonius tell of the universal conviction, based on ancient and unbroken tradition, that a great conqueror, who should subjugate the world, was to come from Judea.

So that the long-drawn cry of the Hebrew prophets, now wailing, now jubilant, always as sure as life and death, and in the course of ages rising and falling in multitudinous cadence among those hills which formed the choir of the world's temple, was not the monologue of a single race, but the dominant note in the harmony of all races. "God himself will come and will save you," says Isaias in solemn prediction. And again: "Lo, this is our God; we have waited for him," as if answering by anticipation the question asked by John the Baptist on the part of humanity: "Art thou He that art to come?" No voice ever heard by man has sounded so deep, clear, peaceful, and authoritative as that which said in Judea: "I am come that they may have life, and may have it more abundantly." They that shall hearken to that voice, "to them shall be given the power to be made the sons of God."

Here, then, is the meaning of the prom-

ises made of old. Even to Adam a Redeemer was promised. Abraham was His chosen stock, Israel His race, David His house and family. By Isaias His attributes were sung, by Daniel His coming was fixed as to time, by Micheas Bethlehem was named as the place of His birth. The angel foretold His titles, His royalty, and His divinity to Mary, His mother. The question, "Where is He that is born King of the Jews?" put to the doctors and rulers of Jerusalem by the first pilgrims to His shrine, was answered with decision and the spot pointed out.

O what a boon! To possess God, and to possess Him as our brother; to have His Father as our father, His Spirit as the spouse of our souls! What are all the joys of this life but mockeries compared to the possession of God! O that serene, gentle, tender Master, who came on earth to teach us how to become divine! O that valiant Saviour who died that we might live the life of God!

III.

"MY LORD AND MY GOD."

Christianity is historical. It deals with the life which the human race has lived. It is not a theory to be considered in the abstract. It is a fact. It has been a fact. It belongs to that narrative of men's lives and deeds which we call history. And Christianity is especially the life and the deeds of one man—its Founder, Jesus Christ.

Look at Christ as a promise and a fulfilment. The Jews expected Him, the nations dreamed of Him, He came, and His name and power have overspread the earth. What an astonishing thought! Yet men have had the brazen boldness to assert, and to try to prove, that Christ never existed! This greatest—not only fact, but factor—in all human history was a myth. Though the Gospels were written by eyewitnesses or their depositories, though Jewish contemporary history tells of Him, though heathen contemporary records tell of Him, though the tracings of ancient art tell of Him, though the unbroken traditions of the whole race tell of Him, men arose a hundred years ago and said He had never existed at all. He existed in prophecy from Adam's time. The oldest and most venerable monuments of history tell of His promise on the spot and in the hour of the first sin; of the dedication of a family and then of a race to produce Him; of the expectation of the nations dimly seeing a future Redeemer; of a line of prophets, workers of marvels, poets; of the gathering of the ages into the fulness of time, of the nations into the unity of government, and then of *His coming*, the God of ages, the King of nations—the gift which the bending heavens dropped into Mary's bosom, the renewal of all things below.

There is nothing that we claim for Jesus Christ that He has not claimed for Himself, and His testimony is true. He has established a character before the world in which a most conspicuous trait is truthfulness. Who has so much as accused Christ of being an impostor? "For this was I born, for this came I into the world, that I might bear testimony to the truth." Here and there this claim of Christ of being a truth-teller has been de-

nied, but only by some delirious atheist who thus utters his own condemnation. "Never did man speak like this man," is the spontaneous judgment of humanity upon Christ.

But also, "He spoke as one having power." He showed Himself the Master of nature at the same time that He claimed a hearing as a messenger from God. "This beginning of miracles did Jesus at Cana of Galilee, and He manifested His glory, and His disciples believed in Him." He stills the storm, He walks on the water, He vanishes out of sight; He reappears from empty space. "Receive thy sight," He says, and a man born blind is made to see, and this is part of His sermon. He groans and lifts His eyes to Heaven, and a dumb man speaks, and this accredits His message; such events were the universal accompaniments of His teaching. "Young man, I say to thee, arise," and the dead body became alive, sat up and began to speak: and upon such evidences of His power Jesus addressed the people. "Lazarus, I say to thee, come forth;" who could resist Christ preaching at the grave of Lazarus? Only the malicious and the perverse. Then they slew Him. He was dead, and buried, His followers scattered, His career ruined. And again He is alive. He is seen, touched, heard, lived with by all His old associates and followers to the number of five hundred, teaching a doctrine which is the very perfection and fulfilment of what He had taught before. From all this we know with absolute certainty that Christ's testimony of Himself, as well as of everything else, is true. "Master," said Nicodemus, "we know that Thou art a teacher come from God, for no man could do the works which Thou dost, unless God were with him."

Now, what is Christ according to His own testimony? He is God. To His own disciples He said: "Have I been so long a time with you and you have not known Me? He that seeth Me seeth the Father." And He insisted: "Believe you not that I am in the Father and the Father in Me? Otherwise believe for the very work's sake." This was an appeal to a sense of Christ's divinity bestowed by Him upon all who ever came near Him, vague or distinct in proportion to the intelligence and good will of its recipients. Lacordaire calls this "a mystic certainty," which viewed in its interior manifestations we shall consider more fully before concluding. "That all should honour the Son even as they honour the Father," was Christ's precept, and the worship of Jehovah insensibly passed into that of the Messias, absorbing it totally in the hearts of Christ's disciples. It was indeed only by degrees that this dominated the Apostles. "Thou art the Christ, the Son of the living God," the first proclamation of the Apostolic faith, was made by Peter; and "Flesh and blood hath not revealed this to thee, but my Father," was our Lord's acceptance of it. It made its final conquest after the Resurrection, when Thomas solemnly exclaimed: "My Lord and my God!"—his reluctant mind compelled by the testimony of his senses, seeing and touching the risen body of his Master. Our Saviour's acceptance of these divine titles—"Because thou hast seen, Thomas, thou hast believed. Blessed are they who have not seen and have believed,"—is most conclusive of His doctrine. He ac-

cepts Thomas's profession of faith, adopts it, anticipates its use by others as the formula of a belief in their case unsupported by sensible contact with His bodily existence.

The result of Christ's teaching was the unanimous conviction of His followers that He was divine. The Gospel and Epistles of St. John, the latest of the Apostolic writers, are conclusive of this. As to the public attitude of the Society which appeared in the world as the Christian Church, St. Paul's teaching is full, is variously expressed, and is all summarized by such words as these: "Who, being in the form of God, thought it not robbery to be equal with God;" and again: "For in Him dwelleth all the fulness of the Godhead bodily."

Is it realized how difficult it must have been to teach honest Hebrews, who loathed idolatry above every evil, that a man of their nation and like themselves, was Jehovah come in the flesh? Jesus did it, though not by the immediate promulgation of the great doctrine, which would have shocked them. But first He secured a place as Master by the testimony of John the Baptist, and then by His astounding miracles, and always by the impress of His resistless love and wisdom. Afterwards He allowed His divinity to be taught by His works, by His character, previously or in conjunction with His own explicit claim to be divine.

The enemies of Jesus were no less impressed with His claim to be God than were His friends. "They sought the more to kill Him because He said that God was His Father, making Himself the equal with God." In fact, when His credentials as a prophet had been fairly presented, He was as ready to claim divine honours from the Jewish conspirators as from His own disciples. When they quoted Abraham against Him, He said: "Amen, amen; I say to you, before Abraham was made I am."—That expression *I am* being the traditional synonym of the Deity among the Jews. "They took up stones therefore to cast at Him," because, as they said, "Being a man, thou makest Thyself God." And this was the condemnation of the Council against Him, that they had heard His claim of divinity from His own mouth, and needed no witnesses to convict Him of it.

IV.

"I AM THE LIGHT OF THE WORLD."

If Jesus Christ was a chosen messenger of God, as all admit, He was 1st, a good man; 2d, a truthful man; 3d, an enlightened man. But He believed that He was God. Hence He was God. For it is evidently impossible, without supposing lunacy, for a man to be deceived about such a stupendous thing as to whether He is God or not.

There are many who admit Christ as a great leader but deny to Him the divine attributes. John Stuart Mill has somewhere said that he knows no better canon of conduct before any act than that the man who is about to do it should ask himself whether Jesus Christ would approve of it or the contrary; and yet Mill was almost an atheist. Such men are numerous, and the deists among them freely admit that Christ was God's foremost

champion, His best accredited messenger, the true leader of the human race. Now, what we say to these persons is that if they are right, then Christ must be God, otherwise God is the author of idolatry, for Christ won divine worship from the beginning.

The mission of Christ to the world is the most distinctively moral and religious intervention of an over-ruling Providence in the affairs of humanity which ever took place. But its characteristic is the claim of divinity on Christ's part, and the recognition of that claim on the part of His followers. If He be not divine, actually God, then the Supreme Ruler of men's souls has failed both in His messenger and His message, and failed fatally. Christ was sent to eradicate idolatry, which had grown to be the deepest-seated evil of humanity, and to establish impregnably the very opposite, the knowledge and worship of the true God. The lightest belief in Divine Providence identifies its rulings in this sense with Christ and His mission—and they resulted in universal Christ-worship. God must have foreseen that men would finally come to adore Jesus more universally than ever they had adored their idols. The being who conferred on His Apostles the power to forgive sins, to shut and open the gates of heaven, and who accompanied this with the gift of miracles, was most likely to be adored as God among the idolatrous nations. They could with difficulty be dissuaded from paying divine honours to Paul and Barnabas. They *must* have adored Christ:

"The hour cometh and now is when the true adorers shall adore the Father in spirit and in truth,"—not if Jesus Christ be no more than human, for He has won the world's adoration. He is no prophet if He be not God. Christianity was a revolution in the moral and intellectual world so sudden and so vast, and humanly speaking so inexplicable, that it proves its own divine origin.

Certainly Christ is *of* God, *from* God, and therefore *for* God, whatever else may be said of Him. Go on and say the rest: He *is* God or there is no God.

The civilized world was never conquered except by one faith, a conquest in favor of peace among warring nations, self-denial among the sensual and covetous, discipline among the turbulent. Shall all this serve for mere idolatry?

Take away Christ and you have robbed the human race of its only perfect hero. And has He but sunk us in a false worship more hopeless than paganism itself?

Take from mankind what Christ has given of knowledge and love and joy, of freedom and of purity, and what is left? The ashes of the extinct idolatries of pagan Greece and Rome, the shades of conquerors, of orators, of poets, dead books and crumbling monuments. It will not do to say that you have a morality without Christ unless you frankly paganize in principle and in practice. You cannot do away with Christ and hold fast to His morality. You cannot destroy the tree as a pest and claim its fruits as a blessing. But men, taken in their generations, could not and cannot help adoring Him. He found the world in a state of lust, violence, tyranny and horrid idolatry. By His principles and His maxims, by His Church, by His saints and martyrs.

He conquered it. His force was unseen and yet resistless, as God is. Pagan and barbarian went down before Him in a war of ideas. Could it have been other than a divine victory?

In ancient times the entire effort of Providence was to hold men to the worship of the true God, or to restore them to it. This was especially the case in His dealings with the Jews. Shall the final effort result in the annihilation of that worship? To maintain the knowledge of the true God, Noah, Abraham, Moses, David wrought as divine instruments, all in direct line with the Christ, to whom they all pointed, foreshadowing and predicting Him as the perfection of their work. He comes, lives, teaches, dies, establishes His fellowship, and wins the nations. It could not have been for idolatry, and yet He is adored. If God hates anything it is idolatry, and Christ is His foremost representative.

If Christ be not God, He is the author of the most obstinate idolatry ever known. No teaching so awfully authoritative as His, no life so irresistibly attractive, no death so solemn and so triumphant. Has the only result been idolatry?

We have already given Christ's direct claim upon men's worship, and shown how both His disciples and His enemies understood it. But utterances which compared with these are commonplace and vague, would be enough in the mouth of any other religious teacher to convict him of usurping divine honours:

"Lo, I am with you all days, even unto the end of the world." Who commands the lapse of ages but the King of ages?

"I am the vine; ye are the branches. If anyone abide not in Me, he shall be cast forth as a branch." Who but God could say such words?

"Keep my commandments."

"He that loveth father or mother more than Me is not worthy of Me."

"Many sins are forgiven her because she hath loved much." Was Magdalen an idolater?

"If any man come to Me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be My disciple." What claim is this for any mere man to make upon his fellow man?

"That they may all be one, as Thou, Father, in Me and I in Thee, that they also may be one in Us, and that the world may believe that Thou hast sent Me." Here is a claim of headship of the human race, based on His union with the Father and as a sign of the Father's approval. In the pagan world, the faintest claim of divinity on the part of a great benefactor of the race added another name to the long list of false gods. Would the true God allow one, who, besides being a great and good man, was His chosen messenger, to plunge the world into darker depths of idolatry? Even without Christ, the progress of intelligence as we see it in history, would probably have done away with idolatry in course of time. If He be not God, He has fastened it more firmly upon the race; His wisdom is an idolatrous sophistry, His tenderness of heart an idolatrous snare, His romantic, touching, winning career a lure to the unwary. If Christ is not God, who can blame us for being idolaters? How long the divine worship

of Him has endured—far longer than that of the mythical deities of Greece and Rome; how deep it is, how wide! Where then is Providence, if this be not the true worship?

V.

"I KNOW MINE AND MINE KNOW ME."

The entire human race is divided into two classes, those who know Christ in the inner life, and those who do not. The former bear testimony of Christ to the latter, and their testimony is true. The value of this inner witness is shown by the large number of persons who are silenced but not convinced by the outward and historical testimonies for Christ; conviction comes to them only after an interior experience.

The work of Christ is *personal.* From man to man. He goes, teaches, exhorts, entreats, by word, by influence. If He sends a messenger without, He stirs the heart within to hearken to the message. No book can make a man a Christian. No man or number of men can do it unless they be Christ-bearers in life and doctrine, and Christ's Spirit work meantime in a hidden way. On the other hand, there are men to whom Christ would be known if all the books in the world were burned.

"Come unto Me all ye that labor and are heavy burdened."

The evidence of which we speak is not that of an exceptional experience, but of a cloud of witnesses. In every community in the civilized world there are at least a few leading spirits, leading in all moral and beneficent activity, and easily distinguishable from fanatics and visionaries, who characterize their lives as transformed by Christ; and with them and around them is a multitude in a lower grade of conscious union with Him. All these together and everywhere are the kingdom of the Son of God. The evidence of personal knowledge of Christ given by such men as St. Augustine and St. Francis of Assisi, though none of them ever saw Him with their bodily eyes, carries conviction. They say with the Apostle: "We have the witness of the Spirit." Listen to St. Augustine: "What, then, is it that I love, when I love Thee? Neither the beauty of the body, nor the graceful order of time, nor the brightness of light so agreeable to these eyes, nor the sweet melody of all sorts of music, nor the fragrant scents of flowers, oils, or spices, nor the sweet taste of manna or honey, nor fair limbs alluring to carnal embraces. None of these things do I love when I love my God. *And yet I love a certain light, and a certain voice, and a certain fragrancy, and a certain food, and a certain embrace when I love my God, the light, the voice, the fragrancy, the food and the embrace of my inward man; where that shines to my soul which no place can contain; and where that sounds which no time can measure; and where that smells which no blast can disperse; and where that relishes which no eating can diminish; and where that is embraced which no satiety can separate. This it is that I love when I love my God.*" Such witnesses reaffirm, in a word, by speech, and more than all by action, the conscious presence of that "hidden man of the

heart" of whom St. Peter says that he manifests himself "in the incorruptibility of a quiet and a meek spirit."

The greatest activity of Christ is invisible, and His noblest victories are in the secret trysting-places of love in the thoughts of men. The elevating and purifying influence known as the Christian Inner Life, is neither a mere force nor an idea; it is a Person. It is Christ. It is the introduction of a new life, His own life, into men's souls; not superimposed upon the mind, nor imputed to the soul, but infused into it by the spirit of God. "I live, now not I, but Christ liveth in me."

This new life is, in its consciousness, a new interior experience, carrying the soul far above the highest flight of reason, and dominating it with a divine authority. It is the most personal of all our unions, and is therefore entirely capable of description. The simple affirmation of this inner experience is of weight as an argument. "I know He is God," says the Christian, "for my inner life has proved it to me."

Apart from the graces attached to office, the real power of religious organizations to convince is not in the spectacle of disciplined masses, but in the influence of regenerate persons; let *them* move forward in unity, and everything bows before their banners. The impulse of a soul filled with God upon one wanting, or at least needing, to be so filled is constantly proved and acknowledged to be resistless. Such evidences as revelation and history, give of authority, unity, continuity, and universality are all concerning divine qualities, whose possession is a necessary note of Christ's fellowship. But Christ's kingdom is not exclusively external. "The kingdom of God is within you." The testimony of the inner life is that of a living and present witness, and it is a high motive of credibility. It is monopolized by Christians; no such union is claimed by un-Christian religions: "I know Mine; and Mine know Me."

The dogmatic position of this truth is given by the Council of Trent, which affirms, as a fundamental article of faith, that belief and hope, and love, and repentance, if worth anything for eternal life, must be preceded in the soul by the inspiration of the Spirit of God, which is the Spirit of Christ. Christians tell you that by faith they know Jesus Christ as one person knows another, and although this personal knowledge is in a dark manner, yet they say truly, "I know whom I have believed, and I am certain."

Faith is that interior perception, quick and clear, by which the intelligence recognizes the teacher and accepts the truth which he teaches, and this is conferred by Christ as a new and superior activity of the power of knowing. It is the baptismal gift, the first pledge of the supernatural life. In the light of faith Christ reveals Himself as God, and it is to create and maintain this inner power that church, scripture, and tradition are given us. In it the human mind is endowed with a force far beyond its natural gifts, and is made partaker of a divine activity. It is an unshakable certainty of convinction, a heavenly clearness of perception, and an intuitive knowledge of a kind superior to

that of natural reason; it is what the Apostle calls "having the mind of Christ." This has a two-fold effect on us: one to dominate the mental forces, and the other to stimulate their activity, proposing to them an infinitely adequate end. "Faith is the substance of things to be hoped for, the evidence of things that appear not." So that Christian faith is the evidence of the substantial personal presence of the Spirit of Christ within us.

The first fruit of faith is hope—"Christ in you, the hope of glory;" that is to say, out of the root of high and supernatural knowledge of Christ's divine presence within me springs a divine assurance of His purpose that the union shall be perpetual. We have faith in order that we may know Christ, the object of love; hope that we may courageously journey towards our heavenly home; but we have love that we may possess Christ, for love is the unitive virtue. Faith says: Christ is here; Hope says: He will abide; Love says: He is mine. We know that it is the Divine Son that is within us, for His presence communicates to us a son's love for the Eternal Father. "Because you are sons, God has sent the Spirit of His Son into your hearts, crying Abba, Father."

Faith, hope, and charity, knowledge, confidence, and love, are the entire life of the renewed man. "Now I live; yet not I, but Christ liveth in me." Surely a man can give testimony of his life; and such is the witness of the Christian to Christ. Faith is the light, and hope is the warmth, but love is the very fire of Jesus Christ in our hearts. "Was not our heart burning within us whilst He spoke in the way and opened to us the Scriptures," said the two who met Him on the way to Emmaus. This explains why simple men can stand their ground against learned scoffers. Even when puzzled by sophistries, they have an interior view of the truth, coupled with a personal guarantee. Resistance to doubt as well as to vice is confided by them to that hidden man of the heart of whom St. Peter speaks.

This interior union with Christ is the spur of heroism, the seed of martyrdom, the sweetness of repentance, the fortitude of weakness, all of which forces are arguments bearing witness to their origin: "I can do all things in Christ, who strengtheneth me." No man has ever deliberately adhered to the doctrine of Christ as the Son of God, and sought to obey His precepts, but that his inner life was most distinctly enlightened and inflamed with a force far above his natural capacity—a force consciously present and felt to be divine. "If a man will do His will he shall know of the doctrine whether it be of God, or whether I speak of Myself." The affirmation of this by men and multitudes is competent and unimpeachable evidence. The proof of it by the martyr's heroism, the pauper's cheerful patience, the repentant sinner's abounding hope, the dullard's wisdom, the superhuman benevolence of the Sister of Charity, is irresistible.

Not only has the Christian religion always looked true, it has always felt true. We dwelt in the beginning upon the longing of the soul for sonship with God, affirming that as the appetite proves the food, so the divine sonship was not only

a possible, but altogether a probable, though supernatural, end of human aspiration. A co-ordinate argument is the one we are now concluding, for digestion and assimilation prove a food still more conclusively than appetite. "He that believeth in the Son of God hath the testimony of God in himself." All who have tried any other object of devoted love—ambition, science, pleasure—mournfully agree that they remain unsatisfied. All who try *this* object of burning human love exclaim together, in an ecstasy, that they have received a fulness of satisfaction beyond the scope of created power to bestow. The object is divine—it is the only end of man. If I am conscious of an excellence within me, which is not myself because it is infinite, and which when I love it assimilates me to itself, my affirmation of its presence and character commands respect. If the analysis of a raindrop tells of an infinite Creator, how much rather may the introspection of a single soul reveal the infinite Lover of men.



ADORATION OF THE INFANT JESUS.

THE HOLY GHOST AND THE CHURCH.

BY HIS EMINENCE, HENRY EDWARD MANNING,

The Late Cardinal Archbishop of Westminster.

IN this treatise my purpose is to show the relation of the Holy Spirit to the Church or Mystical Body of Jesus Christ. It is not by accident, or by mere order of enumeration, that in the Baptismal Creed we say, "I believe in the Holy Ghost, the Holy Catholic Church." These two articles are united because the Holy Spirit is united with the Mystical Body. And this union is divinely constituted, indissoluble, eternal, the source of supernatural endowments to the Church, which can never be absent from it, or suspended in their operation. The Church of all ages, and of all times, is immutable in its knowledge, *discernment*, and *enunciation* of the truth; and that in virtue of its indissoluble union with the Holy Ghost, and of His perpetual teaching by its living voice, not only from council to council, and from age to age, with an intermittent and broken utterance, but always, and at all times, by its continuous enunciation of the Faith, as well as by its authoritative dogmatic decrees.

In order to show that in what follows I am but repeating the language of the Scriptures, Fathers, and Theologians, I will begin by quotations, and afterwards draw out certain conclusions from them.

I. And first, the testimonies from Scripture, which, being familiar to all, shall be recited as briefly as possible.

Our Lord promised that His departure should be followed by the advent of a Person like Himself—another Paraclete —the Spirit of Truth, who proceedeth from the Father: "I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. The Spirit of Truth, whom the world cannot receive, because it seeth Him not, nor knoweth Him: but you shall know Him; because He shall abide with you, and shall be in you."*

"The Paraclete—the Holy Ghost— whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."†

"It is expedient for you that I go: for if I go not, the Paraclete will not come to you; but if I go, I will send him to you."‡

"When He, the Spirit of Truth, is

* *St. John xiv. 16, 17.* † *Ibid., 26.* ‡ *Ibid., xvi. 7.*

come, He will teach you all truth. For He shall not speak of Himself; but what things soever He shall hear, He shall speak; and the things that are to come He shall shew you. He shall glorify Me; because He shall receive of Mine, and shall shew it to you. All things whatsoever the Father hath, are Mine. Therefore I said, He shall receive of Mine, and shew it to you."*

The fulfilment of this promise ten days after the Ascension, was accomplished on the day of Pentecost by the personal Advent of the Holy Ghost, to abide forever as the Guide and Teacher of the faithful, in the name and stead of the Incarnate Son. I forbear to quote the second chapter of the book of Acts, in which this divine fact is not only recorded but declared by the Holy Spirit Himself.

St. Paul has traced out the events and succession in this divine order, connecting them with the creation and organization of the Church, where he says, "One body and one spirit: as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all and through all, and in us all. But to every one of us is given grace according to the measure of the giving of Christ. Wherefore he saith, 'Ascending on high, He led captivity captive; He gave gifts to men.' Now that He ascended, what is it, but because He also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things. And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors. For the perfection of the saints, for the work of the ministry, for the edifying of the body of Christ: until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fulness of Christ; that henceforth we be no more children tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him who is the Head, even Christ; from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation of the measure of every part, maketh increase of the body unto the edifying of itself in charity." *

The same delineation of the Church as the Mystical Body runs through the epistles to the Romans and the Corinthians. "For as in one body we have many members, but all members have not the same office: so we being many are one body in Christ, and every one members one of another." †

Again to the Corinthians, after enumerating with great particularity the gifts and operations of the Holy Ghost, he adds, that "All these things one and the same Spirit worketh, dividing to every one according as he will. For as the body is one and hath many members; and all the members of the body, whereas there are many, yet are one body; so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit

* *St. John xv. 13-16.*

* *Ephes. iv. 4-16.* † *Rom. xii. 4, 5.*

we have all been made to drink. For the body also is not one member, but many. . . . Now you are the body of Christ, and members of member." *

I will quote only one other passage. "According to the operation of the might of His power, which He wrought in Christ, raising Him up from the dead, and setting Him on His right hand in the heavenly places, above all principality and power, and virtue and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath subjected all things under His feet; and hath made Him head over all the Church, which is His body, and the fulness of Him, who is filled all in all." †

In these passages we have the interpretation of St. John's words: "As yet the spirit was not given, because Jesus was not yet glorified." ‡

The Ascension—that is, the departure of the Second Person of the Holy Trinity—was hereby declared to be the condition ordained of God for the advent of and perpetual presence of the Third. And the coming of the Holy Ghost is likewise declared to be the condition of the creation, quickening, and organization of the mystical body, which is the Church of Jesus Christ.

II. Next, for the teaching of the fathers; and first St. Irenæus, who may be said to represent the mind of St. John and of the Church, both in the East and in the West, paraphrases as follows the above passages of Scripture:—

In drawing out the parallel of the first creation and the second, of the old Adam and the new, and of the analogy between the Incarnation or natural body and the Church or mystical body of Christ, he says: *"Our faith received from the Church, which (*receives*) always from the Spirit of God as an excellent gift in a noble vessel, always young and making young the vessel itself in which it is. For this gift of God is intrusted to the Church, as the breath of life (*was imparted*) to the first man, to this end, that all the members partaking of it, might be quickened with life. And thus the communication of Christ is imparted; that is, the Holy Ghost, the earnest of incorruption, the confirmation of the faith, the way of ascent to God. For in the Church (he says) God places apostles, prophets, doctors, and all other operations of the Spirit, of which none are partakers who do not come to the Church, thereby depriving themselves of life by a perverse mind and by worse deeds. For where the Church is, there is also the Spirit of God; and where the Spirit of God is, there is the Church and all grace. But the Spirit is truth. Wherefore they who do not partake of Him (*the Spirit*), and are not nurtured into life at the breast of the mother (*the Church*), do not receive of that most pure fountain which proceeds from the body of Christ, but dig out for themselves broken pools from the trenches of the earth, and drink water stained with mire, because they turn aside from the faith of the Church lest they should be convicted, and reject the Spirit lest they should be taught."

* *1 Cor. xii. 11, 12, 13, 14, 27.* † *Eph. i. 19-23.* ‡ *St. John vii. 39.*

* *St. Iren. Cont. Hæret. lib. iii. cap. 24.*

Tertullian says, speaking of the Baptismal Creed: * "But forasmuch as the attestation of (*our*) faith and the promise of our salvation are pledged by three witnesses, the mention of the Church is necessarily added, since where these are —that is, the Father, Son and Holy Ghost —there is the Church, which is the Body of the Three."

St. Augustine, in expounding the Creed, remarks on the relation in which the article of the Church stands to the doctrine of the Holy Trinity. He says: †

"In like manner we ought to believe in the Holy Ghost, that the Trinity, which is God, may have its fulness. Then the Holy Church is mentioned; . . . the right order of the confession required that to the Trinity should be subjoined the Church, as the dwelling to the inhabitant, and as His temple to the Lord, and the city to its builder."

Again he says: ‡ "For what the soul is to the body of a man, that the Holy Ghost is to the body of Christ, which is the Church. What the Holy Ghost does in the whole Church, that the soul does in all the members of one body. But see what ye have to beware of, to watch over, and to fear. In the body of a man it may happen that a member, the hand, the finger, or the foot, may be cut off. Does the soul follow the severed member? While it was in the body it was alive; cut it off, its life is lost. So a man is a Christian and a Catholic while he is alive in the body; cut off, he becomes a heretic. The Holy Ghost does not follow the amputated limb. If therefore ye would live by the Holy Ghost, hold fast charity, love truth, desire unity, that ye may attain unto eternity."

* *Tertul. De. Bapt. sect. vi. ed. Rigalt. p. 226.*

† *St. August., Enchirid. de Fide, etc., cap. 56, tom. vi. p. 217.*

‡ *St. August., Sermo in Die Pentecost. i. tom. v. p. 1090.*

And again: * "Paul the Apostle says, 'One body, one spirit.' Listen, members of that body. The body is made up of many members, and one spirit quickens them all. Behold, by the spirit of a man, by which I myself am a man, I hold together all the members; I command them to move; I direct the eyes to see, the ears to hear, the tongue to speak, the hands to work, the feet to walk. The offices of the members are divided severally, but one spirit holds all in one. Many are commanded, and many things are done; there is one only who commands, and one who is obeyed. What our spirit—that is, our soul—is to our members, that the Holy Ghost is to the members of Christ, to the body of Christ, which is the Church. Therefore the Apostle, when he had spoken of the one body, lest we should suppose it to be a dead body, says: 'There is one body.' I ask, Is this body alive? It is alive. Whence? From the one Spirit. 'There is one Spirit.' "

To this may be added a passage which has been ascribed to St. Augustine, but is probably by another hand.† "Therefore the Holy Ghost on this day (Pentecost) descended into the temple of His apostles, which he had prepared for Himself, as a shower of sanctification. (*He came*) no more as a transient visitor, but as a

* *Ibid., ii. tom. v. p. 1091.*

† *St. August., Sermo in Die Pentecost. i. tom v. Append. p. 308.*

perpetual comforter and as an eternal inhabitant. . . . He came therefore on this day to His disciples, no longer by the grace of *visitation* and *operation*, but by the very Presence of His Majesty; and into those vessels, no longer the odour of the balsam, but the very Substance of the sacred Unction flowed down, from whose fragrance the breadth of the whole world was to be filled, and all who came to their doctrine to be made partakers of God."

From these principles St. Augustine declares the Church to possess a mystical personality. He says:* "The head and the body are one man, Christ and the Church are one man, a perfect man; He the bridegroom, she the bride. 'And they shall be two,' he says, 'in one flesh.' "

And again he says:† "Therefore of two is made one person, of the Head and the body, of the bridegroom and the bride." And further: "If there are two in one flesh, *how not two in one voice?* Therefore let Christ speak, because in Christ the Church speaks, and in the Church Christ speaks, both the body in the Head and the Head in the body."‡ "Our Lord Jesus Christ often speaks Himself—that is, in His own Person, which is our Head —oftentimes in the person of His body, which we are, and His Church; but so that the words are heard as from the mouth of one man, that we may understand the Head and the body to consist by an integral unity, and never to be put asunder, after the manner of that matrimony of which it is said 'two shall be in one flesh.' "

The following words of St. Gregory Nazianzen teach expressly the same doctrine:* "But now the *Holy Ghost* is given more perfectly, for He is no longer present by His *operation* as of old, but is present with us, so to speak, and converses with us in a *substantial manner.* For it was fitting that, as the Son had conversed with us in a body, the Spirit also should come among us in a *bodily manner;* and when Christ had returned to His own place, He should descend to us."

St. Cyril of Alexandria likewise says: "What then is this grace? It is that pouring forth of the Spirit, as S. Paul says." "Therefore the Holy Ghost works in us *by Himself,* truly sanctifying us and uniting us to Himself, while He joins us to Himself and makes us partakers of the Divine nature."

St. Gregory the Great, summing up the doctrine of St. Augustine, writes as follows:†—"The holy universal Church is one body, constituted under Christ Jesus its Head. . . . Therefore Christ, with His whole Church, both that which is still on earth and that which now reigns with Him in heaven, is one Person; and as the soul is one which quickens the various members of the body, so the one Holy Spirit quickens and illuminates the whole Church. For as Christ, who is the Head of the Church, was conceived of the Holy Ghost, so the Holy Church, which is His body, is filled by the same Spirit that it may have life, is confirmed by His power that it may subsist in the bond of one faith and charity. Therefore, the Apostle says,

* *St. August. In Psal. xviii. tom. iv. pp. 85, 86.*
† *Ibid., xxx. p. 147.* ‡ *Ibid., xi. p. 344.*

* *Orat. xli. in Penticosti. tom. i. p. 740.*
† *St. Greg. Expos. in Psal. v. Pænit. tom. iii. p. 511.*

"from whom the whole body being compacted and fitly jointed together maketh increase of the body.' This is that body out of which the Spirit quickeneth not; wherefore the blessed Augustine says, 'If thou wouldst live in the Spirit of Christ, be in the Body of Christ.' Of this Spirit the heretic does not live, nor the schismatic, nor the excommunicated, for they are not of the body; but the Church hath a Spirit that giveth life, because it inheres inseparably to Christ its Head; for it is written, 'He that adhereth to the Lord is one Spirit with Him.'"

In this passage St. Gregory traces out:

1. The Head;
2. The body;
3. The mystical personality;
4. The conception;
5. The intrinsic and extrinsic unity of the Church, and the grace of sanctity and life, which is given by the Church alone.

Hitherto I have refrained from doing more than trace out the meaning of the passages of Scripture and of the Fathers above cited. I will now go on to draw certain conclusions from them.

And, first, it is evident that the present dispensation, under which we are, is the dispensation of the Spirit, or of the Third Person of the Holy Trinity. To Him, in the Divine economy, has been committed the office of applying the redemption of the Son to the souls of men, by the vocation, justification, and salvation of the elect. We are, therefore, under the personal guidance of the Third Person as truly as the Apostles were under the guidance of the Second. The presence of the Eternal Son, by incarnation, was the centre of their unity; the presence of the Eternal Spirit, by the incorporation of the mystical body, is the centre of unity to us.

Again, it is evident that this dispensation of the Spirit, since the incarnation of the Son, and from the day of Pentecost, differs in many critical and characteristic ways from His presence and office in the world before the advent of Jesus Christ. It differs not only in exuberance of gifts and graces, nor only in its miraculous manifestations, nor again in its universality, as if what was given before in measure was given afterwards in fulness, but in a deeper way; that is, in the office which He has assumed, and in the manner of His presence.

1. And, first, the Holy Ghost came before into the world by His universal operations in all mankind, but now He comes through the Incarnate Son by a special and personal presence.

As the Son of God has both an eternal generation and a temporal mission,—that is, His eternal generation from the Father,* and His temporal advent by incarnation,—so the Spirit of God has likewise an eternal procession and a temporal mission from the Father and the Son. The eternal mission is the Passive Spiration, whereby the Person and relations of the Holy Ghost to the Father and to the Son are eternally constituted. And this by the Fathers and Theologians† is called His eternal procession. The temporal mission of the Holy Ghost began from the day of Pentecost, when He came to us through the Incarnate Son. St.

* *Petav. De Trinitate, lib. viii. cap. 2.*
† *Ibid., lib. vii. cap. 18, sec. 5, 6.*

Augustine teaches that this was signified by the material breath with which Jesus breathed upon His Apostles, when He said, "Receive ye the Holy Ghost."* It was the symbol and pledge of the gift which He had promised to them. It was reserved till He should be glorified. Then, on His Ascension to the right hand of God, the Holy Ghost was sent from The Father and the Son Incarnate. St. Augustine calls the day of Pentecost the Dies Natalis or Nativity of the Holy Ghost. The Spirit of God had wrought before throughout the whole race descended from the first Adam. He came now by a special and personal mission to work in the children of the second Adam. The first Adam by sin forfeited for himself and for us the presence and grace of the Holy Ghost; the second Adam has restored to His children the presence and the grace which had been lost; but with this difference—the first Adam was man, the second Adam is God. The first, though sinless, was capable of sinning; the second, being God, could not sin. The Holy Ghost proceeds from the second Adam to us who are born again in the new creation of God.

St. Thomas says, speaking of the mission of the Holy Ghost, "But the visible mission was fulfilled to Christ in His baptism under the form of a dove—which is a fruitful creature—to manifest the authority of bestowing grace by spiritual regeneration which was in Christ. . . . But in the transfiguration, under the form of a shining cloud, to manifest the exuberance of His teaching. . . . But to the Apostles, under the form of breath, to manifest the power of the ministry in the dispensation of sacraments; wherefore He said to them, 'Whosoever sins you forgive they are forgiven unto them.' But in tongues of fire to manifest the office of teaching, wherefore it is written, 'They began to speak with various tongues.' But to the Fathers of the Old Testament it was not fitting that the mission of the Holy Ghost should be visibly fulfilled, because it was fitting that the visible mission of the Son should first be fulfilled before that of the Holy Ghost, forasmuch as the Holy Ghost manifests the Son, as the Son manifests the Father. But visible apparitions of Divine Persons were made to the Fathers of the Old Testament, which, however, cannot be called visible missions, because they were not made, as St. Augustine says, to designate the inhabitation of a Divine Person by grace, but to manifest something else."*

After profusely expounding the articles of St. Thomas, Suarez adds the following words, which are very much to our purpose:† "And here a distinction may be noted between the mission of the Word. . . . and this mission of the Spirit; . . . that the mission of the Word is without merit given by the charity of God alone, according to the words of St. John, —'God so loved the world, that He gave His only begotten Son:' but the mission of the Holy Ghost is given through the merits of the Word, and therefore the

*St. August. De Gen. ad Lit. tom. iii. p. 260. De Trin. lib. iv. tom. viii., p. 829.

*Divi Thomæ Sum. Theol., prima pars, quæst. xliii. artic. 7.

†Suarez, Comment. in Primam Partem D. Thomæ, lib. xii. cap 6, sect. 26, De Missione Personarum.

Spirit was not given until Jesus was glorified. Which Christ Himself also declared, saying, 'I will pray the Father, and he shall give you another Paraclete.' "

II. The second characteristic difference is, that the Holy Ghost came to create the mystical body of Christ.

Until the day of Pentecost the mystical body was not complete. There could be no body till there was a Head. There was no Head until the Son was incarnate; and, even when incarnate, the completion of the body was deferred until the Head was glorified; that is, until the Incarnate Son had fulfilled His whole redeeming office in life, death, resurrection, and ascension, returning to enthrone the Humanity with which His eternal Person was invested, at the right hand of the Father. Then, when the Head was exalted in His supreme majesty over angels and men, the creation and organization of the body was completed.

All that had gone before was but type and shadow. The people of Israel, organized and bound together by their Priesthood, and by the ceremonies and ritual of the Tabernacle and the Temple, had but "a shadow of things to come, but the body is Christ's." * It was a Church after the measures and proportions of the times which then were. But it had no Incarnate Head, no Divine Person proceeding from that Head to inhabit and guide it. Its sacraments were shadows, working *ex opere operantis*, by the faith of the receiver, not by the divine virtue which went out from them. Its sacrifices and priesthood were real in relation to the order which then was, but only shadows of the sacrifice and priesthood of the Incarnate Son, and of his Church which is now.

What has been affirmed may be proved by the following propositions:—

(1.) That Christ, as head of the Church, is the fountain of all sanctity to His mystical body. "In Him it hath well pleased the Father that all fulness should dwell."* "He hath made Him Head over all the Church, which is His body, and the fulness of Him, who is filled all in all."† St. Gregory the Great says: "For the mediator between God and man, the man Christ Jesus, has present always and in all things Him who also proceeds from Himself by substance, namely, the same Spirit. In the saints who declare Him He abides, but in the Mediator He abides in fulness. Because in them He abides by grace for a special purpose, but in Him He abides by substance and for all things."‡ St. Augustine says: "Is there then any other difference between that Head and the excellence of any member beside, that all the fulness of the Divinity dwells in that body as in a temple? Plainly there is. Because by a special assumption of that Humanity, one Person with the Word is constituted. That assumption then was singular, and has nothing common with any men by whatsoever wisdom and holiness they may be sanctified."§ And again he says: "It is one thing to be made wise by the wisdom of God, and another to bear the Personality of God's wisdom. For though the

* *Col. ii, 17.*

* *Col. i, 19.* † *Eph. i, 22, 23.*
‡ *St. Gregor. Moral. lib. ii. cap. ult. tom. i. p. 73*
§ *St. August. tom. ii. Ep. clxxxvii, 40, p. 691.*

nature of the body of the Church be the same, who does not understand that there is a great distance between the Head and the members?"*

(2.) That the sanctification of the Church is effected by the gift of the Holy Ghost. Forasmuch as it is "built together into an habitation of God in the Spirit;" † "and the charity of God is poured out in our hearts by the Holy Ghost who is given unto us." ‡

This proposition needs no further proof than the fact, that the Church is gathered from the world by baptism, and that into every soul rightly baptized, the graces of Faith, Hope and Charity are infused, together with the seven gifts, and a substantial union of the Holy Ghost with the soul is constituted. The sanctification therefore of souls is effected, not only by the effusion of created graces, but also by the personal indwelling of the Sanctifier, and by their union with the uncreated sanctity of the Spirit of God. "Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? . . . For the temple of God is holy, which (*temple*) you are."§ St. Athanasius says: "We abide in God, and He in us, because He hath given us of His Spirit. But if by the presence of the Spirit who is in us we are made partakers of the Divine Nature, he is beside himself who shall say that this is done by a creature, and not by the Spirit of God. For the same cause He is in men, and they in whom He is are deified. But He who deifies, beyond all doubt, His nature is the nature of God."* Again, St. Cyril says: "Christ is formed in us by the Holy Ghost imparting to us a kind of Divine form by sanctification and justification."†

(3.) That the Holy Ghost dwells personally and substantially in the mystical body, which is the incorporation of those who are sanctified. This follows from the last, and needs no further proof.

(4.) That the members of the mystical body who are sanctified, partake not only of the created graces, but of a substantial union with the Holy Ghost. This has been already proved above.

(5.) That this substantial union of the Holy Ghost with the mystical body, though analogous to the hypostatic union, is not hypostatic; forasmuch as the human personality of the members of Christ still subsists in this substantial union.‡

III. Thirdly, a further characteristic difference is constituted by the indissoluble union between the Holy Ghost and the mystical body. Before the Incarnation, the Holy Spirit wrought in the souls of men one by one, illuminating, converting, sanctifying and perfecting the elect. But the union between His presence and the soul was conditioned on the correspondence and fidelity of the individual. It was a dissoluble union, and in the multitudes who fell from grace it was actually dissolved. In the faithful, as in Enoch and in Daniel, that union was sus-

* *De Agone Christiano, cap. 22, tom. vi. p. 254.*

† *Eph. ii. 22.* ‡ *Rom. v. 5.* § *i Cor. iii. 16, 17.*

* *St. Athan, Ep. I. ad Serapionem, cap. 24, tom. ii. p. 672.*

† *St. Cyril Alex. In Isaiam, lib. iv. orat. 2, tom. ii. p. 591. Ed. Paris 1638.*

‡ *Petav. De Trinitate, lib. viii. cap. 7, § 12.*

tained to the end. In the unfaithful, as in Saul and in Solomon, after their great graces, it was dissolved. We also are under the same law of individual probation. If we persevere in faith, hope, charity and contrition, the union between us and the presence of the Holy Spirit in us remains firm. If we fail, we dissolve it. It is therefore conditional, depending upon our finite, frail and unstable will. And yet such is the strange and superficial view of those who have been deprived of the perfect light of faith by the great spiritual anarchy of the last three hundred years. Having lost the conception of the Church as distinct from a multitude of individuals told by number, they suppose the union of the Holy Spirit with the Church to be also conditional and dissoluble.

It is manifest, however, that the union of the Holy Ghost with the Church is not conditional, but absolute, depending upon no finite will, but upon the Divine will alone, and therefore indissoluble to all eternity. For it is constituted (1) by the union of the Holy Ghost with the Head of the Church, not only as God but as Man, and in both these relations this union is indissoluble. It is constituted further (2) by His union with the mystical body, which, as a body, is imperishable, though individuals in it may perish. There will never come a time when that body will cease to be, and therefore there will never come a time when the Holy Ghost will cease to be united to it. The mystical body will exist to all eternity in the perfect number of the blessed. These Divine unions, namely, First, of the Head with the members; next, of the members with each other; and, lastly, of the Holy Ghost with the body, will be likewise eternal. And in the state of glory the perfect personal identity and perfect mutual recognition of the saints in all their orders will perpetuate that which here constitutes the symmetry and perfection of the Church. But that which shall be eternal is indissoluble also in time—the union, that is, of the Spirit with the body as a whole. Individuals may fall from it as multitudes have fallen; provinces, nations, particular churches may fall from it; but the body still remains, its unity undivided, its life indefectible. And that because the line of the faithful is never broken; the chain of the elect is always woven link within link, and wound together in the mysterious course and onward movement of truth and grace in the hearts and wills of the regenerate. The line of faith, hope and charity is never dissolved. The three-fold cord cannot be broken, and the ever-blessed Trinity always inhabits His tabernacle upon earth —the souls of the elect, who "are builded together into an habitation of God in the Spirit."* The union therefore of the Spirit with the body can never be dissolved. It is a Divine act, analogous to the hypostatic union, whereby the two natures of God and man are eternally united in one Person. So the mystical body, the head and the members, constitute one mystical person; and the Holy Ghost inhabiting that body, and diffusing His created grace throughout it, animates it as the soul quickens the body of a man.

From this flow many truths. First, the Church is not an individual, but a mysti-

* *Eph. ii. 22.*

cal person, and all its endowments are derived from the Divine Person of its Head, and the Divine Person who is its Life. As in the Incarnation there is a communication of the Divine perfections to the Humanity, so in the Church the perfections of the Holy Spirit become the endowments of the body. It is imperishable, because He is God; indivisibly one, because He is numerically one; holy, because He is the fountain of holiness; infallible both in believing and in teaching, because His illumination and His voice are immutable, and therefore, being not an individual depending upon the fidelity of a human will, but a body depending only on the Divine will, it is not on trial or probation, but is itself the instrument of probation to mankind. It cannot be affected by the frailty or sins of the human will, any more than the brightness of the firmament by the dimness or the loss of human sight. It can no more be tainted by human sin than the holy sacraments, which are always immutably pure and divine, though all who come to them be impure and faithless. What the Church was in the beginning it is now, and ever shall be in all the plenitude of its divine endowments, because the union between the body and the Spirit is indissoluble, and all the operations of the Spirit in the body are perpetual and absolute.

The multitude and fellowship of the just who, from Abel to the Incarnation, had lived and died in faith and union with God, constituted the soul of a body which should be hereafter. They did not constitute the body, but they were waiting for it. They did not constitute the Church, which signifies not only the *election* but the *aggregation* of the servants of God; not only the calling out, but the calling together into one all those who are united to Him. Some of the Fathers do indeed speak of them as the Church, because they were to the then world what the Church is now to the world of to-day. They belong also to the Church, though it did not then exist, just as the Lamb was slain from the foundation of the world, though the sacrifice on Calvary was four thousand years deferred. All the grace was from the beginning given through the Most Precious Blood, though as yet it had not been shed. So the mystical body had its members, though as yet it was not created. They were admitted to it when the kingdom of heaven was opened to them and the Incarnate Word was exalted to His Glory as Head over all things to the Church.

As then till the Incarnation there was no Incarnate Head, so till the day of Pentecost there was no complete organization. The members were not united to the Head, nor to each other, nor as a body to the Holy Ghost. But it is these three Divine unions which constitute the organization of the mystical body. And these three unions were constituted by the mission of the Holy Ghost from the Incarnate Son, and by His descent and inhabitation in the members of Christ.

IV. The fourth difference is that whereas the Holy Ghost wrought invisibly before the Incarnation, He has by His temporal mission manifested His presence and His operations by the Visible Church of Jesus Christ.

1. The Church is the evidence of His

presence among men. Before the Incarnation he wrought unseen, and by no revealed law of His operations. Now He has assumed the mystical body as the *visible incorporation* of His presence, and the revealed channel of His grace. The Visible Church is a creation so purely divine, and its endowments are so visibly supernatural, that it can be referred to no cause or origin below God.

(1.) The Church witnesses to the presence of a Divine Person by its supernatural unity. The first formation of its unity by the assimilation of the intellects and wills of men who had never agreed before, and of nations, races, and kingdoms perpetually antagonistic and perpetually contending about everything but the faith is a work self-evidently divine.

The wonderful world-wide coherence of this unity, resisting all the solvents of human subtlety and all the efforts of human strength, and perpetuating itself through all antagonisms and through all ages undivided and indivisible, is evidence of a power higher than man. St. Augustine asks: "What did the advent of the Holy Ghost accomplish? How did He teach us His presence? How did He manifest it? They all spoke with the tongues of all nations. . . . One man spoke with the tongues of all nations. The unity of the Church is in the tongues of all nations. Behold here the unity of the Catholic Church diffused throughout the world is declared."* Again: "Wherefore as then (Pentecost) the tongues of all nations, spoken by one man, showed the presence of one man, so now the charity of the unity of all nations shows Him to be here."*

(2.) Secondly, it witnesses for a supernatural presence by its imperishableness in the midst of all the works of man, which are perpetually resolving themselves again into the dust out of which they were taken.

(3.) Thirdly, the Visible Church witnesses to the presence of the Spirit of Truth by its immutability in doctrine of faith, and morals.

And all these truths point to the presence of a Divine Power and Person, by whom alone such gifts could be communicated to men. The visible incorporation of the Church therefore becomes the manifestation of His presence. "One body, one Spirit," is not only a fact, but a revelation. We know that there is the Spirit because there is the body. The body is one because the Spirit is one. The unity of the Holy Ghost is the intrinsic reason of the unity of the Church. Because His illumination is one and changeless, its intelligence is one and immutable. Because His charity never varies, therefore the unity of its communion can never be suspended. He organizes and unfolds the mystical body, His own presence being the centre of its unity and the principle of its cohesion. What the dove was at Jordan, and the tongues of fire at Pentecost, that the one visible Church is now; the witness of the mission, advent, and perpetual presence of the Spirit of the Father and of the Son.

2. It is, further, the instrument of His power.

* *Serm. in Die Pent., ii. tom. v. p. 1091.*

* *Serm. in Die Pent., iii. tom. v. p. 1094.*

And that, first, by the perpetuity and diffusion of the light of the Incarnation throughout the world and throughout all time.

Next by the perpetuity of sanctifying grace. And that by the perpetuity of the Seven Sacraments, which initiate and envelop the whole spiritual life of man from birth to death, sanctifying the soul in all its ages, and relations to God and to human life, and organizing the Church perpetually, multiplying its members by baptism, renewing the body as it is diminished by natural death, propagating by the spiritual generation the line of its pastors, and giving to it a supernatural centre and solidity in the sacrament of the altar, which in the midst of the other sacraments, that are transient, abides forever, the permanent presence of the Word made flesh in the tabernacle of God with men.

3. Thirdly, in virtue of the perpetual presence of the Holy Ghost united indissolubly to the body of Christ, not only the ordinary and sacramental actions of grace are perpetual, but also the extraordinary operations and gifts of miracles, visions, and prophecy abide always in the Church, not in all men, nor manifested at all times, but present always, distributed to His servants severally at His will, and for the ends known to His wisdom sometimes revealed, sometimes hidden from us.

4. Lastly, the body of Christ is the organ of His voice.

Our Lord has said, "He that heareth you heareth Me." "Ye shall be witnesses unto Me." "Go ye into all the world and preach the Gospel to every creature." "He that despiseth, despiseth not man, but God." * How should these things be true, or rather how should not these words be most illusory and false, if the perpetual, living voice of the Church in all ages were not identified with the voice of Jesus Christ? St. Augustine asks, as we have already seen, with the point and power which is his own,—If the body and the head, Christ and the Church, be "one flesh, how are they not also one voice?" "Si in carne una, quomodo non in voce una?"

To sum up, then, what has been said in the language of theology?

1. First, from the indissoluble union of the Holy Spirit with the Church flow the three *properties* of Unity, Visibleness, and Perpetuity.

Unity is the intrinsic unity of intelligence, will, and organization, generated from within by the unity of the Person and the operation of the Holy Ghost. The property of Unity is not extrinsic and constitutional, but intrinsic and essential.

Next, the property of Visibleness is a necessary consequence of the constitution of a body or a society of men bound by public laws of worship and practice.

Lastly, Perpetuity is a necessary consequence of the indissoluble union of the soul with the body, of the Spirit with the Church.

2. From the same indissoluble union flow next the *endowments* of the Church; namely, Indefectibility in life and duration, Infallibility in teaching, and Authority in governing the flock of Jesus Christ.

These are effects springing from the

* *1 Thess. iv. 8.*

same substantial union of the Holy Spirit with the Church, and reside by an intrinsic necessity in the mystical body.

3. Lastly, the four *Notes;* Unity, which is the external manifestation of the intrinsic and divine unity of which we have spoken. Unity, as a property, is the source and cause of unity as a note. Next, Sanctity, which also flows by a necessity from a union of the Holy Ghost, the Sanctifier, with the mystical body, to which a twofold sanctity is imparted; namely, the created grace of sanctity which resides in all the just; and the substantial union of the just with the uncreated sanctity of the Holy Ghost. Thirdly, Catholicity, or universality, that is, not mere extension, but also identity in all places; and, lastly, Apostolicity, or conformity with its original—the mission and institution of the Apostles.

These four notes strike the eye of the world, because they lie upon the surface. But the endowments and the properties are the ultimate motives into which the faithful resolve their submission to the Church of God. They believe, through the Church, in Him who is the fountain of all its supernatural gifts, God the Holy Ghost, always present, the perpetual and Divine Teacher of the revelation of God, "the Truth as it is in Jesus."

V. The fifth and last distinction I will note between the presence and manner of operation of the Holy Ghost before the Incarnation and His own Temporal Mission in the world is this: whereas, before that epoch of the Divine Economy, the Holy Spirit taught and sanctified individuals, and spoke by the Prophets by virtue of His light and power, but with an intermittent exercise of His visitations, now He is present personally and substantially in the body of Christ, and both teaches and sanctifies, without intermission, with a perpetual divine voice and a perpetual sanctifying power; or in other words, the divine action of the day of Pentecost is permanent, and pervades the world so far as the Church is diffused, and pervades all ages, the present as fully as the past, to-day as fully as in the beginning; or, again in other words, both theological and conventional, the living Church in every age is the sole divine channel of the revelation of God, and the infallible witness and teacher of the truths therein revealed.

Before I enter further into the exposition and proof of this proposition, I will at once point out its bearing upon what is called the Rule of Faith, *i. e.*, the test whereby to know what we believe. In the last analysis there can be conceived only three such rules; namely—

1. First, the voice of a living judge or teacher, both of doctrines and of their interpretation, guided by the assistance of the same Person who gave the original revelation, and inspired the writers of the Holy Scripture, or, in other words, the same Holy Spirit from whom in the beginning both the Faith and the Scriptures were derived, perpetually preserving the same, and declaring them through the Church as His organ:

2. Secondly, the Scripture, interpreted by the reason of individuals in dependence on their natural and supernatural light; or,

3. Thirdly, Scripture and antiquity, in-

terpreted both by individuals, and by local or particular Churches appealing to the faith of the first centuries and to the councils held before the division of the East and West.

Now, it will be observed, that these three propositions resolve themselves into two only. They do not so much enunciate the rules, as two judges proceeding by two distinct processes. The first is the living Church proceeding by the perpetual presence and assistance of the Spirit of God in the custody and declaration of the original revelation.

The two last are resolvable into one; that is, the individual reason proceeding either by Scripture alone, or by Scripture and antiquity. But these are identical processes. The matter differs in its nature and extent, the process is one and the same.

There can be ultimately no intermediate between the Divine mind declaring itself through an organ of its own creation, or the human mind judging for itself upon the evidence and contents of revelation. There is or there is not a perpetual Divine Teacher in the midst of us. The human reason must be either the disciple or the critic of revelation.

Now I shall dismiss at once the rule which constitutes the individual as the judge of Scripture, or of Scripture and antiquity. It is already rejected even by many Protestants. They who hold it in either form are of two classes: either pious persons, who make a conscience of not reasoning about the grounds of their faith, or such as are still—as many were once—simply entangled in a circle which is never discovered until the divine fact of the presence and office of the Holy Ghost in the mystical body becomes intelligible to them.

The only form of the question I will now notice is as follows:—There are some who appeal from the voice of the living Church to antiquity; professing to believe that while the Church was united it was infallible; that when it became divided it ceased to speak infallibly; and that the only certain rule of faith is to believe that which the Church held and taught while yet it was united and therefore infallible. Such reasoners fail to observe, that since the supposed division, and cessation of the infallible voice, there remains no divine certainty as to what was then infallibly taught. To affirm that this or that doctrine was taught then where it is now disputed, is to beg the question. The infallible Church of the first six centuries—that is, before the division—was infallible to those who lived in those ages, but is not infallible to us. It spoke to them; to us it is silent. Its infallibility does not reach to us, for the Church of the last twelve hundred years is by the hypothesis fallible, and may, therefore, err in delivering to us what was taught before the division. And it is certain that either the East or the West, as it is called, must err in this, for they contradict each other as to the faith before the division. I do not speak of the protests of later separations, because no one can invest them with an infallibility which they not only disclaim for themselves, but deny anywhere to exist.

Now, this theory of an infallible, undivided Church then and a Church divided and fallible now proceeds on two assump-

tions, or rather contains in itself two primary errors. It denies the indivisible unity of the Church, and perpetual voice of the Holy Ghost. And both these errors are resolvable into one and the same master error, the denial of the true and indissoluble union between the Holy Ghost and the Church of Jesus Christ. From this one error all errors of these later ages flow.

The indissoluble union of the Holy Ghost with the Church carries these two truths as immediate consequences: first, that the unity of the Church is absolute, numerical and indivisible, like the unity of nature in God, and of the personality in Jesus Christ; and secondly, that its infallibility is perpetual.

(1) St. Cyprian says, "Unus Deus, unus Christus, una Ecclesia." And this extrinsic unity springs from the intrinsic—that is, from the presence and operations of the Holy Ghost, by whom the body is inhabited, animated and organized. One principle of life cannot animate two bodies, or energize in two organizations. One mind and one will fuses and holds in perfect unity the whole multitude of the faithful throughout all ages, and throughout all the world. The unity of faith, hope and charity—the unity of the one common Teacher—renders impossible all discrepancies of belief and of worship, and renders unity of communion, not a constitutional law or an external rule of discipline, but an intrinsic necessity and an inseparable property and expression of the internal and supernatural unity of the mystical body under one Head and animated by one Spirit. It is manifest, therefore, that division is impossible. The unity of the Church refuses to be numbered in plurality. To talk of Roman, Greek and Anglican Churches, is to deny the Articles, "I believe in the Holy Ghost, the Holy Catholic Church," and the Divine relation constituted between them. The relation is a Divine fact, and its enunciation is a Divine truth. St. Bede says, with a wonderful precision and depth, "If every kingdom divided against itself is brought to desolation, for that reason the kingdom of the Father, Son and Holy Ghost is not divided."*

(2.) And next, as the unity is perpetual, so is the infallibility. Once infallible, always infallible: in the first, in the fifth, in the fifteenth, in the nineteenth century: the Divine Teacher always present, and the organ of His Voice always the same. A truncated infallibility is impossible. To affirm that it has been suspended because of the sins of men, denies the perpetuity of the office of the Holy Ghost, and even of His presence; for to suppose Him present, but dormant, is open to the reproach of Elias; to suppose His office to be suspended, is to conceive of the Divine Teacher after the manner of men. And further: this theory denies altogether the true and divine character of the mystical body as a creation of God, distinct from all individuals, and superior to them all: not on probation, because not dependent on any human will, but on the Divine will alone; and, therefore, not subject to human infirmity, but impeccable, and the instrument of probation to the

* *Si autem omne regnum in seipsum divisum desolatur; ergo Patris et Filii et Spiritus Sancti regnum non est divisum.*–*Hom. Ven. Bed. in cap. xi. S. Luc.*

world. All these truths are denied in a mass by the assertion that the Church has been divided, and has, therefore, been unable to teach, as it did before, with an infallible voice. And not these truths only are denied, but many more, on which the true constitution and endowments of the Church depend.

We will now return to the fifth difference of which I began to speak, namely, the perpetual plenitude of the office and operations of the Holy Ghost in all ages, in and through the Church, both as the Author of all grace by ordinary and extraordinary supernatural operations, and as the Witness, Judge, and Teacher of all truth in and by the Church, the organ of His perpetual voice to mankind.

It is, I believe, admitted by all that the sacramental and sanctifying graces of the Holy Spirit continue to this day as they were in the beginning; or, in other words, that the office of the Holy Ghost as the Sanctifier is perpetual in all its fulness.

How is it that any one can fail to perceive that the condition of our sanctification is Truth, and that the perpetuity of the office of the Sanctifier presupposes the perpetuity of the office of the Illuminator? These two prerogatives of the Holy Ghost are co-ordinate, and I may say commensurate—that is, both continue to this day in all fulness as at the first.

Now, the office of the Holy Spirit as the Illuminator has a special promise of perpetuity. It is under the character of this Spirit of Truth that our Lord promises that He should "abide with us forever."* "He shall bring all things to your mind,"* not to the Apostles only, but to all "who should believe in their word."

And this office of the Holy Ghost consists in the following operations: First, in the original illumination and revelation in the minds of the Apostles, and through them to the Church throughout the world.

Secondly, in the preservation of that which was revealed, or, in other words, in the prolongation of the light of truth by which the Church in the beginning was illuminated. The light of the Church never wanes, but is permanent. "The city has no need of the sun, nor of the moon, to shine in it. For the glory of God doth enlighten it; and the Lamb is the lamp thereof."†

Thirdly, in assisting the Church to conceive, with greater fulness, explicitness and clearness, the original truth in all its relations.

Fourthly, in defining that truth in words, and in the creation of a sacred terminology, which becomes a permanent tradition and a perpetual expression of the original revelation.

Lastly, in the perpetual enunciation and proposition of the same immutable truth in every age. The Holy Spirit, through the Church, enunciates to this day the original revelation with an articulate voice which never varies or falters. Its voice to-day is identical with the voice of every age, and is therefore identical with the voice of Jesus Christ. "He that heareth you heareth Me." It is the voice of Jesus Christ Himself, for the Holy Ghost "receives" of the Son "that which He shews to us."‡

*S. John xiv, 16.

*Ibid., 26. †Apoc. xxi, 23 ‡St. John xvi.

And this office of enunciating and proposing the faith is accomplished through the human lips of the pastors of the Church. The pastoral authority, or the Episcopate, together with the priesthood and the other orders, constitute an organized body, divinely ordained to guard the deposit of the Faith. The voice of that body, not as so many individuals, but as a body, is the voice of the Holy Ghost. The pastoral ministry, as a body, cannot err, because the Holy Spirit, who is indissolubly united to the mystical body, is eminently and above all united to the hierarchy and body of its pastors. The Episcopate united to its centre is, in all ages, divinely sustained and divinely assisted to perpetuate and to enunciate the original revelation. It was not my purpose here to offer proof of this assertion; to do so belongs to the treatise *De Ecclesia.* But I may note that the promise of the Temporal mission of the Holy Ghost was made emphatically to the Apostles, and inclusively to the faithful; and emphatically, therefore, to the successors of the Apostles in all ages of the Church. "He shall give you another Paraclete, who shall abide with you forever, even the Spirit of Truth." Again, it was to the Apostles, as emphatically, and therefore to their successors with equal emphasis, that our Lord, when He constituted them the sole fountain of His faith and law and jurisdiction to the world, pledged also His perpetual presence and assistance—"all days, even unto the consummation of the world." And once more, it was to Peter as the head and centre of the Apostles, and for their sakes and for their support in faith, that our Divine Lord said, "I have prayed for thee, that thy faith fail not, and when thou art converted, confirm thy brethren." It is needless for me to say that the whole tradition of the Fathers recognizes the perpetuity of the Apostolic College in the Episcopate diffused throughout the world. St. Irænæus declares it to be anointed with the unction of the truth, alluding to the words of St. John, "You have the unction from the Holy One and know all things," "And as for you, let the unction which you have received from Him abide in you. And you have no need that any man teach you, but as His unction teacheth you of all things, and is truth, and is no lie. And as it hath taught you, abide in Him." *

And thus the revelation of God is divinely preserved and divinely proposed to the world. A Divine revelation in human custody is soon lost; a Divine revelation expounded by human interpreters, or enunciated by human discernment, puts off its Divine character and becomes human, as St. Jerome says of the Scriptures, when perverted by men.

So it might be said of the Church. But God has provided that what He has revealed should be forever preserved and enunciated by the perpetual presence and assistance of the same Spirit from whom the revelation originally came. And this gives us the basis of divine certainty and the rule of divine faith.

(1.) The voice of the living Church of this hour, when it declares what God has revealed is no other than the voice of the Holy Spirit, and therefore generates divine faith in those who believe.

* *St. John ii. 20-27.*

The Baptismal creed represents at this day, in all the world, the preaching of the Apostles and the faith of Pentecost. It is the voice of the same Divine Teacher who spoke in the beginning, enunciating now the same truth in the same words.

(2.) Holy Scripture, known to be such, and rightly understood, is certainly the voice of the Holy Ghost, and likewise may generate acts of Divine faith.

(3.) Whatsoever Tradition is found in all the world, neither written in Scripture nor decreed by any Council of the Church, but running up beyond the Scripture and the General Councils, is, according to St. Augustine's rule, certainly of divine origin.*

(4.) The Decrees of General Councils are undoubtedly the voice of the Holy Ghost, both because they are the organs of the active infallibility of the Church, and because they have the pledge of a special divine assistance according to the needs of the Church and of the Faith.

(5.) The Definitions and Decrees of Pontiffs, speaking *ex cathedra,* or as the head of the Church and to the whole Church, whether by Bull, or Apostolic Letters, or Encyclical, or Brief, to many or to one person, undoubtedly emanate from a divine assistance, and are infallible.

St. Augustine argues as follows of the head and the body: "Therefore as the soul animates and quickens our whole body, but perceives in the head by the action of life, by hearing, by smelling, by the taste, and by touch, in the other members by touch alone (for all are subject to the head in their operation, the head being placed above them for their guidance, since the head bears the personality of the soul itself, which guides the body, for there all the senses are manifested), so to the whole people of the saints, as of one body, the man Christ Jesus, the Mediator between God and man, is head." *

Now the Pontiffs, as Vicars of Jesus Christ, have a twofold relation, the one to the Divine Head of the Church of whom they are the representatives on earth, the other to the whole body. And these two relations impart a special prerogative of grace to him that bears them. The endowments of the head, as St. Augustine argues, are in behalf of the body. It is a small thing to say that the endowments of the body are the prerogatives of the head. The Vicar of Jesus Christ would bear no proportion to the body, if, while it is infallible, he were not. He would bear also no representative character if he were the fallible witness of an infallible Head. Though the analogy observed by St. Augustine between the head and the members cannot strictly apply to the Vicar of Christ and the members upon earth, nevertheless it invests him with a pre-eminence of guidance and direction over the whole body, which can neither be possessed by any other member of the body, nor by the whole body without him, and yet attaches to him personally and alone as representing to the body the prerogatives of its Divine Head. The infallibility of the Head of the Church extends to the whole matter of revelation, that is to the Divine truth

* *St. Aug. De Bapt. Cont. Donat. lib. iv. 31, tom. ix. p. 140.*

* *De Agone Christiano, cap. xxii. tom. vi. p. 254.*

and the Divine law, and to all those facts or truths which are in contact with faith and morals. The definitions of the Church include truths of the natural order, and the revelation of supernatural truth is in contact with natural ethics, politics, and philosophy. The doctrines of the consubstantiality of the Son, of transubstantiation, and of the constitution of humanity, touch upon truths of philosophy and of the natural order, but being in contact with the faith, they fall within the infallibility of the Church. So again the judgments of Pontiffs in matters which affect the welfare of the whole Church, such as the condemnation of propositions. In all declarations that such propositions are, as the case may be, heretical or savouring of heresy, or erroneous, or scandalous, or offensive to pious ears, and the like, the assistance of the Holy Spirit certainly preserves the Pontiffs from error; and such judgments are infallible, and demand interior assent from all.

(6.) The unanimous voice of the Saints in any matter of the Divine truth or law can hardly be believed to be other than the voice of the Spirit of God by the rule, "Consensus Sanctorum sensus Spiritus Sancti est." *

And though there is no revealed pledge of infallibility to the saints as such, yet the consent of the Saints is a high test of what is the mind and illumination of the Spirit of Truth.

(7.) The voice of Doctors, when simply delivering the dogma of the Church, is identified with the voice of the Church, and partakes of its certainty. But in commenting on it they speak as private men, and their authority is human.

(8.) The voice of the Fathers has weight as that of Saints and of Doctors, and also as witnesses to the faith in the ages in which they lived, and yet they cannot generate divine faith nor afford a divine certainty. As St. Gregory the Great says: "Doctores Fidelium discipulos Ecclesiæ." They are taught by the Church, and the judgment of a Council or a Pontiff is generally distinct from the witness or judgment of any number of Fathers, and is of a higher order, and emanates from a special assistance.

(9.) The authority of Philosophers is still more evidently fallible, because more simply human.

(10.) The authority of Human Histories is more uncertain still, and can afford no adequate motive of divine certainty.

(11.) The Reason or Private Judgment of individuals exercised critically upon history, philosophy, theology, Scripture, and revelation, inasmuch as it is the most human, is also the most fallible and uncertain of all principles of faith, and cannot in truth be rightly described to be such. Yet this is ultimately all that remains to those who reject the infallibility of the living Church.

In conclusion, if the relation between the body and the Spirit be conditional and dissoluble, then the enunciations of the Church are fallible and subject to human criticism.

If the relation be absolute and indissoluble, then all its enunciations by Pon-

* *Melchior Canus, De Locis Theol., de Sanctor. Auct. lib. vii. cap. iii. concl. 5.*

tiffs, Councils, Traditions, Scriptures, and universal consent of the Church, are divine, and its voice also is divine, and identified with the voice of its Divine Head in heaven.

But that the relation between the body and the Spirit is absolute and indissoluble, the Theologians, Fathers, Scriptures, and the universal Church, as we have seen above, declare.

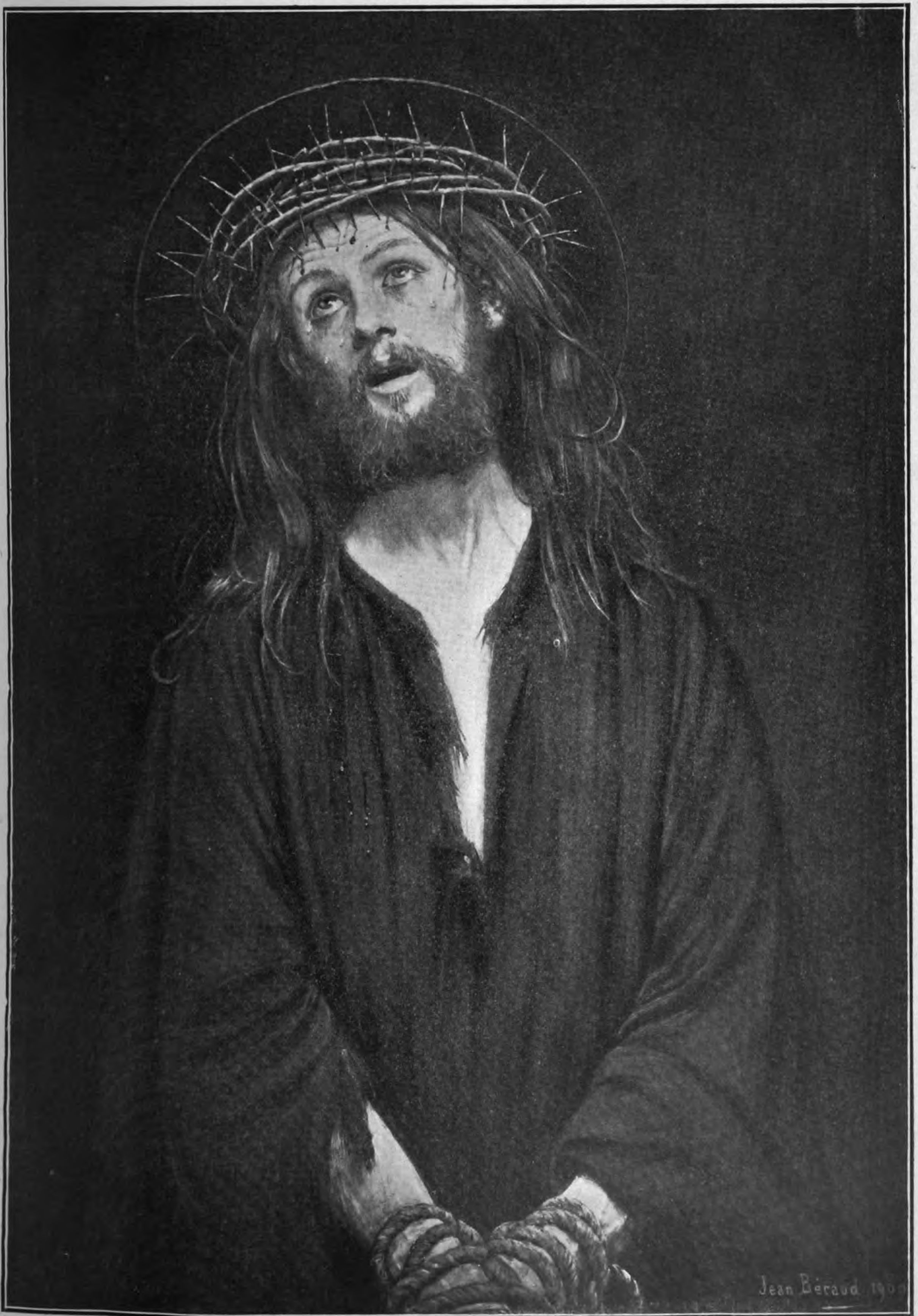
And therefore the infallibility of the Church is perpetual, and the truths of revelation are so enunciated by the Church as to anticipate all research, and to exclude from their sphere all human criticism.

THE MASS, THE PROPER FORM OF CHRISTIAN WORSHIP.

BY REV. J. M. LUCEY.

Where the forerunner Jesus is entered for us made a high priest forever according to the order of Melchisedech. For this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him: to whom also Abraham divided the tithes of all. . . . Who is without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the son of God, continueth a priest forever. Now consider how great this man is, to whom also Abraham the Patriarch, gave tithes of the principal things. . . And indeed they that are of the sons of Levi, who receive the priesthood, have a commandment to take tithes of the people according to law; but he whose pedigree is not numbered among them, *him* received tithes of Abraham and blessed him that had the *promises*. And without all contradiction, that which is less is blessed by the better. . . . And (as it may be said) even Levi, who received tithes, paid tithes in Abraham (to Melchisedech) for he was yet in the loins of his father when Melchisedech met him. If their perfection was by the Levitical priesthood, what need was there that another priest should rise according to the order of Melchisedech, and not according to the order of Aaron? . . . There is indeed a setting aside of the former commandments because of the *weakness* and *unprofitableness* thereof. . . . But Christ was constituted a priest with an oath by Him (God the Father) who said unto Him: "The Lord hath sworn, and He will not repent, Thou art a priest forever, (according to the order of Melchisedech). By so much is Jesus made a surety of a better testament."—Hebrews vi. 20; vii. 1-22.

THE sacrifice of the Mass, celebrated as the principal public act of divine worship in the Catholic Church, is a great puzzle to those who have not become familiar with the reasons which have given rise to its permanent establishment. It seems strange to them, and naturally, that a form of public worship apparently so antiquated and so much at variance with the notions of the nineteenth century,



JESUS CROWNED WITH THORNS.

should be adhered to by a church so wise in many respects as the Catholic Church; and a church whose members are comparatively pliant in matters of discipline. On the other hand, they have not failed to notice whenever present at the Mass, that Catholics are more devout, attentive, and interested than the members of many other churches at their respective services. Catholics, too, are known to be among the most intelligent of every class and country, well versed in the merits of the numerous forms of worship in general use, and yet when approached on this subject, they will not allow that any form of worship is as excellent as the Mass.

I will endeavor therefore to unfold the reasons which influence the life and conduct of Catholics in regard to the Mass. I do this chiefly to strengthen the faith of Catholics; but also to afford information to others who may be disposed to receive it in a kindly spirit. My task then, is to show that the Mass is a proper form of public divine worship. I use the term divine worship and not divine service. I consider the former to be the technical and appropriate term. Mankind is required not merely to tender service to God, but also and chiefly to adore and worship Him. "The Lord, thy God, thou shalt adore."

In the scope which I have marked out for this lecture, I have excluded the ceremonial of the Mass. The vestments of the priest, the lights and flowers, the high altar, the Latin language and lengthy liturgy, all these are matters of discipline, and variable at the will of the authorities of the Church. The Mass might be said in the English or any other language, and as a matter of fact, is said in nine different languages; there need not necessarily be a high altar. or a special altar at all, nor lights, nor flowers, nor anything but a few words and the plainest of ceremonies. All these things could readily be accommodated to the proprieties of the age in any desirable manner or degree, but there is one invariable quantity in the Mass. There is one thing which cannot be changed, which does not pertain to ceremonial, but to essence and substance; there is one thing in the Mass which constitutes it to be the Mass, and which distinguishes it from everything else in the world. This one thing is sacrifice. The Mass is, in its essence, a sacrificial form of worship. This cannot be changed, and therefore it is on this I would enlarge —on the Mass as a sacrifice, and forming, as such, a proper mode of divine worship. Perhaps, if any one, after having satisfied himself that the Mass is a proper mode of divine worship, should then proceed to the consideration of ceremonies appropriate to its celebration, he would probably arrive at the conclusion that those now in use are about as good as any which he could devise. But setting the ceremonial of the Mass aside from present view, I intend to confine attention to the one essential principle—sacrifice; and I will endeavor to prove that the Mass as a sacrifice is a proper mode of divine worship.

I believe it would prove a useful preliminary, if I should offer a few thoughts setting forth the necessity of united public divine worship. Is there really a necessity for united divine worship on the part of mankind towards God; or may we individually tender our adoration to Him?

The answer to this question is borne to us on the wings of time from every nation and race on the face of the earth, ancient or modern, savage or civilized. The answer is imperatively in the affirmative, in respect to the necessity of united public divine worship. The traditionary knowledge of all races of people is to the effect that the representative first parents of the human family mortally offended their Creator and sovereign Lord, and entailed upon their posterity the baneful effects of their transgression. Along with this idea of the fall of man and its effects upon the human race, there has ever been associated another and kindred idea, namely, that mankind must appease the displeasure of God by acts of united public worship. Adam and Eve, in the garden of Eden, were there in their official, representative capacity, standing for an entire race, for weal or woe. All mankind, collectively taken, sinned through their first parents. Therefore private and individual worship does not suffice. Mankind, as a body, must render united public worship to God. No doubt had Adam and Eve remained faithful, united public divine worship would have likewise been enjoined—in acknowledgment of the supremacy of God and for the purposes of thanksgiving. There are additional reasons for our need of sacrifice. While the above argument is sufficient to convince us of the necessity of united public worship, we can readily infer from the nature of things the existence of another most influential motive for it, viz.:—the social organization of mankind and its needs. So far as public good transcends private good, so far does united public divine worship transcend in importance individual private worship.

We may then safely accept as certain the necessity of united public divine worship. But what shall be its form? Shall the divine worship which we are called upon to offer to God be sacrificial in form or not? Some form it must have. A form is required for every public act which we may do. I now declare that this form must be sacrificial. I have already said that the Mass is the proper form of divine worship, but the Mass is a sacrifice. It is therefore incumbent on me now to prove that sacrifice is a proper form of divine worship, which I will now proceed to do—afterwards showing that the Mass is a true sacrifice.

As there may be some confusion regarding the meaning of the word sacrifice, it will be well to give the definition acknowledged by the Church. Sacrifice is the oblation or offering to God, by a lawful priest, of an external thing, called a victim, in order by its destruction or material change, to acknowledge the supreme dominion of God over the human race. The victim may be anything, animate or inanimate—a sheep, a goat, a bird, wheat, barley, bread and wine. Abel offered to the Lord in sacrifice the firstlings of his flock; and Cain, the fruits of the earth. Abraham and Job offered up holocausts; and Melchisedech was a priest who offered a sacrifice of bread and wine.

Three things are necessary to every sacrifice: First, a victim; second, a lawful priest; third, the offering of the victim to God, and its notable change. The ceremonies accompanying the sacrifice are

of no material consequence. Priest and sacrifice are correlative terms. If a minister of religion offers a sacrifice, he is a priest; if he does not offer a sacrifice, he is not a priest.

Sacrifice, taken in this sense, I maintain to be the proper mode of divine worship for all Christian people. I find in the history of the ancient world a wonderful support to this position. The savage and barbarous inhabitants of the world, who had nothing else to guide them than the principle of reason impressed on their nature by the power of God, observed peculiar forms of worship to the gods whom they adored, and as a rule their most solemn and central worship was a sacrifice. In times of dire distress human victims were offered. From the history of ancient Egypt, Rome and Greece, which ranked as the civilized nations, we learn that there, too, the form employed in performing their solemn public religious worship was sacrificial. But there was in the world at this time a special race of people, whom God Himself had chosen from among mankind, and whom He directly governed. Long before the Mosaic law was given forth on Mount Sinai, God had directed His chosen people to offer to Him various kinds of sacrifice. In the book of Exodus you can read a description of some of the sacrifices designated by God Himself. It is certainly a wonderful circumstance that the entire world for four thousand years worshipped God by sacrifice. I am disposed to regard this circumstance in a very serious light. It is true that the customs of savage and barbarous people should not be received as a standard for the present age, and yet the opinion of the learned inclines to the belief that every one of the prominent customs of barbarous nations contains a kernel of truth, covered over with superstition, yet sacredly preserved. But when we come to the chosen people of God, and behold them practicing sacrificial forms of worship in obedience to the positive command of God, we should pause and consider well before condemning such a mode of divine worship. In the first place it cannot be intrinsically evil, or God could never have imposed it as an obligation. In the second place, we should not presume *without His positive authority* to set aside a form of worship which God Himself established and to take up a new plan of our own devising. What God has established, man should not destroy. It does not avail much to say that the Jewish sacrifices were abrogated upon the foundation of the Christian religion. Was the old Mosaic law abrogated? Were the ten commandments abrogated? It seems to me, and to every Catholic, that a fatal misunderstanding has arisen in regard to the meaning of abrogation. The ceremonial of the old law was abrogated, but not the moral principles. The form of worship was abrogated, but not the substance. Christ, the Messiah, was the central figure of the old law, as He is the central figure of the new law. Those who lived before Christ were saved by a belief in a redeemer *to come*, and by keeping the commandments given them; those who live since Christ are saved by a belief in a redeemer *who has come*, and by keeping the commandments. The Jewish sacrifices converged towards a Mes-

siah that was to come, and derived their efficacy from an anticipated participation in the merits of this Messiah, especially in the great sacrifice of Calvary. Certainly the coming of the Messiah would work a wonderful change in religious ceremony, but not in religious principle or essence. Before His advent, the church of Christ existed in substance, but not in form; since His advent, it has existed in substance and form. It does not therefore logically follow that because the special Jewish sacrifices were abrogated, that the principle of sacrifice was abrogated. It would rather follow that the form, but not the substance, was done away with. A careful study of sacred scripture shows this to be the case, and brings to light the fact that while the special Jewish sacrifices were to be discontinued under the new law, sacrifices were to be perpetuated as a principle of divine worship.

Four hundred years before the advent of Christ God declared this fact through the prophet Malachias. In the first chapter, verse seven, and continuation, we read:

To you, O, priests of the Mosaic law, that despise My name, and have said: Wherein have we despised Thy name? You offer polluted bread upon My altar; and you say: Wherein have we polluted Thee? In that you say: The table of the Lord is contemptible. *I have no pleasure in you,* sayeth the Lord of hosts; and *I will not receive a gift of your hand.* For, *from the rising of the sun even to the going down thereof,* My name shall be great among the Gentiles, and in *every place* there shall be *sacrifice* and there shall be offered up in My name, a *clean oblation;* for My name shall be great among the Gentiles sayeth the Lord of hosts.

These words express as clearly as human language can express an idea, that the *special* form of Jewish sacrifices was to be abolished upon the establishment of the new testament, but that sacrifices were to be continued over the entire world, or in the figurative language of the Bible, from the rising of the sun to the going down thereof. That these words refer to the new law, none dispute, and that they prophesy a continuation of some kind of sacrificial form of worship under the new law, none should presume to deny.

There are several prophecies in the old law pointing to this same fact, and some of them older than the one just given. One thousand years before the birth of Christ, God declared through the royal prophet, David, that Christ would be a priest forever, according to the order of Melchisedech. The words are recorded in the CIX Psalm:

"Thou art a priest forever, according to the order of Melchisedech."

As you are aware, Melchisedech was a priest of the old law, who offered up a sacrifice of bread and wine. One thousand years before the birth of Christ, it is declared that He will be a priest according to the order of Melchisedech, forever offering through Himself and His lawful successors upon earth, sacrifices of bread and wine. From the first of these citations we learn that a sacrificial form of worship is to be continued under the new law; from the second we learn the special form of sacrifice—it is

to be of bread and wine. That such is the case, that there shall be forever offered up by the lawful priests of the church of Christ a sacrifice of bread and wine, is no individual inference of mine, nor an exclusive inference of the Catholic Church. It is the inference of the scriptural writers, and particularly of St. Paul, who devoted an entire epistle—the epistle to the Hebrews—to establishing the question as a fact to be ever afterwards considered beyond dispute. It was for this very purpose that the epistle was written, and I would commend its careful perusal to any who may have a doubt of the priestly character of Christ, and of a continuance of sacrificial form of worship under the new law. The Hebrews of Palestine, to whom the epistle was addressed, had been converted to the Christian faith. Preachers of the olden Jewish religion, learned, eloquent and zealous, came among them for the purpose of bringing about their return to the old Mosaic law. These preachers maintained that the old law was a sufficiently secure means of salvation. They grounded this declaration first, on the excellence of the promulgators of the old law; it was promulgated by angels, by the authority of Moses, and under the pontificate of Aaron; secondly, on the sanctity of the tabernacle and its contents; thirdly, and especially, on the efficacy and perpetuity of the *sacrifices*. In the seventh and eighth chapters of this epistle, St. Paul proves at great length, and with great force, that the priesthood of Melchisedech, to which order Christ belonged, was superior to the Levitical or Aaronic priesthood; that Abraham directly, and Levi, indirectly, acknowledged the superior character of Melchisedech by paying him tithes and receiving his blessing. To these chapters I refer you for information on this point. But in the beginning of the epistle, St. Paul addresses himself to the other arguments of the Jewish preachers, and maintains, first, that in respect to the dignity of the promulgators of the respective laws, Christ, being the Son of God, is far greater than the angels, or Moses, or Aaron; second, that the priesthood of Melchisedech, which exists under the new law, is more excellent than the Levitical priesthood (proof of this being referred to the seventh and eighth chapters); third, that there were perpetual sacrifices under the Christian law, which were essentially superior to the Mosaic sacrifices. In the fourteenth verse of the fourth chapter, St. Paul, avoiding all comparisons, sets forth the proof that Christ was a real priest, that He was a priest according to the order of Melchisedech, and that as such priest, he offered sacrifice and redeemed the world.

Having, therefore, a great high priest that hath passed into the Heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who cannot have compassion on our infirmities; but one tempted in all things as we are, without sin. . . . For every priest *taken from among men* is *ordained* for men in the things that appertain to God, that he may *offer up gifts and sacrifices for sins;* who can have *compassion* on them that are ignorant and that err; because he himself also is compassed with infirmity; and therefore he ought, as for the people, so also for himself, to offer

for sins. Neither doth any man take the honour to himself, but he that is *called by God,* as Aaron was. So Christ also did not glorify Himself that He might be made a high priest, but He that said unto Him: *Thou art My Son, this day have I begotten Thee.* As He saith, also in another place: *Thou art a priest forever, according to the order of Melchisedech.* Who in the days of His flesh, with a *strong cry* and tears *offering up* prayers and supplication to *Him* that was able to *save Him from death,* was heard for His *reverence.* And whereas, indeed, He was the Son of God, he learned obedience by the things which He suffered; and being *consummated,* He became to all that obey Him, the *cause* of eternal salvation. *Called by God a high priest according to the order of Melchisedech.*

In these verses St. Paul cites the four qualifications recognized by Jews as well as Christians, as necèssary to a priest; first, that he be a man—Christ was a true man; second, that he be of a compassionate disposition—which Christ attested amply by His sufferings and death; third, that he be ordained by the authority of God; fourth, that he be called by the authority of God to minister. The two prominent qualifications for a priest are ordination and vocation. He must be ordained for men by the authority of God. Moreover, hè must be called by God as Aaron was. He must receive a call or commission for actual duty from those exercising the authority of God on earth. Just as in civil law an officer must be elected, and secondly receive his commission before he may legally act. A priest cannot arrogate to himself the powers of the priesthood. St. Paul says that Christ did not thus arrogate this to Himself, but that He had true ordination and vocation.

So Christ did not glorify Himself that He might be made a high priest, but He that saith unto Him: Thou art My Son, this day have I begotten Thee. As He saith also in another place: Thou art a priest forever, according to the order of Melchisedech.

God, the Father, ordained Christ a priest and gave Him His mission, as attested by these words:

This day have I begotten Thee, and made Thee a priest. Thou art a priest forever, according to the order of Melchisedech.

Christ is therefore a true priest, and must offer sacrifice, and being a priest according to the order of Melchisedech, this must be a sacrifice of bread and wine. But it is also said that Christ being *consummated,* became the *cause* of salvation to all who should obey His precepts; and in verse ten, St. Paul specifies the particular power by which Christ became the cause of salvation to all, by which He redeemed the world.

Called by God a high priest, according to the order of Melchisedech.

As a priest, Christ, therefore, according to St. Paul, redeemed the world—moreover, as a priest according to the order of Melchisedech, as a priest offering a sacrifice of bread and wine. Now, all of us know well that it was by the sacrifice of Calvary that Christ redeemed the world. How are we then to reconcile our belief with this declaration of St. Paul's? The words which he uttered

were spoken advisedly, and under the inspiration of the Holy Ghost. There is but one way to effect this reconciliation, namely, by seeking and determining the identity of the sacrifice of Calvary with a sacrifice of bread and wine as a victim, which Christ should, before His death, offer up. The sacrifice of Calvary was certainly by an extraordinary rite, but it was offered by a priest according to the order of Melchisedech, and therefore must have a material connection with a sacrifice of bread and wine. Christ was ordained a priest according to the order of Melchisedech, whose proper sacrifice was a sacrifice of bread and wine, and yet, in the words of St. Paul, it was as a priest that Christ redeemed the world.

Assuredly this much is sufficient to prove that while the special Aaronic sacrifices were to be abolished, sacrifices of another order were nevertheless to be perpetuated under the new law, and by them divine worship was to be tendered to God. Christ Himself, the founder of the Christian religion, was ordained a priest by His Heavenly Father, and the special sacrifice of bread and wine, was designated to be offered by Him forever, through Himself and through His lawful successors.

We shall now proceed to trace the identity which exists between the sacrifice of Calvary and Christ's Melchisedechian sacrifice, hoping thereby to discover also, the way in which Christ is a priest forever. In the sixth chapter of St. John's gospel we read an account of the remarkable miracle of the loaves and fishes, a miracle which the Saviour employs to prepare the minds of the people for the reception of the sublime doctrine of the Real Presence. He declares to them that they should yearn more after the spiritual food which He is to give them, and which is His own body and blood. They respond that such a thing is an impossibility. He insists that He will give them His real flesh and His real blood, and warns them, "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you." They answer, "It is a hard saying, and who can believe it?" When He still insists, "They go away and walk no more with Him because He said He would give them His flesh and blood." Turning to the Apostles, Christ cried out, "Will you also go away?" And St. Peter, answering for the others, replied, "Lord, to whom shall we go? For Thou hast the words of eternal life." We know that you are God, and can do what you say, and though we do not understand the manner in which you will fulfill your promise, we know that you will fulfill it. Bearing in mind that Christ was to offer a sacrifice of bread and wine, in a manner so solemn as to have an intimate connection with the sacrifice of Calvary, and keeping in view the promise He made that He would give the world His real flesh to eat and His real blood to drink, we approach with anxious steps, an upper chamber in the city of Jerusalem. There Christ and the Apostles had assembled to celebrate the Pasch. When the feast was concluded, Christ took bread in His hands and said, "This is My body, which shall be offered up for you," and in like manner the chalice, saying, "This is My blood of the new testament, which shall be shed for you

and for many, for the remission of sins." Here it was that Christ officiated as a priest according to the order of Melchisedech, and offered up a sacrifice of bread and wine—a sacrifice, moreover, which was identical with the great sacrifice of Calvary. Christ said, "This is My body, and this is My blood; and this bread is a figure of My body, and this wine is a figure of My blood." Christ changed the bread and wine into His own body and blood. The change was spiritual, and substantial, while real and true. If this be true, the Last Supper was a sacrifice and identical with the sacrifice of Calvary. The priest was the same—Christ; the victim was the same—the body and blood of Christ. On the cross, the blood of Christ flowed physically; at the Last Supper, it flowed mystically. The words of St. Paul now become clear. Christ, as priest on Calvary, redeemed the world and at the last supper, by anticipation, offered Himself mystically, though really, under the form of bread and wine. This He did to fulfill the prophecies, and to afford a form of commemoration of the great sacrifice of Calvary, through which the graces purchased there might be justly and efficaciously distributed to mankind. When the last supper had been concluded, Christ delivers to the Apostles and their successors in the ministry, the authority to offer up this same sacrifice forever. "Do this in commemoration of Me." Take bread and wine, as I have done, bless them in the name of God, invoking Him to change them into My flesh and blood, and having offered them according to the order of Melchisedech, for the remission of the sins of men, distribute to those present worthy to receive.

This is the origin of the Mass, called, in the first centuries, by various names The Apostles and their successors would take bread and wine, bless them, and by virtue of the power committed to them, effect the change of the bread and wine into the body and blood of Christ. The Mass is therefore a renewal and commemoration of the great sacrifice of Calvary. It is true that a belief in the Real Presence now becomes necessary before the mind can fully conceive the sacrifice of the Mass to be identical with the sacrifice of the last supper and of Calvary. Nevertheless, I cannot enter further into a discussion of the Real Presence, as it would require too much time. I will only say that the Catholic Church, with about two hundred and fifty millions of members; the Russian church, with about seventy-five millions; the Greek Church, the Christian Church, in Turkey, and the many Oriental sects, as the Armenians, Bulgarians and Copts, numbering several millions more, all accept the Real Presence of Christ in the Eucharist as a true doctrine of Christian religion. Until 350 years ago, when the Roformation broke out, the entire Christian world was of the same mind. And now, when the heat of angry controversy is over, and a more cordial feeling is growing among all who profess the name of Christian, many of the churches, founded by the reformers, are veering around towards the old faith, and are beginning to speak and to write of the Real Presence.

But accepting this great doctrine as



THE AGONY IN THE GARDEN.

true, all the prophecies concerning Christ become easily understood. According to the prophet Malachias, from the rising of the sun to the going down thereof, sacrifice is offered up. The words of King David are fulfilled, Christ is a priest forever according to the order of Melchisedech. There is, moreover, established a sacrificial form of worship for the use of mankind when they meet on solemn occasions to offer to God united public worship.

For the better understanding of this whole subject, it may be well for me to be more explicit in respect to the exact meaning of some expressions. Catholics speak of the sacrifice of the Mass as being the same as the sacrifice of Calvary, meaning that in essence, though not in rite, it is the same sacrifice. At the Mass, Christ is present, body and blood, soul and divinity, truly, really and substantially. On Calvary, the same body and blood, soul and divinity of Christ were present in His person and natural mode of existence. The sacrifice of the cross was after a bloody rite, the sacrifice of the Mass is after an unbloody rite, but by a priest of the same order of Melchisedech, and through the connecting link of the last supper, so intimately blended as to be identical. It is true Catholics sometimes call the sacrifice of the Mass a sacrifice of bread and wine, but they merely use the expression as a convenient form of bringing plainly to view the order of Melchisedech, by which it is celebrated. The bread and wine show the form of the sacrifice. The Catholic belief is that the sacrifice of the Mass is the sacrifice of the body and blood of Christ *under the form of bread and wine.* The symbols are taken by a figure of speech for the thing symbolized. We also say that the world was redeemed by the sacrifice of the cross, meaning by the sacrifice of Christ on the cross. When St. Paul declared that Christ *as priest* according to the order of Melchisedech became the *cause* of salvation to all, thereby giving an extraordinary prominence to the sacrifice of bread and wine—the proper sacrifice of a priest according to the order of Melchisedech—he had in mind the Real Presence of Christ under the form of bread and wine, as well as upon the cross of Calvary.

The Mass, therefore, as celebrated in the Catholic Church, is a true sacrifice, and according to the order of Melchisedech. It is the clean oblation, spoken of by Malachias. By virtue of the words of Christ, at the last supper, addressed to the Apostles and their successors in the ministry, the bishops and priests of the Catholic Church: "Do this in commemoration of Me," the sacrifice of the body and blood of Christ under the form of bread and wine, must be continued. Such is the Mass. It is the same as the sacrifice of the Last Supper, and being so makes it the same as the sacrifice of Calvary. It is therefore truly and properly a commemoration of the sacrifice of Calvary—the greatest and most solemn act of worship at which man can assist.

The Mass being a commemorative sacrifice, the actual death of Christ is not necessary to make it complete. All that commemoration requires is, the presence

of the victim, a mystical death, or such a notable change as may represent death. In the Mass Christ is

"A Lamb standing as it were slain."—Rev. vi.

Many of the sacrifices of the old law were of this kind, representing the death of the victim:

The typical sacrifice of Isaac by Abraham. The sparrow dipped in the blood of an immolated one and let go.—Leviticus xiv. 6.

The emissary or scape-goat, on whom prayers were poured forth, and who was turned loose into the desert.—Leviticus xvi. 10.

The loaves of proposition called (Leviticus xxiv. 9) most holy of the sacrifices of the Lord by a perpetual right.

These and others were commemorative sacrifices. In the Mass, Christ is present under the form of bread and wine; his death takes place, not really, but mystically, yet so as to represent death. This is perhaps the reason why the bread and wine are consecrated separately and apart. The bread may represent the body of Christ, the wine His blood. When a person dies, the body and blood separate. Thus the separate consecration of the bread and wine may well represent the death of Christ.

"For as often as you shall eat of this bread and drink of this chalice, you shall show forth the death of the Lord till He come."—I. Cor. xi. 26.

There is no force in the objection that Christ having been once slain, cannot again suffer. Christ in the Mass, does not actually suffer. His blood flows on the altar of the Mass spiritually and mystically. Nor is He present in all respects. Christ is present at the Mass in every essential respect as He is now, in His living, glorified state in Heaven, His body and blood united. He is essentially the same person; as we also shall be essentially the same persons when, as we hope to be, in Heaven, our bodies shall be glorified.

Nor do I conceive much force to be in the objection that Christ having once for all redeemed the world, no renewal or commemoration of the sacrifice of Calvary is needed. "He became to all that obey Him the cause of eternal salvation," that is a universal cause needing this obedience for its particular application to individuals. Christ redeemed all mankind in general, but no one as an individual—that is, He redeemed the human race—opened the gates of Heaven and placed to the credit of all mankind at the throne of His eternal Father, the graces of redemption. These graces are in a treasury, as it were. They are ready for us when we apply with the formalities prescribed by the Saviour; they will be meted out to us in proportion to our conformity to the commandments of God, and the precepts of His church. They will be given out to us in regularly appointed channels and by regularly authorized officials. No doubt, prayer, fast, all good works in general, are means or dispositions through which we may obtain these graces from God, but surely it looks natural that the nearer to Calvary we come, the stronger will be the flow of grace. Christ is the central figure, and Calvary the central sacrifice. We must certainly expect great things from the commemora-

tive renewal of this sacrifice, in a form which Christ Himself established and commanded to be perpetuated. As the sacrifices of the old law were the chief and most prominent means of grace to the chosen people, the sacrifices of the new must likewise be to us proportionately efficacious. And what were the words of Christ at the Last Supper instituting this commemorative sacrifice.

"This is My body and blood which shall be offered up for you and for many for the *remission* of sins; do this in commemoration of Me."

And as the Aaronic priesthood were powerful with God, the Melchisedechian priesthood must be more so. The Mass is therefore justly considered the greatest channel of grace, a channel through which He gives to His loving children His own body and blood, and numberless graces for the living and for the dead. The offering at the Mass—the victim offered—is Christ, the Son of God, infinitely worthy. One Mass accepted by God, is therefore meritorious beyond human calculation.

I will now proceed towards the conclusion, and present evidence showing that the Apostles and their successors for the first five centuries, regarded the Last Supper as the Catholic Church now regards it, and that their public divine worship was what is now known as the Mass, a celebration in which Christ was brought really present on the altar under the form of bread and wine.

In the year fifty-seven of our era, that is, twenty-four years after the ascension of Christ, St. Paul writes an epistle to the people of Corinth, strongly enforcing the Real Presence of Christ under the form of bread and wine, which was celebrated at the principal service on the Lord's Day. He also distinguishes very clearly the Love Feast, or Agapae, from the Lord's Supper—a distinction which is so far lost sight of in our day, that many celebrate the former as if it were the latter. In celebrating the Pasch, the Jews had two suppers; first a common supper, and then the Paschal supper. Our Lord observed this custom in the upper chamber when celebrating the Pasch with the Apostles, and it was at the conclusion of the Paschal supper that He took the bread and wine into his hands and instituted the Eucharistic sacrifice. As the question whether a common supper might precede the Lord's Supper was a matter of discipline, susceptible of change at any time, the Apostles allowed the old custom to continue. The first supper was called Agapae or Love Feast, and signified the social union and love of Christ and His people. The people of Corinth had, however, allowed many abuses to occur during these feasts. The rich would send large donations of food and drink for the poor, and then arrange something special for themselves. A class distinction of rich and poor was thus made prominent; but the greatest evil arose from immoderate indulgence at this feast. When the time came to partake of the Lord's Supper, many were in an unfit condition for so sacred a duty. St. Paul severely rebukes them, declaring that at the Lord's Supper they are partaking of the body and blood of Christ:

"When you come, therefore, into one place it is not now, the Lord's Supper.

For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and drink in? or despise ye the church of God, and put them to shame that have not? Do I praise you? In this I praise you not. For *I have received of the Lord* that which I also delivered to you, that the Lord Jesus, the same night in which He was betrayed, took bread, and giving thanks, brake, and said: Take ye, and eat; this is My body which shall be delivered for you; this do for the commemoration of Me. In like manner also the chalice after He had supped, saying: This chalice is the new testament in My blood; this do ye as often as ye shall drink for the commemoration of Me. For as often as you shall eat this bread and drink this chalice, you shall shew the death of the Lord until He come. Therefore whosoever shall eat this bread or drink the chalice of the Lord unworthily shall be *guilty of the body and blood of the Lord.* But let a man *prove* himself and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh *judgment* (damnation) to Himself, not *discerning* the body of the Lord."—I. Cor. xi. 20-29.

The above clear testimony of St. Paul makes the Real Presence of Christ at the divine worship of the Corinthians the most prominent feature. In the first ages of the church, the oblations, Eucharistic sacrifice, Lord's Supper, or Mass, as it is now named, was celebrated with few and simple ceremonies. The priest wore the dress of the nobler class, which remains with little change to-day in celebrating Mass. The language was the language of the people, and when the Latin language was adopted as the uniform tongue, it was the universal vernacular of the civilized world. Slowly and gradually the ceremonial became enlarged. In the beginning it was also celebrated in the evening, and not, as now, in the morning. It was also preceded by an ordinary supper. But the abuses spoken of by St. Paul were not obliterated by the Apostles. Though devout Christians would fast all day, thinking it irreverent that common food should enter the stomach before the body and blood of the Lord, still the generality of Christians, then as now, did not do more than the law compelled them to do, and did not fast. The third council of Carthage, at which St. Augustine assisted, prohibited those who were not fasting from receiving the holy Eucharist except on Maundy or holy Thursday, the anniversary of its institution. That law applied to all except the very sick or dying. It is the law of the church in our own time, so that all who receive holy communion, even on holy Thursday, even the priest who celebrates Mass, cannot touch a particle of food or drink until the Eucharist is first received. As a natural consequence of this law, the celebration of the Mass was transferred to the morning, and the discipline of the Latin Church does not now permit its celebration after 12 M.

That the Mass was, in its essential form, celebrated by St. Paul is evident from the above citation. This was in the year fifty-seven, or the middle of the first century. There is preserved at Rome an altar on which St. Peter is said to have

celebrated Mass. The catacombs of Egypt and Rome where the early Christians spent many years of exile, show to a demonstration that the Mass was the form of divine worship then and there used. The history of the Christian church, century by century, from the first to the nineteenth, gives us the Mass as the form of divine worship used. Those who have not the time, nor the convenience, of consulting large works, will find in the "Faith of Catholics," lately edited and published by Monsg. Capel, collations from the representative Christians of the first five centuries, with special reference to the principal doctrines of the Catholic Church. That these citations are authentic and genuine no intelligent person will doubt, after a study of the mode in which the work was prepared. I will offer you brief citations taken from the most learned, prominent, and representative Christians, of the first, second, third, fourth and fifth centuries.

First century, St. Clement, instructed and ordained by St. Peter:

"The Lord has commanded us to perform both the oblations and the offices—not at random, but at determinate hours and places. They, therefore, that make their oblations at the proper time and places are at once accepted and blessed. Perpetual sacrifices, or votive sacrifices, or sacrifices for sins, are offered at the altar."

II Century, St. Ignatius, thought to have been the child blessed by the Saviour:

"Some abstain from the oblations through not confessing that the Eucharist is the flesh of our Lord Jesus Christ, which flesh suffered for our sins, and which flesh, the Father in His mercy raised again. They therefore gainsay the gift of God."

II Century, St. Justin:

"The oblations of wheaten flour prescribed to be offered for those who were purified from the leprosy (Levit. xiv. 10), was a type of the bread of the Eucharist which our Lord Jesus Christ commanded us to offer for a commemoration of the passion which He endured, that we may, at the same time give thanks to God for having made the world and all things in it for the sake of man. Whence God in speaking of the sacrifices mentioned by the prophet Malachy, then foretold concerning the sacrifices offered unto Him in every place by us Gentiles, that is of the bread of the Eucharist and of the cup in like manner of the Eucharist."

II Century, St. Irenæus, Bishop of Lyons, France, a disciple of St. Polycarp, who was a disciple of St. John, the beloved apostle:

"Most manifestly the Lord Almighty means by these words of the prophet, Malachy, that the olden people shall cease to offer to God; but that in every place, a sacrifice and that a pure one, shall be offered to Him. Wherefore the church's oblation, which the Lord taught to be offered throughout the whole world, is reputed a pure sacrifice before God, and is acceptable to Him."

III Century, St. Hippolitus:

"It is not lawful for a deacon to offer up sacrifice. Christ, having become man for our sakes, and offering up to Him, the God and Father, the spiritual sacrifice

before His passion, to us alone did He give commission to do this after His ascension; we offering up according to His appointment, a pure and unbloody sacrifice, set apart bishops, and priests, and deacons."

III Century, St. Cyprian, writing to Celerinus, whose relatives had been martyred:

"We always, as you remember, offer sacrifices for them as often as we celebrate the sufferings and days of the martyrs in the anniversary commemoration."

IV Century, Eusebius:

"Who but our Saviour alone delivered to His votaries to celebrate unbloody and rational sacrifices. For this cause over the whole inhabited earth, altars have been erected, and there have been consecration of churches and liturgies truly hallowed of rational and intellectual sacrifices are offered to God."

IV Century, St. Macorinus, of Alexandria, Egypt:

"If thou art present at Mass, keep a guard over thy thoughts and senses, and stand with trembling before the most high God, that thou mayest be worthy to receive the body of Christ and the blood, and mayest cure thy passions."

V Century, St. Augustine:

"They who think that these visible sacrifices befit other gods, whilst him as invisible befit invisible sacrifices, are certainly ignorant that these visible sacrifices are signs of invisible ones, as words are signs of things."

I could easily continue on down century by century to the nineteenth, and could add many additional writers of the first five centuries. I will merely say that every representative Christian of these early as well as of latest times, believed in the sacrifice of the Mass. If there were any men ever in the world who knew what the true Christian belief is, and who might be considered representative in character, they were the following, every one of whom has left in his writings testimony of his belief in the sacrifice of the Mass: Clement, Origen, Tertullian, Cyprian, Hilary, Athanasius, Cyril, Ephrem, Gregory, Basil, Epiphanius, Ambrose, Jerome, Chrysostom, and Augustine.

There remains another way of determining what was the form of divine worship followed by the Christians of the first five centuries—which is the liturgies or books of ceremonial used by the early churches. Ceremonial necessarily embodies doctrine, to whose expression it is especially adapted. The books containing the ceremonial used at divine worship in the Methodist, Episcopal, Catholic, or Jewish Churches, would, if carefully read, afford a very fair knowledge of religious belief. To be otherwise would be unnatural. Let us then go back to the first centuries, when the words of Christ were still echoing in the hearts of the faithful, when the instructions of the Apostles were still fresh in mind. The general testimony of the history of these times is to the effect that no public liturgy or ceremonial was committed to writing earlier than about the year 350. During the first three centuries persecution raged, with lull and storm, so fearfully that many millions of Christians are said to have perished. Divine worship was not only not held in public, but the "discipline

of the secret" was maintained, by which the unbaptized, even though under instruction, were permitted to be present at the prayers and sermon, but excluded at the most solemn part—the consecration of the bread and wine. The ceremonial was transmitted by tradition and private manuscript. In the year 312 Constantine, the great Roman emperor, was converted to the Christian faith. In the year 325 at Nice, Asia, Asia Minor, the first general council (the Apostles held one about 55) was held. The liturgies or ceremonials for divine worship were now committed to writing. They bore the name of the founders of the respective churches wherein they were used, or of the individuals under whose supervision they were first made public. Though there have been numerous liturgies used at different times in the various parts of Christendom, there are said to be three great sources or originals (see O'Brien on the Mass) from which the rest are substantially taken. These originals are the liturgies of St. James, St. Mark and St. Peter.

The liturgy of St. James is followed by the Russian church, Greek church, Christian church in Turkey, by the Copts, Slavs, Armenians, Bulgarians, and generally by all the oriental churches, whether orthodox or schismatical.

The liturgy of St. Mark is followed by the Ethiopians, Abyssinians, and other sects of northern Africa.

The liturgy of St. Peter is followed by the Western church, and is now almost universally used by the Catholic Church. The following are the chief points on which all of these liturgies agree:

First.—Prayer for the dead.

Second.—A narrative of the institution of the holy Eucharist, which is almost word for word the same in every liturgy.

Third.—A prayer that God will make or change the bread and wine into the body and blood of Christ.

Fourth.—They declare that a mystery and sacrifice are celebrated and they contain an actual sacrificial oblation.

Fifth.—The mixture of the wine and water is named in each.

Sixth.—The use of the sign of the cross.

These books of liturgy or ceremonial tell us plainly enough that the Apostles and their successors offered a sacrifice, which in all essential particulars is the same as the Mass now celebrated in the Catholic Church.

Such are some of the reasons which have influenced the minds of Catholics in accepting the sacrifice of the Mass as the proper mode of divine worship, and it seems to me that in the light of these reasons, it is difficult for any one to move them from their position. We believe that the sacrifice of the Mass is the mode of public divine worship which was ordained by Christ, and followed by the Apostles and their lawful successors in all ages; we believe that the sacrifice of the Mass is identical with the sacrifice of the Last Supper and the sacrifice of Calvary, and is a renewal and commemoration of them; we believe that the words of consecration pronounced by the priest, bring Christ really and truly present on the altar, body and blood, soul and divinity —as He is now in His living, glorified state in heaven; we believe that in conse-

quence of Christ being now in a living, glorified state in heaven, rendering His body and blood inseparable—Wherever His body is, His blood must be—is wholly contained under the form of either bread or wine, and that when we receive either, we receive Christ whole and entire; we believe that the separate consecration of the bread and wine, or perhaps the humble and apparently inanimate form of food which He takes in the Sacrament "shews forth the death of the Lord till He come." Every morning in every Catholic Church, where there is a resident priest, mass is offered up for the living and the dead; and if Catholics are thought to be somewhat successful in religious work, this blessed success may be credited in a large measure to the daily sacrifice which is offered up "from the rising of the sun to the going down thereof."

WHO CAN FORGIVE SINS, OR THE ABSOLVING POWER OF THE CATHOLIC PRIESTHOOD.

BY REV. PATRICK DANEHY.

WIDE as the earth is the domain of sin. To the thoughtless there may appear nothing startling in this simple statement. But to the Christian soul, though ever so little given to reflection, it means that evil —mighty, attractive, widespread and far reaching evil—holds sway over God's creatures. Wealth is no safe-guard, and poverty is powerless against it. It counts among its victims the mighty and the renowned, as well as the weak and the obscure. It even seems to select by preference the great, the beautiful, the wealthy and the strong, as if the better to display to man its prowess by laying low what he looks upon as resistless. With a thousand wiles it lures him to its snare. It suits its inducements with unerring precision to the weakness of each individual. It gratifies the sensual man in one way, the ambitious in another, the revengeful in a third, the proud, in still another; to each assuming the most winsome guise in order to undo him. Hence the young alike and the aged of every rank and of whatever clime succumb to its attack. Therefore is it written: "If we say that we have no sin we deceive ourselves and the truth is not in us." (I. John i. 8.) "For the imagination and thought of man's heart are prone to evil from his youth." (Gen. viii. 21.) Nor do its consequences end with life. Death has no terrors for it. It is the one power not divine that reaches beyond the grave. It goes with man to the very judgment seat. Boldly seating itself in the innermost chambers of the human soul, it refuses to be cast out save by the hand of God alone. Manifold, mighty and mysterious power it lords it over mortal man with the unerring certainty of fate; and unless man call upon God's aid in time, it will deliver him up to the judge who will thrust him into the prison whence he shall not go out forever. The consequences of grave sin are eternal.

The great question, then, for sinful man is,—how can I be freed from sin? All other questions are trivial when compared to it. Look at the questions that touch most nearly the mass of mankind. How long shall I live? Will my life be

one of affluence or misery? Shall I be honoured among men, or obscure? Where, or in what circumstances shall I die? These and all kindred questions are plainly the veriest bagatelles when set beside this other—who can forgive me my sin? Now we want the voice of God to answer. For we want no uncertainty on this point. And God does answer. He has made his answer to ring throughout the world in every age in the ear of sinful humanity. He does so to-day. In this age and this city, as in the first age at Rome, or Corinth or Jerusalem, he speaks by the voice of his Church. Whoever hears the teaching of the Catholic Church, hears the teaching of Jesus Christ himself. For to her, in the person of her first bishops, he said: "He that heareth you heareth me." For "as the Father hath sent me, so I also send you." And "I will send you the Holy Ghost, the Spirit of truth, who will teach you all truth." And "if a man will not hear the Church, let him be to thee as the heathen and the publican." Here, then, is God's promise, this his answer. And all they who will not accept her authority to speak for God, have made shipwreck of the faith, and are cut off from the household of Christ. They stop their ears to the voice of the men whom Christ sent to teach and convert the world. And as "faith cometh by hearing" and they refuse to lend ear to the teaching of God's representatives, they simply refuse to believe the teaching of God himself. The teaching of these representatives of God among men is, that they, *the bishops and priests of the Catholic Church, have power to forgive sin.* Because to these Jesus Christ said plainly, "whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." (John xx. 21.) The bishops and priests of the Catholic Church can and do forgive sins. They do so because Christ empowered them so to do. I maintain this position, because in the first place, the claim to this power can be traced to no other source than Christ, and men could not put forth such a claim unless they had God's warranty for it; secondly, because the Catholic Church has taught this doctrine from the beginning; thirdly, because the plain words of Holy Scripture show it to be true.

I have never seen this subject treated by a non-Catholic without being reminded of a pathetic saying that is ascribed to a dying man in Ireland well nigh fifty years ago. Those were the days of the great famine. Men were dying in such large numbers that their bodies could not be borne to the churchyard. They were buried in the nearest field or on the roadside. One poor man, upon being told that his body could not be laid in consecrated ground, was overcome with emotion. Then, as he thought of the heroic deeds done by his forefathers for faith and Holy Church, and of their martyr-blood shed in profusion in every corner of his native land, he exclaimed: "Well, only dig a little deeper. It's all consecrated." So I feel bound to say to my non-Catholic friends. Dig a little deeper. They know somewhat of the Church's doctrines, and what they know thoroughly, they admire. Dig a little deeper. They are all divine. It is my intention

to dig a little deeper than usual this evening into this particular doctrine of the Church, and the correlative duty of confession on the part of the sinner. It is a doctrine which has been bitterly assailed, I know, by the enemies of the Church. But, except for their sakes, this does not trouble me in the least. For, which of her doctrines have they not impugned? I take it merely as a sign that this is a doctrine which for the enlightenment of those erring children of God it is our duty to lay special stress upon.

First. I suppose if any man could be thought of as the author of confession that man would be a Catholic priest or bishop. They alone are supposed to profit by it. Indeed, so the charge is made. But I must call your attention to a fact well known to the historian. It is this. No such innovation was ever attempted without leaving its mark on the annals of the time. At first when a new doctrine was broached, a commotion arose in the Church. The rumor spread abroad as on the wings of thought. Its author was known. He was at once denounced before the competent authorities. If a cleric, the father of the new doctrine was deposed from his sacred office. If he still continued to disseminate his false teachings, and drew after him a large number of followers, the bishops of the country assembled and in order the more effectually to ward off the evil from their respective flocks, issued a solemn warning to them not to admit it into their minds, and with the weight of their authority again condemned it. Or if the gravity of the case seemed to call for so unusual a measure a general council of all the bishops of the Church was assembled, and all minds not fossilized in error set at rest forever as to what was the Church's real teaching, and what the false doctrine that was condemned. Now if confession were invented by man and not taught by God, all this would certainly have taken place at the time of its introduction. For it is not such a doctrine as could by any possible means be introduced unawares. Confession is a stern reality. There is no such thing as making it by halves. It is confession whole and entire or it is nothing. Now what assembly of bishops, I ask, condemned confession on its first appearance? Nobody knows. What council declared it to be a novelty in doctrine, and therefore a thing coming from man and not from God? Nobody knows. What council warned the Christian world against it? Nobody knows. In what country and what year was the council held? No one knows. Above all, what was the name of the man who first broached it? This surely must be known. For the Church has never neglected the command of St. Paul (II. Thess. iii. 14), "If any man obey not our word . . . note that man and do not keep company with him." Hence we know the names of false teachers in every age from the first till now. We know every error in doctrine taught from the first age till now. No hard fought battle leaves more unmistakable traces of its occurrence in the scarred and furrowed landscape, than is left upon the face of history by a new heresy. Nor need its author fear that his name will be forgotten. No man writes his name with more lasting ink on the scroll of history than the heresiarch. It is

as sure of immortality as that of Judas Iscariot. Who, then, was the daring man, and not that only, but the successful man who got his new doctrine of confession and the power to absolve from sin believed; and not alone believed, but practiced? His name must be upon every lip. It must be known to the very school-children. They know the name of Mahomet. Yet Mahomet never induced men to adopt a practice one-half so humiliating to proud man as confession is. You may interrogate every century from our own up to the days of Christ our Lord, and each will answer: I do not know the man who introduced the doctrine of confession. Ask every country upon earth. It will reply: He did not live within my borders, he was no citizen of mine. We are forced to the conclusion, then, that confession and therefore the absolving power as well traces its origin to no man, but to Jesus Christ.

Yet an attempt has been made to assign the year and place of its birth. It was asserted by Calvin (Instit. Book 3, chap. iv), and has been repeated since by superficial men who seem to think it a duty to God to believe and say hard things against the holy Catholic Church, that the necessity of confessing was made a law by Pope Innocent III. The law of the fourth Lateran Council is here referred to. Now the fact is, that at this council, held at Rome in the year 1215, nothing of the kind was enacted. The decrees of that council may be had to-day as easily as those of the Vatican Council which was held but twenty years ago. But they make no mention of establishing confession. On the contrary they acknowledge it as already existing as clearly and as certainly as the obligation of being present at Mass on Sunday, or that of receiving the Holy Eucharist. What that council did do was to define that no Catholic may, without violating the divine law, put off the duty of confessing his grave sins longer than one year. The law is very clear. The man who ascribes to it any other sense than this has never read it. And yet one of the most revered fathers of the Protestant heresy makes the assertion seriously in his best known book, and thousands of deluded followers have gone on believing it upon his sole authority.

In the next place I would have you remark how Protestants stultify themselves when they tell this fable to their people. On the one hand they insist that Catholic priests and bishops are sharp, shrewd men, capable of and bent upon deceiving Catholics for their own gain. And as an instance of this they tell us that Pope and bishops and priests conspired to make the people believe that they were bound to come to the priests and confess to them their sins. It is admitted, then, that the Catholic clergy are not a body of benighted illiterate men. Their dearest enemies admit so much. But let it be once shown that they invented confession, and they will stand before the world branded as the most foolish body of men that ever lived. For, look you! Men have enslaved their fellow-men, and put them to the torture. But before making slaves of others they did not first sell themselves into slavery. Before flogging their slave they did not first flog themselves. Certainly not. Why should they?

If confession, then, be a torture, will priests themselves submit to it? If it be the enslaving of the soul, will they bow their neck to the yoke? If they do, then either they are the veriest zanies, or else they did not invent confession. But we started out with the admission that they are endowed with mental acumen rather above than below the average. Therefore if they go to confession themselves, we may be sure that confession was not introduced by them. Now beginning with the Pope and coming down through the ranks of the clergy to the most obscure priest in the world every one of them confesses his sins to a priest as well as the laity do. And not only once a year do they confess, or once in half a year, or once a month, or once a week, but many and many a one confesses his sins every day.

But I must add if there is any hardship, any slavery in confession, it bears upon the priest with double weight. For he must himself confess his sins, and listen to the confession of others. If it were possible to do away with confession from the earth, the priests of the Church are the very ones who would most actively urge it. For of all the irksome carking duties they have to perform the most unsavory is that of hearing confessions. If any priest in the whole Catholic Church today were asked which one of his many duties is most distasteful to his natural liking, he would not hesitate to answer: Hearing confessions. Why then, will you ask, do they continue to hear confessions? Because the duty of confessing was imposed not by them but by God. Nothing short of the overwhelming conscientious conviction that God has made it his duty to hear confessions could ever induce a priest to do it. The charge, then, falls to the ground. It is refuted at every point. The teaching of the Catholic Church remains in possession as it was before the heresies of the 16th century were heard of. These rose up in arms to dislodge her. They strove to disprove her claims. They have failed to do so. The teachings of the Church remain firm.

As to the charge that priests pardon sins for money, or in any way accept money for the forgiving of sins, it deserves no answer. It is simply and wholly false. It may have been made in ignorance. I am willing to believe that it was. But at this late day when it has been refuted a thousand times, it cannot be repeated without bad faith.

The doctrine of confession then, is no novelty. It traces its origin to Jesus Christ. For the church of Christ so believed and taught and practiced from the beginning.

We are told (Acts xix. 18,) that "many of them that believe came confessing and declaring their deeds." Observe it was they WHO BELIEVED, that made the confession and declaration of their deeds. And the fruit of their confession was seen by all when "they that followed curious arts (magic, etc.) brought together their books and burned them before all" (*ibid.* 19).

This practice we observe throughout the ages. Saint Irenæus, speaking of a number of Christians, particularly women, who had been drawn into a false belief by a certain false teacher, relates the outcome of it in these words:—

"Some, touched in conscience, publicly confessed their sins" and their sins were many and heinous, as he explains, "while others, in despair, renounced the faith." (Adv. Her. xiii.) Now if they believed at that day there was any other way of obtaining pardon for their sins than by confessing them, as those did who returned to the bosom of the Church, and receiving absolution from the priests of the Church, they need not have abandoned their faith.

Tertullian teaches the same doctrine, and adds the same alternative. "If you still draw back (from confession) let your mind turn to that eternal fire *which confession will extinguish* . . . And as you are not ignorant, that, against that fire, after the institution of baptism, *the aid of confession has been appointed,* why are you an enemy to your own salvation?" (De Polnit, c. xii.) Here again we have a witness to the belief of the Church—that the sinner must confess his sins, or be forever lost in them.

St. Cyprian, speaking of Christians who were hesitating whether they should not renounce the faith and sacrifice to idols rather than be put to death, tells us that "they confessed their sin, *with grief, and without disguise, before the priests of God,* unburdening their consciences and seeking a salutary remedy, however small and pardonable their failing may have been." (Delapsis, p. 190.)

And in the same book and passage he writes: "I entreat you, my brethren, let all confess their faults, while he that has offended enjoys life; while his confession can be received; and while the satisfaction and *pardon imparted by the priests* are acceptable before God."

Origen, the great light of the schools of Alexandria, writes:—"They who are not holy, die in their sins; the holy do penance; they feel their wounds; are sensible of their failings, *look for the priest,* implore help, and *through him* seek to be purified." (Hom. x, on Numbers.) Again:—"If we discover our sins not to God alone, but *to those who may apply a remedy* to our wounds and iniquities, our sins will be effaced by Him who said: 'I have blotted out thy iniquities as a cloud, and thy sins as a mist.'" (Isaias xliv. 22; Homily xvii, on Luke.) Confession to God alone, then, is not sufficient. We are required by God to confess to His priests.

St. Basil the Great says (in regul. brev. quest. 229, tom. ii) very plainly that we must not rashly tell our sins to everybody but that "the confession of sins must be made to such persons as have power to apply a remedy."

The Novatian heresy consisted chiefly in denying to the priests of the Church the power to forgive certain sins. St. Pacian refuting their objections, which had been repeated before their day as well as since, says: "But God alone, you Novatians will say, can grant the pardon of sins. That is true; but what is done by His ministers is done by His own power. What did He say to His Apostles? 'What you shall bind on earth, shall be bound in heaven; what you shall loose on earth, shall be loosed in heaven.' And why this, if sinners might be bound only and not loosed?" Here he brings out clearly the

teaching of the Church at that day that the priests and bishops of the Church had from Christ the power of loosing as well as of binding, and that no sin was outside their power to pardon.

Answering another objection made by this same party and since repeated also in many quarters, he speaks thus: "But you say, 'The Apostles alone had this power?' Then they alone had power to baptize, to confer the Holy Spirit, and to purify the Gentiles from their sins. For in the same place where He gives them power to administer the sacrament of baptism, He also gives them the power to loose sinners. Either, then, both these powers belonged peculiarly to the Apostles (and then we could not even baptize), or both together continued to their successors. And therefore, since it is certain that the power of baptism and unction is descended to the bishops, to them has likewise come the power of binding and loosing." (Ep. I, ad Symp.). I need not cite others of later centuries, for from the fifth century, i. e. the days of St. Augustine, St. Jerome and St. Ambrose, the writings which remain to us are more numerous and in the hands of everybody. Councils, too, could, and did, from that time assemble more frequently. And both in the writings of the Fathers and in the acts and decrees of the Councils we find the doctrine treated: but everywhere it is spoken of as already existing in the Church, as a sacred doctrine which had come down through generation after generation of Christians from the Lord Jesus.

Yet I cannot refuse you the pleasure of listening to one excerpt from St. Augustine. Had I not told you that it was his, and therefore written above 1400 years ago, you might think it the words of a priest of the present day, to a man who was held back from confession or from entering the Church through fear. With many a man, when he hears the word confession, a thrill shoots through his nerves, his soul is panic-stricken. "What! Go to confession? Never! I will never tell my sins, my thoughts and hidden desires to a man like myself." Now listen to St. Augustine's reply, in his commentary on the psalms. "O man, why are you afraid to confess your sins? What you make known to me in confession, I know less than what I do not know at all. Why should you blush to confess your sins? I am a sinner, as you are; I am a man, and account nothing human foreign to me. As you are a man, confess to man; a sinful man, confess to sinful man. You are free indeed to choose which you prefer; do not confess your sins, and they will not be known, it is true; but know at the same time that unless you confess you will be damned. For this reason God requires us to confess, that He may free from his sins that man that humbles himself. He damns the man who does not confess, to punish his pride." From this plain passage we see that the doctrine of the Church on the lips of St. Augustine 1400 years ago and odd, differed in nothing from what is taught to-day in our hand-books of Christian doctrine, or from the pulpit. Let this much, then, suffice for the witness of the Fathers. They testify with one acclaim, each in his own day, that the Church taught the doctrine of confession

and practiced it, as an article of faith brought to earth by Jesus Christ our Lord.

Profane history in its turn gives its testimony. And, in its way, it is not less interesting nor conclusive than the foregoing. If any class of Christian men could escape the duty of confessing, that class of men would be kings and emperors. Proverbially loth to submit to restraints upon their inclinations, they did not fail to employ all their mighty authority to rid themselves of such restrictions and give loose rein to their appetites. Hence if we find them confessing their sins, we may conclude unhesitatingly that they acknowledged that the duty was imposed upon them by a higher than human authority. Now from the day when the spirit of the Catholic Church had overcome Paganism and begun to leaven the public life of the nations of Europe, we find these potentates not merely going to confession like the least of their subjects, but keeping constantly attached to their person for this purpose a bishop or priest, called the royal confessor. I have here the names of some of them. Saint Ausberg, archbishop of Rouen, in the seventh century, was confessor to King Thierry I. In the same century, Saint Viron, bishop of Ruremonde, was confessor to Pepin, the father of Charles Martel. Saint Martin, a monk of Carbie, was confessor to Charles Martel himself in the eighth century; in the ninth century Saint Aldric, bishop of Mans, was confessor to Louis the Debonnair. Lothair, son and successor of Louis, had for confessor Donatus Scotus, bishop of Feluze. Saint Udalric, bishop of Augsburg, tenth century, was confessor to the Emperor Otho; and Didacus Fernandus was confessor to Ordonnic II, king of Spain. In the eleventh century, Stephen, a priest of the diocese of Orleans, was confessor to Queen Blanche. And in the twelfth century, Henry the First of England had for his confessor Atheldulf, prior of the monastery of St. Oswald, and afterwards first bishop of Carlisle.

We know also that from the eighth century there were confessors in the Christian armies, as well as in the courts of princes. This is clear from the Council of Germany held in the year 742, which forbids priests to go to war unless their presence is absolutely necessary. And among the cases which it recognizes as such is that of hearing the confessions of the soldiers. The council also exhorts each commander to see to it that the soldiers under him be accompanied by a confessor. The same provision is made in the capitularies of Charlemagne, beginning of the ninth century.

Here, then, we have an array of witnesses from both sacred and profane history, which show as clearly as any fact of history can be shown that the Church from the beginning taught and practiced confession. When, therefore, the divine institution of confession, its necessity, and its usefulness were wholly denied for the first time in the sixteenth century, we find the bishops of the Church assembled in the Council of Trent setting forth in most solemn manner the Church's teaching on this point as on others that were gainsaid. Its teaching with regard to confession is thus clearly stated: (Sess xiv, chap. 2, can. 6.) "If any man deny either that

sacramental confession is instituted by God, or is by God's appointment necessary to salvation, let him be anathema."

This is nothing else than an authoritative definition of what we have seen the Church teaching and practicing from the first. But what are we justified in concluding? Very briefly this: Either she was right when she taught this, or she was wrong. If she was wrong, then for sixteen centuries the Church of Christ did not know what the teaching of her Divine Founder was, on this vital matter, and the millions and millions of Christians who had lived and died during these ages had followed her guidance only to fall with her into the pit. And as she and every church laying claim to the name of Christian during all those centuries taught and practiced this doctrine, our Divine Lord was himself responsible for their ruin. They did but obey the church, as he commanded. If any man can admit this alternative, I may not pause to reply to him now. I am addressing Christians at present. But, if the church was right, then Christ is the author of confession, and the absolving power of his priests which postulates it. Confession is, therefore, a Christian duty laid by Christ upon every sinner born into the world, and they who deny it, deny that which Christ taught and his Apostles promulgated. They are knowingly and willingly outside the pale of salvation. For "he that believeth not" the doctrines taught by Christ's representatives, "shall be condemned." But where does He teach it? Have we any confirmation in Scripture of the doctrine here laid down?

We have. And the words of our Divine Lord are both clear and conclusive. They are recorded in the gospels of St. Matthew, St. Mark and St. Luke. "And it came to pass," says St. Luke (v. 17), "on a certain day, as He sat teaching, that there were also Pharisees and doctors of the law sitting by, that were come out of every town of Galilee and Judea and Jerusalem: and the power of the Lord was to heal them." "And it was heard that He was in the house, and many came together, so that there was no room, no, not even at the door. And He spoke to them the word. And they came to Him bringing one sick of the palsy, who was carried by four. And when they could not offer him unto Him by reason of the multitude, they uncovered the roof where He was: and opening it they let down the bed wherein the man sick of the palsy lay. And when Jesus had seen their faith He saith to the man sick of the palsy: 'Son, thy sins are forgiven thee.' And there were some of the scribes sitting there, and thinking in their hearts: 'Why doth this man speak thus? He blasphemeth. Who can forgive sins but God only?' Which Jesus, presently knowing in his spirit that they so thought within themselves, saith to them: 'Why think you these things in your hearts? Which is easier, to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise, take up thy bed and walk? But that you may know that the Son of Man hath power on earth to forgive sins (He saith to the man sick of the palsy) I say to thee, Arise, take up thy bed and go into thy house.' And immediately he arose; and taking up his bed went his way in the sight of all." (St. Mark ii.

2-12.) "And the multitudes seeing it," adds St. Matthew (ix. 8) "feared and glorified God that gave such power to men." Few events in the life of our Blessed Lord have been so minutely recorded for us. Note the occasion. The fame of our Lord's wonderful works had drawn about Him the social and religious leaders of Israel. They had come from afar, and out of all the chief cities of the land, and in a spirit by no means friendly. Wrapped up in all the frigid dignity that hedged them round, those subtle scribes and haughty doctors and saintly-seeming Pharisees sat about Him awaiting, as was their wont, the word or act which might serve them for an occasion of declaring him a false teacher—one to be avoided by the people, not obeyed. Our Divine Lord knew their state of mind and was prepared to remedy it. "The power of the Lord was to heal them." Nor was the opportunity long delayed. As he was yet speaking to them, four men approached the house bearing with them a strange burden. They carried between them a bed or litter upon which lay a wretched man stricken with paralysis in every limb. But the people were massed closely together. They filled every foot of room within the house, save only a little space immediately in front of Jesus, while outside a dense throng pressed round about the door that they might hear, if possible, every precious word. Entrance by that way was plainly impossible. Nothing daunted by this, however, the new-comers climb up to the roof with their pitiable burden, by another side, and, removing the tiles, let down man and bed into the midst before Jesus.

No word was spoken. But no word was needed. At sight of misery the tender, loving heart of Jesus never failed to be moved to compassion. I doubt not the most callous heart in all that assemblage melted with pity at the sight of this living death. Those among them who had come out of curiosity felt that the looked-for moment had arrived. They would now see a sign, a miracle. For surely Jesus would heal the palsied limbs. But while this momentary stir of expectation ran round the waiting throng, the mind and heart of Jesus were taken up with other thoughts. He saw indeed the limp and lifeless limbs as they did. But not on these was his attention arrested. What the bystanders took no thought of was alone occupying His mind. He was looking on the poor man's soul. Well is it for us that our eyes are not able to pierce so far. The misshapen body was a thing of beauty by comparison with the hideous deformity of that sinful soul. Which, then, will Jesus heal first, who can with equal ease heal both? "Be of good heart, son," are his first words—His compassion pouring itself forth in consolation. This was what each one had looked for. All felt that now their anticipations were to be realized to the letter. But while they thought full surely his next word would be a command to the man to rise up and stand upon his feet, or to stand forth whole in the sight of all, Jesus added these most wonderful words: "Thy sins are forgiven thee." What sudden change is this that falls upon his hearers? A look of blank amazement comes into every face. They who before were full of confidence in His power, were now filled with

misgivings. They who had wavered betwixt doubt and entire unbelief hesitated now no more. The conviction could not be resisted. He was plainly a deceiver; and not a deceiver only but a blasphemer as well. And the learned men present thought within themselves: "Why doth this man speak thus? He blasphemeth. Who can forgive sins but God only?" Here, they judged, was a seducer of the people. They were awaiting a sign from Him that He was God's chosen one. He actually lays claim to a higher power than that of Moses and the prophets, yet gives no sign of his title to it. For who could know whether His word—"thy sins are forgiven thee"—was verified? Truth is, the probability was quite against it. Even a false prophet might say the same thing. But who could prove that his words did what they said? "Who," in short, "can forgive sins, but God only?"

This was precisely the frame of mind in which Our Lord wished to find them. Knowing the questions and doubts that arose in their minds, He turned his eyes from the man who still lay before Him, and fixing His gaze upon the wise men that encircled Him, answered their inquiry by another. "Whether is easier," said He, "to say to the sick man, thy sins are forgiven thee, or to say, arise, take up thy bed and walk?" He knew that they thought it easier to say, thy sins are forgiven thee. For, though He who said them did fail to effect what they signified, He was safe against detection; since no human eye could look into the soul and know whether the man's sins had been forgiven or no. Therefore Jesus added straightaway, "But that you may know that the *Son of Man hath power on earth to forgive sins* (he saith to the sick of the palsy) I say to thee, arise, take up thy bed, and go into thy house." And the man arose in the sight of all, took up the bed on which he had lain for many a day, and went to his home rejoicing.

Now note well what Jesus did here. He performed a wonderful miracle, which no man can do unless God be with him, and He performed it with the purpose of convincing all present of a certain definite truth. He tells them in advance what that truth is, "that you may know that the Son of Man hath power on earth to forgive sins." They needed no proof that God possessed that power. That they readily acknowledged. So our Divine Lord performed the miraculous cure to convince them that God had communicated this power to man. For He himself was a perfect man, like unto us in all things save only sin. And He exercised this power, not as God, but as man, not in heaven, but here upon earth. Nor did his hearers fail to grasp his meaning and intention. They were wholly seized with astonishment, and as they returned homeward from that wonderful presence, "they praised and glorified God that had given such power to men." Jesus had laid claim to this God-like power. His enemies had denied his claim, and in their hearts pronounced it blasphemy unless supported by a sign from heaven. Jesus met their challenge even before they had time to utter it, and submitted to the test which they proposed. The sign from heaven was given. The palsied man arose. He walked. He carried a burden. He went back rejoicing to his home.

In every movement of that restored body men saw the power of God. The proof was complete, overwhelming. They who had asked "who can forgive sins, but God only," had now their answer plain. God can forgive sins. Certainly. But so can he to whom God gives that power. God gives that power to men. For a man, "the man Christ Jesus," exercised it, and the miracle wrought upon the palsied man proves that its exercise by him was legitimate.

But the question before us is, did Jesus Christ hand on this power to other men, and have we Scripture proof of the fact? Christ gave this power in the person of his Apostles to the bishops and priests of the Catholic Church. In the Gospel of St. Matthew (xviii. 18), he says to them: "Amen, I say to you, whatsoever you shall bind upon earth shall be bound also in heaven; and whatsoever you shall loose upon earth shall be loosed also in heaven." To bind or loose, supposes bonds, and in the case of the Apostles these are spiritual bonds. Now spiritual bonds are none other than sin and its effects. Christ, then, gave his Apostles the power of binding or loosing, as they should deem proper, what sins soever should be brought under their judicial action, and with the solemn promise added that their sentence on earth should be ratified in heaven. St. Paul calls this power the ministry of reconciliation, and says (II. Cor. v. 18), "He hath placed in us the ministry of reconciliation." Now sinful man needs reconciliation for the sins committed after baptism as well as for those committed before. And we know that as the Church, including the Apostles, reconciled man to God through baptism in the latter case, so in the former she secured his forgiveness through confession and absolution in the sacrament of penance. Hence the same blessed Apostle Paul when exercising this office in the case of the incestuous Corinthian declares explicitly: "If I have forgiven anything, for your sakes I have done it in the person of Christ." (*Ibidem.*)

St. James enjoins upon all Christians when sick and unable to go to the priests (v. 14-16) to "call in the priests of the Church," and adds: "the prayer of faith (of the priests) shall save the sick man, and if he be in sins, they shall be forgiven him." But this is promised only upon condition that he shall confess them. For the Apostle adds: "Confess therefore your sins one to another;" that is, to the priests, for though they be men like yourselves, yet they have power to forgive you your sins. In like manner St. John informs us that this confession of our sins is the condition (not the only one as we know from other parts of Holy Writ) which God demands for pardoning our sins. "If we confess our sins," he says (I. John i. 9), "he is faithful and just to forgive us our sins, and to cleanse us from all iniquity."

But, as if out of mercy to those who, though without scripture authority for so doing, insist that they shall have explicit scripture authority for their every article of faith, and lest there might be any misapprehension as to His meaning in a matter so grave, Our Blessed Lord has left us his very words by which He imparts this power to His Apostles; and that in such wise as to require that the

sins which they are to forgive shall be clearly made known to them. On the evening of the first Easter day, when He had risen from the dead, the ten Apostles were assembled in an upper room for fear of the Jews. Jesus appeared in their midst, the doors being shut, and said to them (John xx. 22), "Peace be to you! As the Father hath sent me, so I also send you." When He had said this, He breathed on them; and He said to them: "Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them; and whose sins you shall retain, they are retained." Plainer words our Lord could not have chosen. They confer upon the Apostles the power of forgiving and retaining all sins of all mankind. The power is two-fold, and they are to forgive or to retain according to the merits of the case. They who do not believe this much do not believe the plain and obvious word of God in Holy Scripture. While they who do believe that word must see also that the sinner himself is, from the very nature of the case, the only one who can make known to the Apostle the merits of the case on which the latter is to pass sentence. In other words, the sinner must make confession of his sins before the minister of God can know whether he is to bind or to loose him, to forgive his sins or to retain them. Had Our Lord merely said to his Apostles, "whose sins you shall forgive they are forgiven them," and nothing more, there might appear some reason for thinking that no particular knowledge of the sins to be forgiven was needed on their part. But he did not do so. He showed too plainly to admit of contradiction that this was not his intention. For he went on to say that while their power was one of reconciliation and always to be employed for the greater good of the confessing sinner, that very good would sometimes require them not to forgive him his sins but to retain them. Hence he added: "whose sins you shall retain they are retained." Evidently, then, the sinner must confess his every grave sin that God's minister and representative may know how to help him by exercising that power which Christ wishes to be employed in his case. The judge, then, in the sacrament of reconciliation must know the law of Christ and the guilt as well and dispositions of the sinner. Then, only is he competent to forgive or retain in the person of Christ."

That this divine power is handed on by ordination throughout the ages to the successors of the Apostles is self-evident. Our Lord Jesus Christ certainly willed to provide just as ample means for the sinner's return to God to-day and every day "to the last syllable of recorded time," as was afforded to the first Christian. Therefore the power of forgiving sins must reside in the bishops and priests to-day as fully as it did in the bishops and priests of the first day—the Apostles. They of to-day have the same ministry of reconciliation, the same two-fold power. Hence the sinner's duty is likewise the same to-day as it was then. He must confess his sins to them honestly and fully with deepest sorrow of heart and earnest determination to sin no more.

Here, then, is God's answer to the question "who can forgive sins but God only." The priests of the Catholic Church

have this power vested in them by Jesus Christ. Our reasons for so believing are clear and cogent. The very nature of this power and its accompanying obligations is such that without God's authority plainly evident no man could induce his fellow-men to believe him possessed of it. The priests of the Christian Church practiced it from the very beginning. Christ's words and those of His Apostles in many places of Scripture, as given above, show that he gave them this God-like power. And unless a man admits this teaching of the Catholic Church those passages of the New Testament must be ignored as wholly devoid of sense or meaning. This alone ought to suffice to bring every consistent professing Christian to embrace this doctrine. For it will be found true in this as in every case where the sects have rejected the teaching of the Church; the Church's doctrine alone sheds light on Holy Scripture and makes it intelligible. They who make loudest boast of following unswervingly the word of Scripture do it violence, or, when it serves their turn, set it quietly aside.

I know full well how strange this doctrine of confession, and absolution from sin, must sound in the ear of a man who hears it for the first time. I can enter fully into his frame of mind. I can readily understand his opposition to it. He resents it as the assumption by his fellow-man of a prerogative of God. But if he will reflect for a moment that every day of his life he surrenders without a murmur his God-given rights to a similar assumption of Divine authority on the part of other men, it may cease to appear so startling. Thus, by the law of nature all men are equal. No man has authority of his own to command or bind another. By native right, my conscience acknowledges allegiance to God alone. The Catholic knows and insists upon this right as well as the most ungodly. Yet the latter equally with the Catholic recognizes or is forced to recognize in the civil power the right to impose upon him obligations that he may not shirk. He recognizes the same right in the teacher, the guardian, the judge, the parent. Does he not thereby flatly contradict himself? Not at all. For, whether he is aware of it or not, he believes, with St. Paul, that "there is no power but from God;" and when these several men exercise power over him they do so by right of the authority vested in them by God. He loses nothing of his manhood and native dignity by yielding ready obedience to their commands. Yet just this, neither more nor less, is what the world blames in the Catholic. He respects and obeys his spiritual as well as his civil superiors, and for the selfsame reason. Though the power of the one differ from that of the other, the difference comes not from his own nor their appointment, but from God's. The one difference between him and other men, is, that he is consistent. He bows to the authority of God in whomsoever vested, nor claims the right to decide to whom or how far God may entrust it. When satisfied that God has empowered the duly ordained and commissioned priests of his church to forgive the sins of their fellow-men, he is reasonable enough not to charge them with arrogating that power to themselves. On

the contrary, he wonders, indeed, but his astonishment is caused by God's merciful condescension in giving such power to them. It is God's power, not man's, exercised by man, for the benefit of man, at the command of God who gave it. The Catholic recognizes these truths, and instead of spurning, kisses the hand of God extended to befriend him in his sorest need.

"All praise, then, and gratitude and thanksgiving to God who out of His great mercy has left to his priests on earth His own power of pardoning our sins when duly confessed to them. For if there is a heavenly idea in the Catholic Church, looking at it simply as an idea—surely next after the Blessed Sacrament confession is such. And such is it ever found, in fact; the very act of kneeling, the low and contrite voice, the sign of the cross—hanging, so to say, over the head bowed low—and the words of peace and blessing. Oh! What a soothing charm is there, which the world can neither give nor take away! Oh, what piercing heart-subduing tranquillity, provoking tears of joy, is poured almost substantially and physically upon the soul—the oil of gladness, as Scripture calls it—when the penitent at length rises, his God reconciled to him, his sins rolled away forever! This is confession as it is in fact, as those bear witness to it who know it by experience." (Newman's Ang. Dif. p. 351.) Not only so, but it replaces enmity by Christian love, restores ill-gotten goods and repairs all injustices, whether to goods of fortune or of character, dispels the demon of despair and sets up in its place the angel of peace and hope, recalls the wayward child to the paths of virtue, heals the broken hearted, and soothes and solaces the aged soul on its downward journey toward life's setting sun. It is in a word, God's sacrament of reconciliation, of mercy and of tender love. And when men ask you, as they asked of old, "Who can forgive sins, but God only?" tell them of Christ's answer and of confession as you have heard them explained to-night.

THE USE OF HOLY PICTURES AND IMAGES.

BY VERY REV. D. I. M'DERMOTT.

The people began to be weary of their journey and labor.

And speaking against God and Moses they said: "Why didst thou bring us out of Egypt, to die in the wilderness? There is no bread, nor have we any waters; our soul now loatheth this very light food."

Wherefore the Lord sent among the people fiery serpents, which bit them and killed many of them.

Upon which they came to Moses and said: "We have sinned, because we have spoken against the Lord and thee; pray that He may take away these serpents from us." And Moses prayed for the people.

And the Lord said to him: "Make a brazen serpent, and set it up for a sign; whosoever, being struck, shall look on it, shall live."

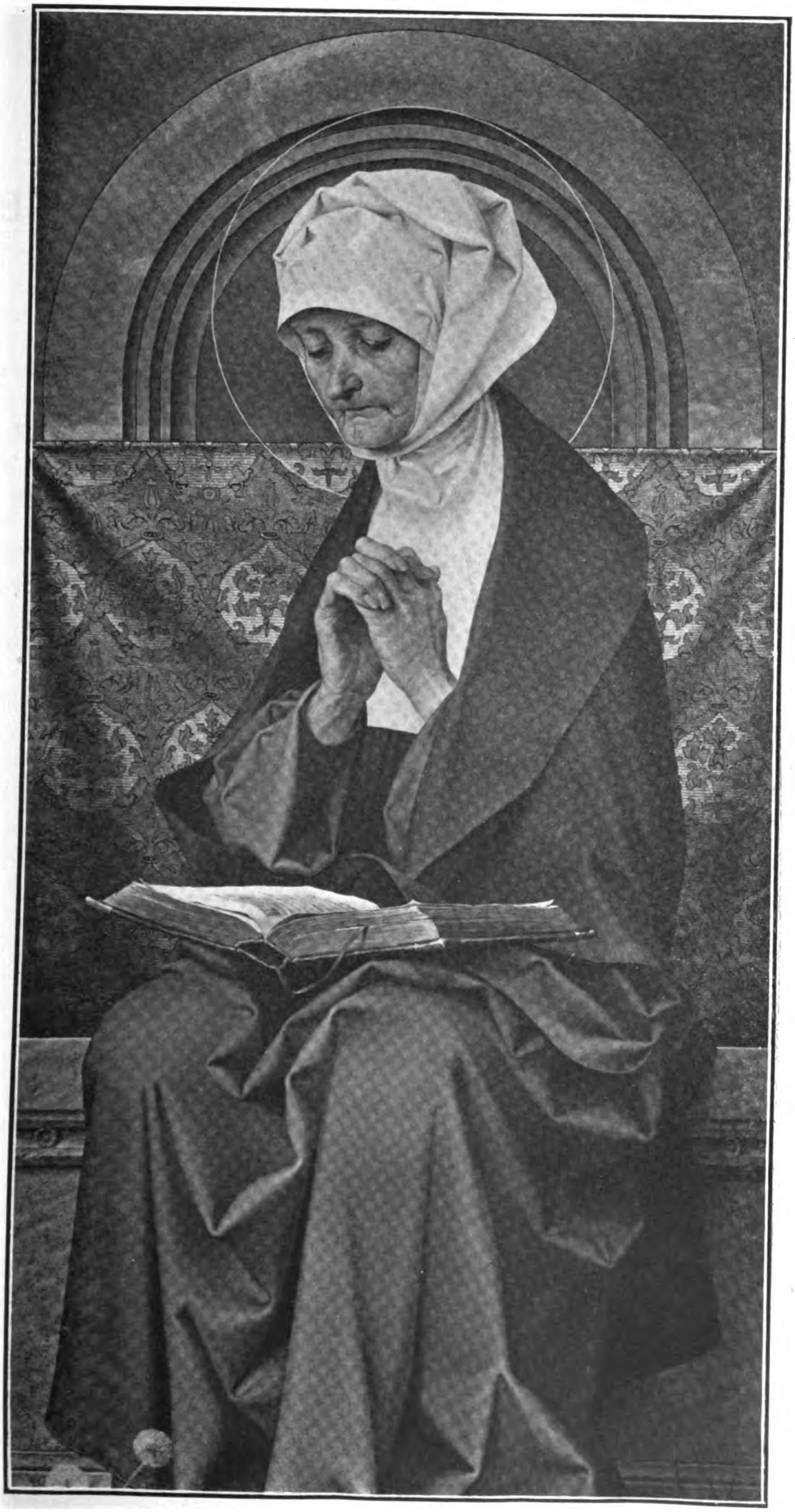
Moses, therefore, made a Brazen Serpent, and set it up for a sign; which when they that were bitten looked upon, they were healed.—Numbers xx. 4-9.

AN INSTINCT OF NATURE.

AN instinct of our nature impels us to cherish the memories of the persons to whom we are deeply indebted, to whom we are strongly attached, and whom we are anxious to imitate. While the gifted few, through the exercise of the mental faculties alone, may be able to keep alive the memories of those whom they revere, nevertheless all of us find it helpful, while most of us find it necessary, to have before our eyes some external object such as a picture or a statue of the person we wish to remember in order to keep before our minds those whom we love.

Pictures and statues have proved so useful in this respect that they are now almost universally employed in domestic, social, national and religious circles to perpetuate the memories of the good and the great. In fact, this practice has so far become a test of friendship that its observance is regarded as a proof of devotion to benefactors, while its neglect is regarded as evidence of ingratitude. We, for example, naturally expect to see pictures of parents exposed to view in the homes of their children. Where such pictures are not found, we attribute their absence either to an accident which destroyed them or to an inability to procure them which good children always lament; or we attribute the absence of such memorials of parents to an indifference which only unnatural children can display.

When, therefore, we enter a temple we know that it is Christian if we find in the place of honor a picture or a statue of the Founder of Christianity. Hence it is



SAINT ANN.

that we find in every Catholic church pictures and statues representing events in the life of Christ, but particularly do we find a representation of the Crucifixion in the most conspicuous place above the altar whereon is daily commemorated and continued in an unbloody manner, the Sacrifice of Calvary in order that the sight of Christ's sufferings may the more readily and vividly bring before our minds the mystery of redemption and enable us the more fully to appreciate it.

HATRED OF IMAGES.

This custom of keeping pictures of the Crucified One ever before us grows out of our faith in the saving efficacy of Christ's death, out of sorrow for the part our sins had in His sufferings, out of gratitude that our souls have been washed in His blood. Moved alike by nature and faith, and by our religious affections, we bless and preserve with pious veneration pictures and mementos of the Saints, and especially paintings of the Crucifixion, although we are painfully aware of the fact that nothing is more repugnant to the feelings of those outside the Church or more at variance with their doctrinal opinions.

For centuries our separated brethren taught that God's law forbade us to make images; that, consequently, there is no place for pictures of any kind in a Christian temple; that the blessing of them is a sacrilege; that reverence shown to them is idolatry. In conformity with their belief, they rigorously excluded from their own places of worship every religious emblem, statue and painting; they did not tolerate even the cross, either in the interior or on the exterior of their churches or on monuments in their cemeteries. While loudly professing their faith in the saving efficacy of the Sacrifice of the Cross, they regarded the material cross as an idol, and some did not hesitate to call it "the Sign of the Beast." They excluded from their churches everything which appeals to the mind and heart of man through the medium of the eye; they stripped them of everything in the nature of symbol and ornament until they left them as bare and gloomy as sepulchres.

Their detestation of image worship, as they called it, carried them at times to the greatest excesses. Not content with the influence which their teaching and example might have upon Catholics, they invaded our churches, destroyed paintings and statues, some going so far during the reign of the Iconclasts as to destroy crucifixes by burying their axes in the very face of the images of Jesus Christ. While this frenzy has happily passed away, nevertheless it is not fifty years since a pious lady, an Episcopalian in a neighboring town, felt justified in shattering with a hammer a marble cross which surmounted a tombstone erected in her churchyard to the memory of a coreligionist, and there are to-day very good people outside the Church who regard it as inconsistent with their religion to enter a room where there is a crucifix.

THE FIRST COMMANDMENT.

In support of their teaching, our separated brethren quoted the commandment: "Thou shalt not make to thyself any graven thing, nor the image of any-

thing that is in the heavens above or in the earth beneath, nor of those things that are in the waters under the earth: Thou shalt not adore them nor serve them."

In interpreting the commandment against making images, we Catholics agree with Protestants in two particulars. We agree with them, first, that it is forbidden to make any image of the Deity for any purpose whatsoever, for the simple reason that God being incorporeal, invisible, infinite, incomprehensible, cannot be described to us under any form or figure; that it is impossible for pencil of painter or chisel of sculptor to produce any representation of the Deity. There are, however, aspects or attributes of God which may be presented to us under sensible forms; for Christ Himself, for example, presents the First Person of the Trinity to us under the form of a father and the Third Person under the form of a dove. And, again, we agree with Protestants that it is forbidden to make images in order to adore and serve them.

Having conceded this much to our separated brethren, we must part company with them, differ from them in their interpretation of the first commandment of God. We contend that the very fact that it is forbidden to make images for a specific purpose implies that it is lawful to make them for other purposes; we contend that a prohibited abuse necessarily implies a lawful use; that images like anything else may be put to a good or a bad purpose. Take, for example, a ring—an engagement or a marriage ring. In itself, it is neither good nor bad, but becomes either good or bad according to the use to which it is devoted. When a true lover or faithful husband places a ring on the finger of a virtuous woman, that ring becomes to the sweetheart or the wife the pledge of a fidelity as endless as a circle, and of an affection as pure and precious as gold. When, however, a man shamelessly acknowledges his sinful attachment for a woman by placing a ring on the finger of a mistress or an adulteress, he debases the symbol of pure love by making it the badge of a wicked passion; he debases the pledge of fidelity by making it a bond of iniquity. Just, then, as a law forbidding a licentious man to give a ring to a wanton woman would only prove that a virtuous man may give a ring to a pure woman, so does the command against worshipping images as idols only prove that they may be reverenced as memorials of Christ and His saints.

IMAGES IN SCRIPTURE.

As to the correctness of the Catholic view on this point, we do not depend upon mere speculation, mere reasoning alone; we have the explicit testimony of the Bible itself. After the law which non-Catholics claim forbade the making of images had been promulgated, God Himself commanded Moses to make images, saying: "Thou shalt make two cherubim of beaten gold. . . . Let them cover both sides of the propitiatory, spreading their wings and covering the oracle." (Exodus xxv. 18-20.) Then, again, we learn from the Book of Numbers (ch. xxi. 8) that God commanded Moses to make a brazen serpent and set it up for a sign that those

who were bitten by the fiery serpents might escape death by looking at it.

As one part of Scripture cannot contradict another, it follows from these two direct commands of God that it was not only lawful to make images, that they may be employed in the worship of God, but that their use is most salutary to the people. In St. John's Gospel Christ says: "As Moses lifted up the Serpent in the desert, so must the Son of Man be lifted up." The brazen serpent was a figure of Christ. As the Jews through the medium of the brazen serpent looked forward to Christ as their Redeemer, so we through graven and painted images of Jesus look back to Christ who was crucified for us nineteen hundred years ago; as the Jews by looking upon the brazen serpent were saved from the temporal death, the punishment inflicted on their disobedience, so we by looking on representations of the Redeemer escape that eternal death which our sins deserve. From Christ's allusion to the brazen serpent we rightly conclude that it is just as lawful for us to make use of images to keep before our minds the fact that the Redeemer has come as it was for the Jews to make use of the brazen serpent to keep before their minds the fact that He was to come, was promised.

THEIR ADMISSIONS AND MISTAKES.

That images may be made to serve a good purpose, either secular or religious, is a fact well established by the conduct of our separated brethren themselves, whether we regard them as fellow-citizens or as fellow-Christians. For example, at the dedication of a statue to Washington in Philadelphia a generation ago, there was a great civic and military demonstration. Among the ceremonies which characterized the occasion was this: While the parade was passing the statue every one in the procession turned toward the marble image of Washington, the soldiers presented arms to the statue, while the civilians doffed their hats and bowed profoundly to it. No one complained of the respect paid to that piece of stone; no one charged that those tens of thousands were guilty of worshipping an idol that had eyes and saw not, that had ears and heard not, that had a mouth and spoke not, because all knew that the turning, the uncovering, the bowing to that statue was an honor paid to Washington himself, whose civic virtues that statue commemorated, while it incited his countrymen to imitate them.

Again, if the Catholic interpretation is not true, our separated brethren will to-day find themselves in a dilemma, will find themselves either sinning against their own interpretation or by their practice approving ours. Our dissenting brethren will find it difficult to explain the gradual disappearance in the last half century of their opposition to religious ceremonies, emblems, statues, paintings; will find it difficult to justify the existence in their churches to-day of things they fifty years ago denounced as idolatrous; for many of their church steeples to-day hold aloft the cross, the sign of redemption, while their edifices are adorned with beautiful stained glass windows and rich canvases which portray scenes from the

life of Christ and incidents from the lives of the saints. In Philadelphia we find above the portals of the Protestant Episcopal diocesan house statues not only of Saints Peter and Paul, but also one of Saint Patrick.

It is, then, clearly a mistake to interpret the Bible as condemning the making of images of Christ and His saints for a good purpose. Mistakes, however, like misfortune, never come alone. As one affliction treads on the heels of another, so one error involves another, perhaps many others. The mistake that God had absolutely forbidden the making of images necessarily led to the belief that images could not possibly help men to serve God; that images must of necessity divert men from the worship of God to the worship of idols; in a word, it led to the belief that men could not be moved to worship God through the medium of the eye, but only through the medium of the ear; that of all the organs of our body the tongue and the ear alone could be employed in the worship of God. Hence it was said that the highest conception of worship outside the Catholic Church was "that of a man talking to men, of men listening to a man."

FALSE IDEA OF WORSHIP.

The conception of worship is founded on the false notion that there is no language but that of the tongue. The old adage says: "Acts speak louder than words." We may learn as much through the eye as through the ear; we may be moved as much by what we see as by what we hear; a ceremony may make as deep an impression upon us as a speech; we can express as much by a sign as by a word. What speech, what proclamation, for example, could as forcibly impress upon us the fact that Spain's rule over Cuba had ceased and that that of the United States had begun as the hauling down of the Spanish flag over the island and the running up over the island of the Stars and Stripes?

What words, for example, could pay such reverence to the Sacred Scriptures when the Gospel is read as the rising to their feet of the whole congregation, thus welcoming and honouring entrance among them of a Divine Teacher? What words could instruct us how to treat the Gospel as do the crosses which priest and people make on their lips, their foreheads, their breasts, in order to show how pure should be the lips which proclaim the Gospel, how enlightened the mind should be to understand it, how clean the heart should be to treasure up its lessons?

Lawyers tell us that we cannot form a correct estimate of testimony from hearing it repeated or from reading it in cold type; that we must both hear and see the witness testify in order to be able to estimate the value of his testimony. They tell us that we must observe whether the witness is willing or unwilling to testify; whether he is partial or prejudiced; whether he is candid or cunning in his replies; whether he is composed or confused under cross-examination. They tell us that all these things which go so largely to make for or against the credibility of a witness must be seen, for they cannot be put in type nor reported by an-

other. It is, then, because the witness testifies not only with his tongue, but also with his eye, his hand, his manner, his tone of voice; it is, in a word, because the whole man testifies that we must see as well as hear the witness in order to know what value to give to his testimony.

As the witness employs all his senses in giving testimony, so should we employ all our senses in the worship of God. We are commanded to love God with our whole heart, with our whole soul, with all our mind and with all our strength; that is, with all our senses.

While it is barely possible to keep religious truths before the mind without the aid of sensible images, just as it is possible for a blind man to discharge the ordinary duties of life; nevertheless, the Christian when deprived of the sight of sacred images would encounter as many difficulties in walking in the way to heaven, as the blind man encounters in making his way through the world. In this world, we cannot, like disembodied spirits, depend solely on the intellectual, we must make use of the material, of all the means God has given us to work out our salvation. "The eyes are the windows of the soul," as the old saying puts it. "What the eye does not see the heart does not covet," has become a proverb in all languages.

Dumb, material things are said, sometimes, to speak to us; as they can convey information only through the eye, we may be said, figuratively, to hear with our eyes. Of all inanimate things, there is nothing that can speak to us with so much force and intelligence as the picture of an absent or dead friend.

Some years ago a Protestant said of an altar-piece in a Catholic church: "Why, this picture of the Crucifixion is a sermon in itself!" In this sentence, he declared that the painting aroused the same emotions that a sermon on Christ's death would have done. He made no mistake in saying that the picture was a sermon. The painting is a sermon in colors just as the sermon is a painting in words. The painter can put as much thought and information in a picture as the preacher can put in words.

ELOQUENCE OF PICTURES.

The picture has even advantages over the sermon. The old adage says: "The way by precept is long, by example is short." We may say it is long by description and short by picture. We can never get as clear an idea of an event from a description of it as we can from a picture of it. The words of a sermon are fleeting and often pass beyond recall before we can seize their meaning, whereas the lines and colors of a picture are permanent, and we may look again and again on the painting until we learn its full significance. In listening to a sermon, we have to consider a subject from the preacher's point of view, which may not always be interesting or intelligible or applicable to us; whereas, in looking at a painting we are free to follow that aspect of the subject which strikes us at the moment as being applicable to ourselves. Hence, we can learn more from a picture, other things being equal, than we can from a sermon.

A painting, therefore, of a sacred sub-

ject can speak to us of it as no human tongue can speak. In his funeral oration over Cæsar, Antony claimed to be too rude of speech to fittingly talk of Cæsar. He said that he could only show the Romans Cæsar's body, full of dagger-thrusts, which he called dumb mouths, and that he grieved he could not, as Brutus could, put a tongue in every wound and thus make the murdered Cæsar speak to them. What Antony said he could not do, the artist has done. For example, in a painting of the Crucifixion, he not only shows us the Saviour's wounds, but he has put a tongue in every one of them; he makes Christ speak to us from the Cross.

As we gaze on the canvas it requires little effort on the part of the imagination to transport ourselves in spirit to Mount Calvary, to place ourselves at the foot of the Cross, to witness all the incidents of the passion, to number all of Jesus' wounds, to listen to the appeals He and they make to us and thus to become as deeply impressed with the scene as those who took it in with eyes and ears of flesh and blood. Of those who thus meditate on the Crucifixion now, the words of Christ to Thomas are true: "Blessed are they who have not seen and yet believe."

STUDY OF CRUCIFIXION.

As we look on the picture there comes to us from Jesus, in the words of the Antiphon, this plaintive appeal: "Oh! all ye that pass by the way stop and see if there be grief like unto My grief!" When we study it how easy it is to recognize the truth of this appeal! When we look upon the suffering Son of God, when we see the most beautiful of the sons of men nailed to that unhewn tree, hanging on it for three hours; when we see that there is no soundness left in that miraculously formed body; that from the crown of the head to the sole of the foot it is covered with wounds; when we consider that neither disease nor accident nor old age has dulled or deadened its nerves, that its exquisite perfections render that body capable of suffering beyond all the bodies of the children of men; then we can, in a measure, realize that each wound inflicted on Jesus a pain so intensely excruciating as to be beyond the power of men to endure it.

When we remember that Christ's knowledge enabled Him to understand all things perfectly; when we consider that His soul was endowed with the most delicate sense of truth, justice, honour, piety; when we consider that no ignorance, sin, nor vice had impaired the tender sensibilities of His soul, had rendered it indifferent to evil; when we consider His high prerogatives and how solicitous He was about His own and His Father's glory, then we can form a faint idea of the mental anguish He suffered when men rejected His teaching, attributed His miracles to the devil, mocked His titles, denied His divinity, put Him to death as a malefactor.

When we remember that His divinity shed such light on His soul as to make the past and the future ever present with Him, so that from the instant of His conception in Mary's womb He knew all things, foresaw all the torments He was to endure, we can understand that this

knowledge of the future made His sufferings so ever present with Him that He by anticipation endured every day of His life all the sufferings He underwent on Calvary. Hence the Psalmist's words are applied to Christ: "My sorrow is always in my sight."

While striving to form a conception of the greatness of Jesus' sufferings from a consideration of their number, their intensity, their duration, if we look on this picture we can hear Jesus say to us: "There is no sorrow like unto My sorrow!"

OUR LORD AND THE MARTYRS.

When we try to get a fuller, clearer idea of Jesus' sufferings by contrasting them with the most numerous and excruciating men endured we discover that the sufferings of all the martyrs bear no comparison with those which Christ endured. When contrasting the pains of the martyrs with His, we find that God often wrought a miracle to enable the martyrs to endure torment without feeling pain, as in the case of St. John, whose wounds, received on the rack, were healed in the boiling oil wherewith his enemies sought to put him to death, whereas God wrought a miracle to enable Jesus to live and suffer all the torments men could inflict on Him. We find that so transitory and trifling did the sufferings of the martyrs seem in comparison with the joy that awaited them that many, like St. Andrew, begged the people not to rescue them, but to let them suffer and enter into eternal joy; whereas the sin and suffering Jesus had to take upon Himself seemed so insupportable that in the Garden He prayed: "My Father, if it be possible, let this chalice pass from Me; nevertheless, not as I will, but as Thou wilt." We find that the thought that their sufferings rendered the martyrs more pleasing to God so inundated their souls with joy that they scarce felt the pains of the body, that they attained the glory of martyrdom without feeling its agony; whereas the suffering of Jesus for our sins made Him the object of God's wrath and so filled His soul with anguish on coming in contact with sin that He was forced, while His body sweat blood, to cry out: "My soul is sorrowful unto death." We find while the bodies of the martyrs were tormented by men that their souls were comforted by God; that many amidst their sufferings could, like St. Stephen, look up and see the heavens opened and Jesus standing to welcome them to bliss; whereas Jesus was not only tormented by men, but because He took upon Himself the iniquity of us all He was also abandoned by God. He could turn His eyes from earth only to find the heavens of brass and see the lowering clouds of the Father's wrath. We find that their relatives and fellow Christians encouraged the martyrs to suffer, whispering, as did the mother of the Maccabees: "Look up to heaven!" whereas the disciples and Mother of Jesus only augmented His pain because He saw that His ignominious death drove the sword of sorrow through Mary's loving heart. We find that the martyrs' parting from friends on earth was compensated with their union with God; whereas Jesus' parting with earthly friends was only to become an object of aversion to His

Father. We find that we can measure all the sorrow which separations have inflicted on men, all the anguish which despair has inflicted on the damned as they are separated from God, but, because we cannot measure the love of Jesus for His Father, His desire to be united with Him, we cannot measure the anguish of that separation which forced Him to cry out in His last agony: "My God, My God, why hast Thou forsaken Me?" As Jesus looks from earth to heaven well may He say in the words of the Prophet: "I looked for one that would grieve with me, and there was none; for one that would comfort me, and there was not one!" He was, indeed, the Man of Sorrows.

While the study of this picture by turns fills us with pity for our suffering Saviour and fires us with indignation against the heartless malefactors who inflicted such pain on the Son of God, we turn our eyes to the crucified Jesus in the hope that our sympathy will assuage His sorrow, only to learn that "He was bruised for our iniquities, He was wounded for our sins." We learn from every painting of the Crucifixion that Jesus suffered for the sins of humanity in general, that He bore the iniquities of us all in His body on the tree, that He suffered as much for the sins committed since His death as for those committed before it, that He suffered as well for the sin that will be committed on the day of judgment as for the first sin committed in Paradise, that He suffered for the sins and the passions of us now living as much as He did for those of them who lived before the Deluge or who actually put Him to death; that Jesus says to us, as to the women of Jerusalem: "Weep not over Me, but over yourselves and your children"—weep over your sins, the cause of My sufferings.

As we sinners gaze on the picture Jesus seems to show us His wounds, saying: "Behold, I was wounded with these stripes in the house of them that loved Me!" to reproach us in these sad words: "If Mine enemy had reviled Me, verily I could have borne it; or if he that hated Me had done great things against Me I might have hidden from him; but that thou, a man of one mind with Me, who didst walk in the house of God with Me, shouldst betray Me!"

What a rude awakening for us vaunted friends of Christ to learn that we are the scribes, Pharisees and priests who conspired to compass His death; that we are the Judases who betrayed Him; that we are the Peters who more than thrice denied Him; that we are the Jews who cried: "Crucify Him!" that we are the Pilates who condemned Him to death; that we are the soldiers who scourged Him and crucified Him; that we are the blasphemers who mocked Him as He hung on the Cross.

A HUMILIATING CONFESSION.

Alas! my dear readers, that we who have pretended to believe in Chirst, to serve Him, to love Him, that we must confess that we virtually crucified Him; that we were represented on Calvary; that His enemies were but our agents; that their crimes against Him were but types of our sins, and their cruelties were but foretastes of the sufferings we have inflicted on Him; that what Christ's exe-

cutioners did against Him we would have done had we lived then, and what we would now do did Christ live among us; that they were not more opposed to Christ's teaching, more enraged against His claims on their belief in Him and obedience to His precepts than we are. What an awful truth to bring home to ourselves that Christ could not more bitterly complain of those who sinned then against His physical body than He does now of us who sin against His mystical body; that He did not more really say to Judas: "Why dost thou betray the Son of Man with a kiss?" than He says to us who sin against our neighbor what He said from heaven to Saul when on his way to Damascus to bring Christians in chains to Jerusalem: "Saul, Saul, why persecutest thou Me?" Yes, after His ascension into heaven He asked: "Why persecutest thou Me?" Christ's executioners were satisfied when Jesus bowed down His head and died. Shall our malignity carry us further than theirs? Shall we out-Herod Herod and mock Christ in heaven? Shall we do as those did of whom St. Paul speaks: "Crucifying again to themselves the Son of God, and making Him a mockery"?

When the contemplation of this picture forces upon us the conviction that our sins clamored for Christ's death, that our hands are stained with His blood, we may well turn our faces away from this scene in confusion, hang our heads in shame, and doubt if such guilt as ours can be pardoned. Well may we feel confounded at the hypocrisy we have been guilty of in holding Christ's enemies in execration whilst we ourselves were committing sins more heinous than theirs against Him. Well may that mystery of iniquity appal us whereby we condemned the perfidy of Judas and the Jews without realizing that we were passing sentence on ourselves!

DESPAIR GIVES PLACE TO HOPE.

It is when no longer able to gaze on the accusing face of our Redeemer, when the darkness of despair encompasses us, that hope enters our souls through the dying Saviour's prayer: "Father, forgive them, for they know not what they do." It is when these words encourage us to look once more on the Crucified that we behold in Simeon's words Jesus raised up; but, alas! raised up for the ruin as well as the resurrection of many in Israel, and for a sign that will be contradicted.

Oh! my dear readers, how shall we know whether Jesus was crucified for our ruin or our resurrection? If we can look upon the scene of Calvary unmoved; if we can turn from the contemplation of the Crucified, indifferent alike to Jesus' sufferings and our sins, then our damnation will be all the surer, deeper, like that of the blaspheming thief, because Jesus died for us, and our impenitence made Him die in vain.

But if meditation on Jesus' sufferings melts our hearts with pity, breaks them with contrition for our sins, moves us to proclaim Jesus' innocence while confessing our own guilt, then may each one of us, in the words of the penitent thief, say to Him: "Lord, remember me when thou shalt come into Thy kingdom!" Then may each of us rest assured that Jesus will answer in the sweet, faint accents of our dying Saviour: "Thou shalt be with Me in Paradise!"

WHAT CATHOLICS DO NOT BELIEVE.

A LECTURE

BY THE MOST REV. P. J. RYAN. D.D.,

Archbishop of Philadelphia.

INTRODUCTION.

I have given to this lecture the title, "What Catholics Do Not Believe," because its primary object is, as stated in its opening, to remove certain prejudices against the Church, founded on what "we do not believe." The positive side of the question—what we *do* really believe on these points—will be found stated in every instance, in replying to objections. I did not think it essential, as indeed it would be impossible in one lecture, to state all the reasons for the positive side—the statement of the *fact* that we did not believe certain doctrines being the chief point in view. Thus, the position in regard to the Catholic intellect not being enslaved by submission to the decision of a tribunal which that intellect had already accepted as unerring, did not involve the necessity of explaining all the reasons for that previous acceptance, by proving the Church a divine institution. That had been believed by the Catholic *before* being asked to accept. However, some of these reasons will be found when speaking on a kindred subject.

As to the occasion of the lecture: I had promised to deliver a discourse in aid of a pressing parochial object—the payment of the indebtedness on our new school building—and I had determined on the subject I should select, when I was somewhat surprised by an invitation from the Rev. Dr. Snyder, pastor of the Unitarian Church in this city, to deliver a lecture on some Sunday evening, in his church, on "The Claims of the Catholic Church." This confirmed my resolution as to the subject, but somewhat changed my mode of treating it.

The Rev. Doctor assured me of the presence of a large audience of Protestants, many of whom, he stated, were ignorant of Catholicity except as defined by its enemies and slanderers. I could not resist the impulse to address such an audience, and defend what is dear to me as my very existence—the old Church. Though I could not accept the Doctor's invitation to lecture in his church, I hoped that non-Catholics would not object to meet me on neutral ground—Mercantile Library Hall. I was not mistaken. The pastor and many of his people attended.

and a morning paper stated that one-half the large audience was Protestant. I hope I said nothing that could pain them. It is not, and never was in my heart to do so in discussing religious questions with outsiders. The Jews did not speak to the Samaritans, but our Lord and our Model did speak to the Samaritans, and did select a Samaritan as a model of fraternal charity; though He also said, "Salvation is of the Jews." Without compromising a single iota of the truth, we can, like Him, be at once kind and true. As to the lecture itself, though I had delivered the substance of it before, yet I had never written it all out, as the topics were familiar to me; as indeed, they are to every Catholic clergyman. Even now I must depend, in parts of it, on a corrected stenographic report, as it is expedient not to delay publication. Hence the haste and redundancy of extempore speaking will occasionally be detected. However, I send it forth with the hope that God may bless it on its way, and that from some soul in darkness it may at least help to remove the impediments to light—lending a hand in rolling back the stone that closed the sepulchre; so that, hearing the omnipotent voice of Grace the soul may—like the brother of Mary and Martha—come out into the life and light and liberty of that Truth which alone "can make her free."

P. J. R.

I PROPOSE to speak to you this evening, ladies and gentlemen, on the subject of "What Catholics Do Not Believe;" that is, as no doubt you already anticipate, to correct some erroneous impressions with regard to important points of Catholic doctrine. After long intercourse with non-Catholics of various religious denominations, and many of no denomination at all, I am profoundly impressed with the conviction, that most of the opposition to the Catholic Church, and the gravest obstacle to that mutual good feeling that ought to exist amongst members of all religious organizations, and, indeed, amongst all men, arise chiefly from a misunderstanding of what are really Catholic doctrines on important points.

Explanations of these doctrines seem almost as necessary in these days, as in the days of the Apologies of the Early Fathers, some of them written seventeen hundred years ago. My intercourse with non-Catholics has taught me, also, strange as you may think it, a great respect for what are called bigoted people. They are generally persons deeply in earnest, persons who hate injustice and deceit, and because they imagine—falsely, of course —that the Catholic Church is a marvellous organization of those powers of evil, they detest it. They form very often the most fervent and the most persevering converts to the Church. We can scarcely be angry with them, because they are angry with an institution of impossible existence. Their ideal of the Catholic Church involves a combination of contradictions. They are not opposed to the Church, but they are opposed to something which they think is the Catholic Church. To disabuse them of these errors, to teach those honest, upright, devoted and religious people, in their way, what we believe, to remove these misapprehensions, is one of the

duties before me to-night, as far as it is possible to be effected in a single lecture. The subject of this lecture ought to be interesting to a great number of people. Firstly, it ought to be interesting as a matter, indeed, of justice, to those who protest against the Church. No man has a right to protest against the opinions of another man until he shall have known those opinions from the man who holds them, or from the organization that professes them. This is very apparent in politics, by which it may be illustrated. Suppose a man, a stranger in the country, who knows but little of politics, has associated chiefly with Republicans. Suppose he meets a Democrat and protests against the doctrine of the Democrat, and the Democrat asks him: "Sir, have you ever read an authorized exposition of what the Democrats believe?" "No, sir." "Have you ever heard a speech of a Democratic orator, or representative man, one who is authorized to expound the principles of our party?" "No, sir." "Have you ever had an exhaustive private conversation on the subject of the principles of the Democratic party?" "Well, I don't know that I have had." "What have you heard about it?" "I confess, on reflection, that what I have heard of you has been from Republicans." "Well, sir," says the Democrat, "they are very bad authority. You have to know Democracy from Democrats." And on the same principle, you have to know Catholicity from Catholics.

It is impossible then to know what men believe, unless they themselves, or some one authorized by them, declare their doctrines. Hence it is a matter of justice that those who protest against us should know what we believe from ourselves.

For another reason the subject is of interest, ladies and gentlemen. The tide of infidelity is sweeping onward. The members of religious organizations outside the pale of the Roman Catholic Church are obliged necessarily from their principles to endeavor to stem this tide of infidelity. And now here is that Church, here are over 200,000,000 banded together under one head, fighting a similar battle against infidelity. Can they be ignored by the divided and still dividing societies outside the pale of this Church? Can these bodies expect to overcome infidelity, independently of any aid indirectly given, if you please, by this great organization? Therefore, those who are interested in the truth of the Christian religion ought to understand something of the doctrine of the largest, the most powerful and the most united organization that opposes the infidelity of the day.

"But," some one may say, "the old Church is not worth examining. She can be but of little aid in the battle against the wrong. The old Church, like the old Pope, is on her dying bed; her energies are paralyzed; she has lost her grasp upon the nations of Europe, where she ruled supremely, and she cannot grasp the younger or more energetic nations, that are too progressive and aggressive, to admit her doctrine, or to bow under her sway. Therefore, she is only as an institution of the past, without the vitality that is necessary to sustain her in the future. She can be but of little aid. She has stood like the statue in the vision of the Babylonian king. She has stood like

that mighty colossus of gold, silver, brass and iron, but whose feet were of clay and iron mixed, and young progress—progress, religious and scientific—like the fragment of rock, has struck this proud colossus. It is swaying to and fro; it shall fall, and great shall be the fall thereof, and nothing shall be left but the pulverized fragments of the colossal institution." So do they think who believe the Church's day is over; but those who read the "signs of the times" think differently.

A book has been recently published—a remarkable book in its way—by James Anthony Froude, the English and anti-Irish historian; a man who hates the Catholic Church with an intensity deeper, if possible, than he hates the Irish people. Mr. Froude, in this work, speaking of the present position of the Catholic Church, uses these remarkable words:

"The tide of knowledge and the tide of outward events have set with equal force in the direction opposite Romanism. Yet, in spite of it, perhaps by means of it, as a kite rises against the wind, the Roman Church has once more shot up into visible and practical consequence. While she loses ground in Spain and Italy, which had been so long exclusively her own, she is gaining in the modern energetic races which have been the stronghold of Protestantism. Her members increase, her organization gathers vigor, her clergy are energetic, bold and aggressive; sees long prostrate are re-established; cathedrals rise, and churches with schools and colleges, and convents and monasteries. She has taken into her service her old enemy, the press, and has established a popular literature."

Evidently the position of the Church is a puzzle to Mr. Froude; and he confesses that in spite of scientific progress and in spite of what would be called religious progress, she still gains and gains in the energetic nations. "What is the meaning," he asks, "of so strange a phenomenon? Is progress, of which we hear so much, less real than we thought? Does knowledge grow more shallow as the surface widens? Is it that science is creeping like a snake upon the ground, and eating dust and bringing forth materialism, that the Catholic Church, in spite of her errors, keeps alive the consciousness of our spiritual being, the hope and expectation of immortality? Why does Rome count her converts from among the evangelicals by tens, whilst she loses to them but here and there an exceptional and unimportant unit?"

So the old Church is not dying. The old Church is one day said to be dying, and on the next day we find her giving audiences to the nations. We find in her an indestructible vitality; we find her gathering together audiences such as I have the honour to address to-night; audiences that want to know something about this institution, so wonderful—dying, and yet overcoming obstacles that no institution that ever existed, overcame; an institution of which Lord Macaulay says, "There is not, and there never was, on this earth, an institution of human policy so deserving of examination as the Roman Catholic Church."

Again: Is it of interest to the infidel, the skeptic, and the rationalist, that they should understand something concerning what are not the doctrines of this Church,

and by implication what are? There are honest infidels, as well as honest Protestants. From the defect of religious education, and sometimes from an injudicious over-education in religion, from want of judgment, in early youth over-restraint of the mind, a rigorism that rendered religion unamiable, and from various other causes, these men have been influenced to cast aside a belief in revelation.

Yet this class of men—and I think I know something of them—are not all settled in mind. The religious element is in every human heart. These men are anxious. They talk about religion. Sometimes that class of persons may even persecute religion, but they are far from being at peace with themselves. There is something which impels them to talk about it, simply because the religious element is there, and must be satisfied. Now there is a large class of these infidels, skeptics, or rationalists, who have come to this conclusion: That if God gave a revelation to man, if there be a historic church in existence, that church is the old Catholic Church. The question with them is, Rome or reason. If there be no revelation, then they act rationally; they keep apart and profess to act out, as far as they can, the knowledge they have of right and wrong in the natural order. There are some really conscientious Protestants who would prefer that this body of men should be Christians and Roman Catholics than that they should remain infidels and rejecters of revelation; as I myself would prefer a member of some religious denomination, possessing at least some of the truths of Christianity (for even a human faith in any single doctrine is of advantage) to an utter unbeliever in all God's revelation. Therefore ought such Protestants be interested in these unbelievers understanding what Catholics really hold. This class of rationalists may be divided after this fashion: Some who are afraid to examine the old Church lest it should prove to be true.

I remember one of them—an illustrious man—the late Dr. Brownson, who told me over twenty years ago, when I expressed my surprise that he had been so long a time in coming to the Church, "For years before I became a Catholic, when I was more of an infidel than anything else, I had the thought that the truth might be in that old Church; but I was afraid to touch it, for I would prefer to risk my immortal soul than to become a papist in Boston at that time."

There is another class of men who would gladly embrace the truth, if they knew it, as Dr. Brownson finally did; a class of men who say: "We cannot enter that Church and save the dignity of our manhood; we cannot accept, with the intelligence God gave us, these dogmas. How can we, without giving up all claim to consistency, accept what appears to us utterly irrational?"

Perhaps, gentlemen, what appears to you absurd is not what Catholics believe, but what Catholics do *not* believe. Let us examine together for an hour to-night some of these doctrines. Let us see whether the obstacles to your approaching this Church may not arise from a misconception of what she really believes. Let us see if it cannot be a question, not

of Rome *or* reason, but of Rome *and* reason.

Again, ladies and gentlemen, independently of all religious considerations, a man who desires to understand the philosophy of history, must know something of the real doctrines of this old Church. That Church has had more to do with humanity, has had more effect on human society than any organization in existence, or that has been in existence, since the time of our Divine Lord. Therefore, to understand the history of our race, to trace effects to their causes, it is necessary that we should understand this Church, understand something of the real doctrines which she professes. The influence which she exercised was an influence rising logically from these very doctrines, and cannot be understood by those who understand not the doctrines themselves. Guizot, the French statesman, and, as you are aware, a Protestant, speaking on this subject, says:

"The Church has exercised a vast and important influence upon the moral and intellectual order of Europe, upon the notions, sentiments and manners of society. This fact is evident. The intellectual and moral progress of Europe has been essentially theological. Look at its history from the fifth to the sixteenth century, and you will find throughout that theology has possessed and directed the human mind. Every idea is impressed with theology. Every question that has been started, whether philosophical, political or historical, has been considered in a religious point of view. . . . We shall find the same fact hold if we travel through the regions of literature; the habits, the sentiments, the language of theology there show themselves at every step. This influence, taken altogether, has been salutary. It not only kept up and ministered to the intellectual movement in Europe, but the system of doctrines and precepts by whose authority it stamped its impress upon that movement was incalculably superior to any which the ancient world had known. . . . Notwithstanding all the evil, all the abuses which may have crept into the Church; notwithstanding all the acts of tyranny of which she has been guilty, we must still acknowledge her influence upon the progress and culture of the human race to have been beneficial. That she has assisted in its development rather than its compression, in its expansion rather than its confinement."—History of Civilization, vol. I., pages 136-7.

Such are some of the reasons why this lecture ought to interest different classes of inquirers. Now I come to the lecture itself. In order to render it, perhaps, more interesting and clear, I shall make it take the form of an indictment against the Catholic Church; in the first place bringing forward the counts of that indictment, and in the second place showing that the charges in this indictment are founded on what Catholics do not believe, and therefore the indictment must fall to the ground. Then I would say, placing myself in the position of an objector, "I charge the Catholic Church with having enslaved the human intellect; with having degraded religion; with having demoralized the individual and public conscience. She enslaves the human intellect by her doctrinal authority. Man, endowed by

Almighty God with reason, is obliged to submit that reason to the dictate of a human institution, and though he may with that reason have come to a certain conclusion, the moment this authority speaks, he must bow his head and submit to it, notwithstanding his previous convictions. Suppose an intellectual balance before you. A man deliberates on a certain question. He puts the arguments for the doctrine into one scale, and the arguments against it into the other. Following his reason, he comes to a conclusion adverse to the doctrine, and the scale against the doctrine sinks, and the scale with the arguments for it rises. Now, using the reason that God gave him, he has come to this conclusion. He hears of a decision of Church authority—the Pope speaking *ex Cathedra,* or a decree of a General Council—and that man, in opposition to his previous convictions, must submit his intellect, the Church, as it were, rudely pulling down the lighter scale, and he must bow and cry *credo.* Here, it may be urged, is an enslaving of the human intellect. Again, the intellect is enslaved because the Church takes from it the grounds on which it can form an intelligent judgment. She takes the Scriptures of God from man, or if she permits him to read them, it must be with her own interpretation. Here, therefore, is slavery of the intellect of the very worst character. The Church again, by her gorgeous ceremonial, by her use of the arts —architecture, sculpture, music, painting and poetry—cheats, as it were, reason. Reason has to be silent; the Catholic, overawed by the majesty and magnitude of her grand cathedrals, dazzled with excessive light and glory, fascinated by her use of the fine arts—is led captive, a willing captive, if you please, by this love of the beautiful—this sentimentalism—and is no longer the free child of reason. He is the slave of this sentimentalism. It is said of a non-Catholic, who, being present in St. Peter's Church in Rome, amidst all the splendour of some grand ceremonial, found himself kneeling on the marble pavement. He felt his heart moved as it had never been moved before. The religious æsthetic influence was upon him, but he rose superior to it, and said:

"This is not reason, this is sentiment, this is imagination; I will break these enchanting bonds; I will be a man and follow my reason alone."

Again, it is urged that the Church degrades religion. The great object of religion is God. The power that places upon His throne any being but Himself, and offers that creature worship, degrades religion. Yet the Church, by her devotion to the Blessed Virgin, to saints and angels, to even inanimate objects—pictures, statues, relics—substitutes something for religious worship which is not God, and therefore degrades religion. Finally, the Church demoralizes the individual and the public conscience; because she teaches the doctrine that a man may hold the place of God; a man may be the judge of the conscience of another, may forgive sins as he pleases; and because of this fatal facility for forgiving, the horror for sin must be lessened. A culprit goes to this tribunal of confession, has forgiveness extended to him, goes away, sins again, again to be forgiven! Here is a man, like himself, a sinner, who

has this tremendous power to forgive sins as he pleases. Hence the individual conscience must be demoralized, and the nation, which is but a collection of individuals, must become demoralized; and hence the low and corrupt condition of so many Catholic peoples. I have brought forward these objections—having placed myself for the moment in the position of an adversary to the Church—and I have endeavored to do so honestly and as strongly, I think, as could be expected from a man not accustomed to anti-Catholic public speaking. But I feel there is a power to answer them; I feel that truth can never suffer in this conflict with error, because these charges are all founded upon what Catholics do not believe. And I proceed now to reply to them. There is no fear of mere special pleading in my defense of the Church. It is true that almost anything can be plausibly defended—that objections can be ingeniously explained away. A man has written a defense even of Judas Iscariot.

In special pleading, explaining away, defending, when the prejudices are in favour of the defendant, there may be, indeed, much delusion. But it is impossible, ladies and gentlemen, that you should be deceived by any explaining away in answer to the indictment which I have brought against the old Church. The doctrines of the Catholic Church are not variable opinions; the doctrines of the Catholic Church are sharply and authoritatively defined, and are easily known. Were I to tell you to-night of any one doctrine which I asserted Catholics do not believe, but which they do, there is not a child in this city who has learned his catechism, who could not detect the fraud. Hence, as these doctrines are the same everywhere, as you can find them in every authorized exposition of what Catholics really believe, there is no danger of special pleading or misrepresentation. I at once proceed to examine the subject, and to defend the Church by stating what Catholics do not believe.

In the first place, then, Catholics do not believe that they are bound to submit their intellects to the decision of a human institution. They have first convinced themselves that the Church to which they pay allegiance, and by which they are taught the truths of revelation, is a *divine* institution—an unerring messenger from God to them. If, therefore, they submit to a decision of the Church, they submit to a decision of a tribunal which their reason has already accepted as unerring. If they were obliged to receive decisions on matters of faith, without having been already convinced that such decisions were given by a tribunal that could not err, then Catholics would be slaves. But there is no possibility of slavery in our position. On the contrary, the real dignity and liberty of human reason are consulted for. Having arrived at a firm conviction on a certain point, I shall never yield the reason that God gave me, except to the decision of a tribunal which that reason has already accepted as unerring. The man holds the balance in his hand. The scale against the doctrine descends, the other ascends. Now comes a new reason, which he did not know when he weighed the arguments. A decision has come to him from a tribunal which his reason has accepted as unerring.

It is a *new* argument, which he places in the scale that was lighter before. This new argument weighs down that scale, and bowing his head, he says—his intelligence also bowing—*Credo*—I believe. My reason accepts it. I am no slave in this decision. Dear to me and to every man, dearer than was Isaac to Abraham, is reason, which makes a man all that he is. Abraham would have erred grievously if he had offered his son upon the mountain, unless absolutely certain of God's stern behest. He never could have offered that son upon a probability that God required it. He never could have sacrificed that son upon a message from Almighty God, unless delivered by a messenger rendered unerring by God; but having received the order, he prepares to offer his son. So with my reason. I will offer it only on the mountain of God. I will offer it only at God's behest; and even then I have only to offer it, not to sacrifice it. Reason, like Isaac, is offered; but reason, like Isaac, is not sacrificed, because there comes in a power that saves it. There comes in this decision of this unerring tribunal. Therefore the dignity of human reason is only preserved, where the Church is unerring. The dignity of human reason is preserved only where a man is certain he hears the command of Almighty God through a messenger that cannot deliver a false report.

Nor is it true, ladies and gentlemen, that the Church enslaves reason, by keeping from it the means of forming a judgment. She does not hide the Scriptures from the people. She was the guardian of the Scriptures from the beginning. Her monks of old most industriously translated them. To them, humanly speaking, we owe their preservation, as we owe the preservation of the classics. She does not indeed approve of scattering the Old Testament, with some of its pages concerning unnatural crimes, etc., amongst children; but she does not, and never did, forbid the people to read the Word of God. She condemns spurious editions of the Scriptures. She had to protect those oracles of God from corruption, but never did she hide them from the people; on the contrary, that she recommends her children to read them is evident from what you will see in many of the Catholic Bibles that are for sale in our book stores. In every Catholic book store there are many editions of the Bible of various sizes and prices; in them are recommendations to study them, and in many of those Bibles there is a letter from Pope Pius VI. to the Most Rev. Anthony Martini, Archbishop of Florence, on his translation of the Bible into Italian. The Pope says: "Beloved son, at a time when a vast number of books which most grossly attack the Catholic religion are circulated, even among the unlearned, to the great danger of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources which ought to be left open to every one to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times." So there evidently is no prohibition on the part of any Church authority, that the people should read these oracles of Almighty God. The Church interprets what needs interpretation for her people. Does

that lessen the dignity of the Scriptures? Does that enslave the intellect? The Scriptures themselves tell us that in them there are things "difficult to be understood, which the weak and unlearned wrest to their own destruction." Hence, as there are difficulties in them, and as they need an interpreter of those difficulties, this interpreter is given. Are the laws of Missouri degraded because there is a Supreme Court to interpret them? Does the fact that there are judges to interpret prevent the people from reading the laws? Does the fact that there are judges to interpret lessen the dignity of the people—lessen the sanction of the laws? And so there is no injustice done to the Catholic intellect in providing what every State in the World has provided, in order to have unity in that State—some one to interpret the laws. Hence it is false that the Church enslaves the human intellect by taking from it the means of discovering the truth, for she recommends these divine oracles—for she preserved these divine oracles—for she interprets, being constituted to interpret them, constituted by Him Who said: "Go forth and teach all nations; I am with you all days, even to the consummation of the world. As the Father sent Me I send you. All power is given to Me in heaven and on earth." *"He who hears you hears Me."* "Go and teach all nations; I am with you until the consummation of ages." "He that will not hear the Church, let him be as the heathen and the publican."

Now, He did not remain with those twelve men as individuals, but as a corporate body, which He constituted as the supreme court in spirituals to interpret the law and to decide disputes. He spoke to those men themselves, of their own deaths in the future; and yet He said, "I am with you until the consummation of ages." Because, as in the Congress of the United States, when one man dies another takes his place, and the powers given to the original Congress are retained by the Congress of to-day, though there is not one man of those who were members of that original Congress alive; so in this apostolic college, when one died another took his place. When Judas prevaricated and killed himself, Matthias was elected, and Matthias was as much an apostle as Judas had been. When another died another took his place, so that the apostolic body still remains, until to-day, unshorn of a single apostolic power—remains to judge, remains to interpret, remains to decide disputes. Almighty God provided amongst the Jewish people a tribunal* to settle disputes that should arise amongst them; a tribunal or supreme court for deciding the interpretation of His law. In the Book of Deuteronomy they were ordered to go to the high priest when there was a dispute concerning the meaning of the law, and when the high priest decided it, it was death to contradict his decision. So that they had their supreme court; and shall it be said that Christianity is worse off than Judaism? Shall it be said that there is no authority left upon this earth to settle a man's doubts and difficulties? The Jew had it. Plato asked for it

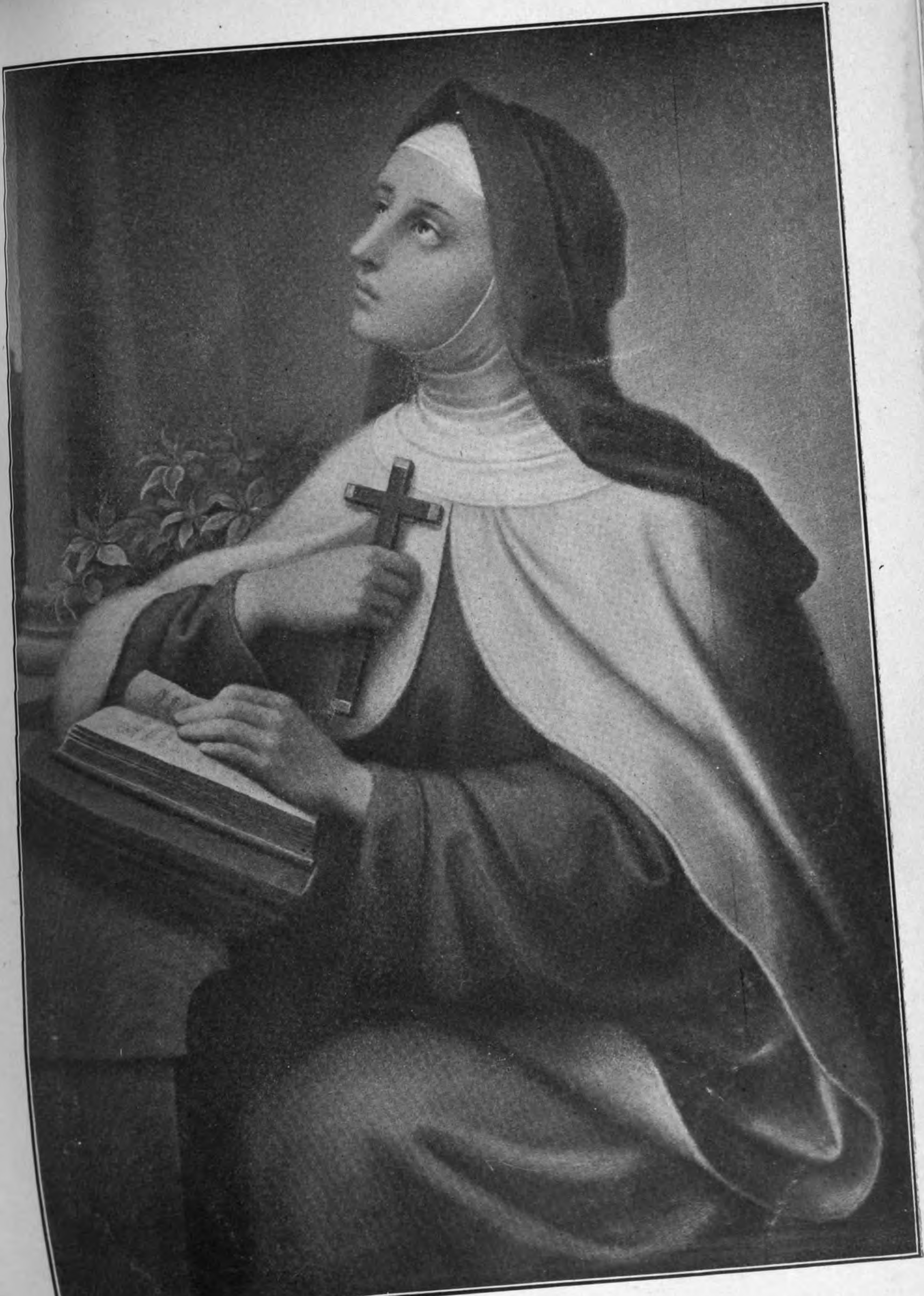
* *Though they possessed the Scriptures, these were not deemed all-sufficient. The jurisdiction of this tribunal—like the Jewish dispensation itself—was to be temporary. It had no power to condemn our Lord, the Founder of the New Law, which abrogated the tribunals of the Old.*

when he said that a man could never be certain on religious questions until God Himself would speak. God, or some one whom Almighty God would preserve from error in teaching, must speak; and therefore there is constituted in the Catholic Church this supreme deciding power—supreme court in spirituals. Hence the unity of the Church; hence the power of the Church; hence the marvellous combination of the most discordant elements; hence the men from north and south and east and west, of every tribe and tongue and people—over two hundred millions believing in every iota of the same truths, because when there was a question of doubt, there was left an authority to decide; and, as there would be anarchy in the State of Missouri in a month, if the Supreme Court were abolished,* so there is anarchy in the various organizations outside of the old Church, dividing and subdividing, essentially so, because the very principle of union, the deciding power, is wanting. That power exists in the Catholic Church; therefore, is it that in the young and energetic nations, in spite of all the opposition and misrepresentation, she is gradually gaining hold upon them, and no amount of scientific investigation, and no reformation, no changes in religion—nothing can shake the united force of that marvellous organization, united by this supreme declining power.

* *The secular and spiritual supreme tribunals are alike in this, that they are essential to unity—each in its order. They differ in this, that the spiritual court deciding for the mind itself in matters of faith, must be infallible to be final. "What supremacy is to the temporal, infallibility is to the spiritual order."*—(*De Maistre.*)

Neither can it be said, ladies and gentlemen, that the Church enslaves the human intellect by her magnificent ceremonial and her use of the arts in the worship of Almighty God; because Catholics do not believe that religion consists in pomp and external show of ceremony. We must worship God "in spirit and in truth," or there is no religion. The pomp of ceremony and the use of the arts may aid man in worshipping in spirit and in truth, but without this worship they are but pageantry. The object of the use of the ceremonial, the object of the use of the arts in the worship of God, is to aid man to worship in spirit and in truth. First of all, we use these things as a suitable expression of the soul's allegiance to Almighty God. Some of the ceremonies of the Catholic Church are not seen by the people at all. In the consecration of a church, during part of the ceremony, the people are not even admitted.

The Church performs her ceremonies primarily for the Divine Eye; you behold the priest, for instance, in the holy sacrifice of the Mass, turned away from the people, speaking in a tongue unknown to them, and in a tone to them inaudible. As regards the art of architecture, Pugin, the great English architect, tells us that he noticed in the old English Cathedrals of Catholic days, that the portions of these buildings hidden away from the people were as elaborately finished as the most conspicuous parts. These men built for the Divine Presence. But these ceremonies and these arts were destined also to touch the human heart, and call forth those holy sentiments of love and admiration in which the heart speaks to God, and



SAINT TERESA.

which are really part of our nature as reason itself. How even the silent temple in the dim twilight, when no ceremony enlivens it, speaks to the soul and evokes its piety and love of the beautiful!

"Hail, sacred tabernacles!" cries a child of genius, speaking on this subject. "Hail, sacred tabernacles, where Thou, O Lord, dost descend at the voice of a mortal. Hail, mysterious altar, where Faith comes to receive its immortal food. When the last hour has groaned in thy solemn towers; when its last beam fades and dies away in the dome; when the widow, holding her child by the hand, has wept on the pavement and retraced her steps like a silent ghost; when the sigh of the distant organ seems lulled to rest with the day; when the nave is deserted, and the levite, attentive to the lamps of the holy place, hardly crosses it again; then is the hour when I go to glide under thy obscure vault, and to seek, while nature sleeps, Him that ever watches. Ye columns that veil the sacred asylums which my eyes dare not penetrate, at the foot of your immovable trunks I come to sigh. Forests of porphyry and marble! The air which the soul breathes under your arches is full of mystery and peace. Let love and anxious cares seek shade and solitude in the green shelter of groves to soothe their secret wounds. Oh! Darkness of the sanctuary! The eye of religion prefers thee to the woods which the breezes disturb. Nothing changes thy foliage. Thy still shade is the image of motionless eternity. Eternal pillars! Where are the hands that formed you? Man dies, but the holy thought animates the stone. I love, O Lord, the obscurity of Thy temple, inhabited alone by Thee and by death. One hears from afar the flood of time which roars on the borders of eternity."

As real as reason is the feeling here appealed to. It is not a question of the slavery of reason, but a question of the illumination and the sanctification of the sense of the beautiful. As real as reason is that love of the beautiful within the human soul, and, therefore, the Church, by appealing to this sense, does not silence reason, does not lead reason captive; but acts upon another power in the soul—acts upon the heart—acts upon and sanctifies the imagination, and the love of the beautiful. In her honour, be it said, that she possesses the greatest power to call forth these religious and sanctifying sentiments.

For another reason do we use these arts in God's service, without enslaving the reason. You go into a Catholic Church; you see a number of pictures hung around the wall; you see a number of people passing from picture to picture in procession. They are performing what is called the "Stations of the Cross." They kneel before these pictures. Of course they do not adore them. They show respect to the picture, on a principle similar to that by which you respect an oil-painting of your dead father or mother. They are not so foolish as to suppose there is life or strength in these material objects. But they kneel before them because they remind them of the sufferings of our Divine Lord. In each picture is depicted a scene of His passion. You see the people moving in procession. You see old men mingling with little children. The old men can no longer read, but the Church

holds before them the book of the large pictures of the "Stations of the Cross." She has a catholicity of means of getting at the human soul, as she has a catholicity of doctrine. She has means, if one sense be closed, to tell the story of redemption through another. The people behold these scenes in the life of our Divine Lord. They are instructed at once, and moved to pity for our Lord's sufferings and to sorrow for sin. How often, too, have I seen little children looking at these "Stations of the Cross," representing, for instance, the nailing of the sacred hands of our Lord to the gibbet. There were the nails piercing, and the great hammer lifted up; and I have seen in the eyes of the little children tears of sympathy—perhaps the first tears of sympathy they had ever shed. They had shed tears for their own sufferings, but it is not often that little children will weep for the sufferings of others. I have often thought that perhaps the first sweet offering, the first crystal tear of sympathy, from the eyes of the little child, was an offering to the bleeding hands and feet of Jesus Christ in the "Stations of the Cross."

How beautiful, how reasonable, how useful are all those means of enlightening the intellect and of touching the heart of man! But why all the grandeur of your great Cathedrals and their functions? Why all this pomp and show? Why not communicate directly spirit too spirit? Because man is not purely a spirit. He has a body. There must be offered to God the tribute of the body in external worship. Again, man cannot, whilst he remains upon this earth, keep in constant unity with the Divinity without external aids. God Himself, in the magnificent temple of creation, gives us evidences that He rejected not the beautiful in preparing this temple for His own service. Look at it in all its splendour. He created it, as the Apostle says, "that the invisible things of Him, from the beginning of the world, be clearly seen, being understood by the things that are visible, His eternal power also and His Divinity." Has God rejected the Beautiful in this temple of creation? Who was it, when He formed this temple, that introduced into it sculpture, painting, poetry, music, those marvellous missionaries of the beautiful, that, like the angels in the vision of sleeping Israel, bring earth and heaven into sweet union? Who was the first sculptor that struck with His chisel the marble rocks, and fashioned them as He would? Who was the first painter that touched with His brush the flowers of the valley and tinged with deep azure the ocean—that mystic baptismal font in whose waters He purified the universe, and decreed that by its waters and His spirit, man should become regenerate? Who was the first inspirer of music? Who was the first decorator that studded with gems the Milky Way and spread this arch of splendour across the concave of this, His temple? Who first told the strong sons of God to "shout with joy," and bade "the morning stars sing together," when all creation was ringing with the notes of Him, the first composer; when earth and air and heaven celebrated His praises; until the intruder sin broke the universal chorus, jarred against nature's chime, tore the harp strings of His angels; and Who, by conquering sin and death, brings back the

lost melody? Who has sanctified this art of music, not to oppress the intellect, not to cloud it, not to silence it, not to lull it into a sleep fatal to its powers? No, but to beautify, to elevate, and to influence even the intellect itself, by purifying the imagination and the heart. He it was Who, having inspired this glorious art, declared that music should become in heaven itself eternal; that when all other Arts should, as it were, faint at the gates of heaven, when the chisel should fall from the sculptor's hand on seeing the magnificent ideals that he thought to represent; when the painter should cast away the brush in view of the glorious coloring beyond the stars, when the poet should breathe no more the song of hope, but should enjoy eternal fruition; when the architect should need no more build a house with hands in view of the eternal temple of Almighty God; when the sacred mission of all other arts shall have been fulfilled, that then glorious Music should survive them all, and flying in, as it were, through the gates of light, give her lessons to the angels; and the architect and the sculptor and the painter and the poet should all become for eternity, the children of song!

In all this, where is the slavery of the intellect? Hence, that man at St. Peter's should not have risen from his position, should not have broken the enchanting bonds, but have said to himself: "This Church has won my heart—has touched it in religious worship, as it was never touched before. I will try if a Church which is so beautiful, a Church which moves the depths of the human soul so marvellously, may not also satisfy my intellect, and thus it will have won at once, both powers." Thus acted that distinguished American citizen, Judge Burnett, formerly of this State, afterwards Governor of California, the author of that admirable book, "The Path Which Led a Protestant Lawyer to the Catholic Church." He had been present at a Christmas midnight Mass. He had felt his heart moved in a manner, as he himself said, that he had never experienced before. He did not become a Catholic *because* he was so influenced, as that would be illogical; but he continued to examine; and when his intellect was convinced, after his heart was moved, then he bowed that intellect—and it was a noble one—he bowed both intellect and heart to the influence of the Truth and Beauty of the Catholic Church.

In this there is nothing illogical or degrading. Hence there is no slavery in the Church's use of ceremonies, in the Church's use of the arts in her worship of God, which means are in harmony with certain powers of the soul herself. And what can be more appropriate than to offer the tribute of all that is beautiful in nature and art at the footstool of the throne of the God of the Beautiful! Whatever brings the soul nearer to God, in such a manner as to be affected by the influence of God upon its powers, that is to be embraced, that is to be used. Nor is there danger of idolatry in all this. No man is absurd enough to suppose that in the use of these statues and pictures, we will regard them as deities. The thing is too absurd. Indeed, it is beginning to be regarded as absurd by the most intelligent Protestants of the day, who very easily,

I think, understand that in the use of these objects of worship there is very little or no fear of our being so ridiculous as to mistake them for deities!

Again, ladies and gentlemen, the Church does not degrade religion, by placing any creature on the throne of God. God alone she adores. Catholics do not believe that the Blessed Virgin, or any saint, or all the saints together, can receive anything like the slightest act of adoration. Adoration is due to God alone. "The Lord thy God thou shalt adore." It were high treason against the King of kings to place any one upon His throne. Between God and the first archangel of heaven—between God and that sweet Virgin Mary, who was so near to Him in life, there must be (in the sense of divinity) an infinite distance, for the reason, that the Divinity is infinitely above all His creatures. Whatever these creatures have, He gave them. The Blessed Virgin and the saints are but the work of His hands. He is the Infinite and Eternal God, and no Catholic believes that any of these creatures should be worshipped as the Infinite and Eternal God is worshipped. All that they have, they have received from Him. They shine by His reflected light. He is a jealous God. He will not give His glory to another. True; but He cannot be jealous of these creatures of His, no matter how exalted they may be, as these creatures acknowledge Him, and we confess that all that they have must come from Him. Can you imagine an artist jealous of his own picture—a picture that he himself has executed? Suppose you are praising the picture, can you imagine the artist coming to you and saying: "Don't praise the picture; praise me." Would you not say: "Why, sir, I am praising you in your picture." Can you imagine an author jealous of his own book? And if persons praise it, is it any derogation from the praise due to him? Can you imagine an architect jealous of the stately building that he himself has designed? No. You would say, this is mere folly indeed. Neither can God be jealous of any honour given these creatures, *as creatures.** They are the books of which He is the author; they are the paintings, as it were, of which He is the artist; they are the splendid buildings of which He is the architect; and, therefore, there is no degradation of religion, no exalting of any creature whatever to the place of God, because, between Him and the highest creature there is this infinite distance. And, therefore, the charge falls to the ground, when we know that Catholics do not believe that the Blessed Virgin ought to be worshipped as if she were a goddess; when we know that Catholics do not believe that any honour can be given to her, or any saint, independently of the Deity, and that all the glory they have is but the reflected glory of the most high God!

Let us suppose for a moment, as some one has suggested, that after Washington had achieved the liberties of the American people, he comes forward upon the platform before them. They are cheering him, their deliverer; and let us suppose that Washington's mother comes out

** The idolators worshipped creatures as gods; we as creatures of God. It is God who is seen and honoured in all they possess. Strange it is, that anything so plain can be misunderstood.*

upon the platform, and some one says: "Let us cheer the mother that gave us such a son." Do you think Washington would be jealous of the honour given to his own mother, and given her chiefly *because* she was his mother, because of him? And wherefore shall our Divine Lord be jealous of the honour is given to His mother, when that honour is given especially because she was His mother?

"But you pray so long to the Blessed Virgin and the saints, and sometimes pray but for a short time to Almighty God. Is not this an evidence that you are thinking more of these creatures of God than of God Himself?"

It is not the length of time that we spend in praying that determines the character of the prayer.* One bending of the knee in adoration, which must be offered to God alone, is a higher act of worship than if one were a century praying without adoration. If the Catholic performs acts of worship that mislead the non-Catholic—long prayers, or bowing before the statues of the Blessed Virgin, or swinging the censers before the statues of saints or angels—you must remember that the character of the worship is to be judged by the doctrine; not the doctrine by the worship. You must have first the key to what the Catholic means by these external expressions, either in action or word, before you understand, and certainly before you condemn this external action! I may bow the knee without intending adoration. In the old English Book of Common Prayer, in the Protestant marriage service, the bridegroom uses the words, if I remember rightly, "With this ring I wed thee, and with my body I thee worship." Now if some one said to him: "Do you really mean to adore this creature? You say you worship her." "Oh, no," he will say. "You must first understand what I mean by worship. Words are words. It is the meaning attached to the word, and it is by the meaning I have to be judged. I honour her. It does not mean here such worship as you imagine." Formerly, in the religious sense of the term, men adored, as the term implies, by placing the hand to the mouth, and then towards the statue—*ad os*, to the mouth; so, kissing the hands was supreme adoration. It is not now, of course, supreme adoration. The external act, then, must be interpreted by the internal intention, and the internal intention by what is the *teaching of the Church* on the subject.

There is no Catholic who believes that it would not be idolatry and blasphemy to offer to any being that supreme worship

* *It is not true that the Church directs more prayers to the Blessed Virgin than to God. In her great public services, as the Mass, Consecration, Administration of Sacraments, etc., the prayers are directed chiefly to God through Jesus Christ our Lord, and any one conversant with the Ritual of the Catholic Church, knows how great is the difference. The mind of the Church is to be ascertained by her public authorized devotion. It would be very absurd to deny that the Saints hear our prayers, because we do not know how they hear us. God can communicate the knowledge to them as He pleases, and expand their powers of attention to various petitions, to an all but infinite degree, if He so please. The wild Indian knows not how we hear the news from Europe in a few seconds. The most learned man of the last century, were he now to come to life, might reject the fact of our hearing the news on similar logic, because he did not know the how of the telegraph. It was not even quite certain how we heard each other speaking, as the various theories on sound proved.*

that is due to God alone; and hence he cannot have any intention of adoration in these otherwise indifferent acts. He may indeed spend a long time in asking the saints or the Blessed Virgin to pray for him, but he well knows it is only God that can bestow upon him what he wants; as a man that desires an office from the President knows that it is only the President can give it, but he may spend a long time in conversation with some dear friend of the President, and you do not conclude from this that he thinks this friend can do more for him than the President can! He is only interesting the friend to go to the President to ask the favour from him.* So they ask the saints to pray for them, as non-Catholics ask *one another's prayers.* Thus when you know what Catholics really do believe upon these subjects, you will find no difficulty in understanding how rational that faith is, and how far from degrading.

"But here," says another, "are inanimate objects. These inanimate objects are honoured in the same manner, and are even said to perform miracles. Now, if inanimate objects perform miracles, there must be a divinity in these inanimate objects; therefore, you deify the object. You suppose that in that old bone of a saint, or in that old crucifix, there is a power to perform miracles, and here is surely idolatry. Here is certainly a derogation from the honour which should be given to Almighty God; and here it is worse than in the case of the Blessed Virgin or the saints, because they are rational and holy beings, but here is an inanimate, vile object of the earth, to which you attribute the power of performing miracles."

Miracles are perpetually performed, it is said, by these objects in the hands of saints, and a great many stories, sometimes very amusing ones, are told of the number and manner and marvellous character of these miracles. Suppose, as a relief in this long lecture, I relate to you a few more of these pious stories, then proceed to illustrate the subject.

Once there was a pious, credulous people, and in their country there lived an old saint in a hermitage, near the banks of a lake, apart from the world, with only one lay Brother. One day this saint took a walk by the banks of the lake. He saw a poor woodman felling trees. The hatchet of the poor man fell into the lake, and the saint, with a marvellous facility for performing miracles by the aid of inanimate objects, took a little twig from a tree, coaxed the hatchet up and gave it to the woodman, who went on his way rejoicing. The saint returned home; and after he had returned to his home, he found there a poor widow, who came with the request that he should go and raise her child to life. She supposed that he could do anything that he pleased! The saint was fatigued probably after his walk, and didn't wish to go; so he called to the lay Brother, and said, "Brother, take this walking-stick of mine and with it revive this poor woman's child." After a while the saint died—for saints will die too—and they buried him. In the open grave

** It is in this intercessory sense that we call the Blessed Virgin our hope, etc., Here is the key to all the apparently extravagant terms used in addressing her. And surely if we ask fellow sinners on earth to pray for us without degrading religion, we may ask saints in heaven.*

of the saint another body was subsequently placed. The saint, who was very fond of solitude during life, rather rejoiced in it after death, and didn't want this man in the same grave with him. Therefore, with the same facility for performing miracles, his inanimate body brought the man to life without being restored to life itself and sent him on his way rejoicing!

Now, in this same country there lived another saint, and as the people were grievously affected by snakes, this saint who was not as cruel to the snakes as a certain Irish saint who expelled them all, erected a large cross, something like the mission cross that you may see inside or outside of certain churches, and told the people when they were bitten by the snakes that they should look at the cross, and they would be cured; and it is said that they were. This saint had a box made, in which he placed some relics, and told the people that they must take care of the box, that it would always protect them, and when they went to fight they must bear it with them. Their enemies, however, got hold of the box on one occasion, but they were soon very glad to return it to these simple, good people, as it tormented them. And there lived amongst them, later on, another saint, who performed miracles, not merely by the use of inanimate, senseless objects like these, but when he was performing miracles in one direction, his shadow was performing them in the other.

Now in what chronicle of the middle ages, in what old monkish Lives of the Saints have I found the account of these saints performing miracles by the aid of these inanimate objects? Where have I found this account? Substantially in the Protestant Bible, and, of course, in the Catholic Bible too. Elisha, the prophet, was walking by the banks of a river; a man was felling trees, and the axe fell into the water. The prophet, by the aid of a little twig, brought up the iron till it swam upon the surface, and then he returned it to the grateful woodman. There was a widow whose only child was dead, and Elisha, as he is called in the Protestant Bible, Eliseus in the Catholic Bible, did not go at first to raise the child, but called his man and said: "Take my staff" (which, after all, was his walking-stick), "and lay it upon the face of the child." Elisha was also the inhospitable buried saint, whose dead bones (relics) restored the intruder to life. But who was the saint that erected the large cross to protect the people from the biting of the snakes? Who but Moses, who erected the brazen serpent that was to symbolize the cross, and told the people when bitten by the serpents, to look at that brazen serpent and they would be healed? And what was the box full of relics but the Ark of the Covenant, with the rod of Aaron, with the vessel of manna, with the tables of the law, with those venerable relics—all inanimate objects! And who was the saint whose shadow (not even an inanimate object) performed miracles, but St. Peter; for we are told in the Acts of the Apostles that people brought their sick that his shadow might fall upon them. So the Catholic believes nothing in regard to these subjects substantially different from what the Protestant must admit—which is not contained in the Bible of God. Nor can even the rationalist ob-

ject, if he admit the existence of God and His Angels. God could use these inanimate objects, as He uses animate objects. What is the difference to Him between the first spirit in heaven and the humblest inanimate object on earth? Both being creatures, must be infinitely beneath Him. It is only a question of the difference *between two little things.*

Therefore is there nothing irrational in supposing that God, for His own ends—sometimes those ends are patent, sometimes they are concealed—but there is nothing irrational in supposing that God can act through these external objects. These relics do not perform the miracles. God acts through them. God uses them, just as He uses men; there is no divinity in them. God uses them simply as instruments. Surely God can do just as He pleases with His own creatures, in the manner that He pleases, when He pleases, and no man dare ask Him why? I may add, in passing, when we hear of those marvellous things, of miracles, and visions, and so forth, the Catholic does not believe that he is bound to accept them all. What! Every notion of every excitable old lady, or young lady, every fancy of every intensified, highly-wrought mind! No! these reported miracles have to be examined, as Dr. Newman remarks, upon the very same laws of evidence by which any other facts are examined. I examine the reported fact; I bring it to the ordinary laws of evidence; I reject or accept it upon the evidence brought before me, admitting, of course, the *possibility* of Almighty God performing a miracle—the possibility, but not the fact, until it shall have been proved. Hence there is no degradation of either reason or religion.

Neither is it true, ladies and gentlemen, that the old Church tends to demoralize the individual or the national conscience by her use of that power which God gave to His Apostles upon the very day of His resurrection, when He said: "Whose sins ye shall forgive they are forgiven them."

The confessor is simply God's agent, and just as the clergyman who baptizes the child washes out the original sin that was upon the soul of the child—as the Protestant clergyman, or the layman, or whoever baptizes the child, washes away this original sin from the soul of the child, doing it as God's agent—so the priest forgives the actual sin, but only as God's agent. The power given to him is a delegated power; he cannot exercise it beyond the limits assigned by Him Who delegated it.*

Now, Almighty God will not forgive a man's sins without sorrow for them and the necessary reparation for their effects, and determination to enter upon a new life. The priest can never forgive the sins of a man who is not truly contrite. The priest has no power over such a soul. If the priest had this tremendous power to forgive sins as he pleased, then the confessional should be abolished in every civilized country. Then it would demoralize any people on the face of God's

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* *When God gave the power to forgive, He did not of course abdicate the right to forgive, independently of the priest's absolution. The ordinary mode of forgiveness is through this ministry, but God can act directly on souls, when such ministry cannot be exercised, or the penitent is in inculpable ignorance of the existence of such a ministry.*

earth; then it would indeed lessen man's horror for sin. The absurd, the blasphemous position that a man could do what the eternal God Himself will not do—forgive the sins of a man who is not sorry for them, who will not amend his life and make reparation to property or character for injury done; to suppose this would be, indeed to suppose all that is popularly supposed by Protestants as held in the Catholic doctrine of confession. Nor is there any fatal facility of obtaining pardon; because the Catholic, in order to obtain pardon, has to do *all that the Protestant has to do,* before he goes to confession at all. He must be sorry for his sin, he must purpose amendment, he must go through all these preparations of the soul, in order to fit himself for confession! Hence there is no fatal facility, no lessening of the horror due to sin, as these dispositions are required from every one who goes to confession. The discipline is universal.

Look at that old man, over ninety-two years of age, moving towards that barefoot monk in the confessional. This old man kneels down before the monk, and says: "Bless me, father, for I have sinned. I confess to Almighty God," and so forth, "that I have sinned. Through my fault, through my fault, through my most grievous fault." He tells his sins, and the priest must be assured that he is sorry for them. Who is this old man, thus humbled? Who is this man that falls at the feet of the poor monk? Pope Leo XIII. himself! He has to go to confession; he has to be sorry for his sins, and the priest would be bound at the peril of his eternal salvation, to send even him away from the tribunal, unless—if you can imagine such a thing—he were not certain that he had the necessary dispositions. Wonderful Church! which, while it exalts the office, ever humbles the man.* This discipline is universal, and therefore the individual conscience is not demoralized by this practice, and, by consequence, neither is the conscience of a people. Hear the testimony of a man as to the effect of the confessional, not only on the individual soul, but on the nation also. Hear one who is unexceptional as such a witness, who entertained the deepest and most intense hatred of religion that ever burned in infidel heart, but who knew, from his own experience when he used to go to confession, and when, perhaps, he was pure and good, the value of the confessional upon his soul. This witness is Voltaire himself. He says:

"There is no more wise institution than that of confession. The most of mankind, guilty of crimes, are naturally tormented with remorse. The lawgivers who established mysteries and expiations, were equally anxious to prevent the criminals, under the influence of despair, from rushing recklessly into new crimes. Confession is an excellent thing—a bridle on inveterate crimes. It is excellent for disposing hearts, ulcerated with hatred, to forgive; and the unjust to repair the injuries they may have done to their neighbour. The enemies of the Roman Church, who oppose so salutary an institution, have taken away from man the greatest check that can be imagined on iniquity. The wise men of antiquity have all recog-

* *Evidently, from this it follows that "we do not believe" that Papal infallibility involves Papal impeccability.*

nized its importance. The Catholic religion has consecrated that of which God permitted human wisdom to perceive the advantage and embrace its shadows."

Leibnitz, one of the greatest men that Protestantism or any other "ism" can boast of—the equal of Sir Isaac Newton in physical science, and his superior in almost every other department—speaks of confession in terms which might be employed by the most devoted frequenter of the sacred tribunal.

If Catholic nations seem sometimes morally degraded, depend on it that the immoral people who bring disgrace on them are not the people who go to confession, but often the infidel radicals who denounce it. Left under its sacred influence, they would be very different indeed, if they lamented before God their sins, and received the salutary counsel which they cannot receive until they have resolved to become new creatures. Therefore, ladies and gentlemen, because a man does not submit to a human institution his intellect in order to find out the truth of God, but submits it to what he has convinced himself is a divine institution; because *Catholics do not believe,* and the Church does not teach, that the Scriptures should be kept from the people; because Catholics do not believe that in ceremonies and in external pomp and show, and in the use of the arts, that in these alone there is religion, but that they have to be used as aids to bring the soul into communion with God, Who has to be worshipped "in spirit and in truth;" because Catholics do not believe that the creature has to take the place of the Creator; because Catholics do not worship pictures or images as if deities, and give no supreme worship to any one but to God alone; because there is no fatal facility in obtaining pardon for sin, and no degrading influences, but a marvellous conservatism in the use of the confessional; therefore do these charges fall to the ground; therefore is it true that the Church does not enslave the intellect; that the Church does not degrade religion; that the Church does not demoralize the people. In order that you may be confirmed in the truth of what I have said to you, and to show that there has been no special pleading, no explaining away, and no misrepresentation, and, in order, also, that you may understand that on many other subjects which it was impossible for me in one discourse to touch, the Catholic Church is deeply, deeply misunderstood and wronged; that that institution which the heart of the priest loves with all its intensity, for which its every fibre should vibrate, which is more to him than woman's love could be, and for which he is prepared to sacrifice life itself; that that institution which it is my sacred privilege to-night to explain and defend, has been thus deeply wronged, is what you must confess to yourselves, no matter what may have been your opinions before, when I read for you one short summary of points of doctrine, which we condemn and can anathematize.

In a little work which has been extensively circulated in England, Ireland and this country, these points are summarized in a striking manner. Any Catholic can, with one hand on the Bible, and in a solemn oath, say "Amen" to the following propositions:

Cursed is he who commits idolatry, who prays to images or relics, or worships them for God. Amen.

Cursed is every goddess worshipper, who believes the Virgin Mary to be any more than a creature, who worships her or puts his trust in her more than in God; who believes her above her Son, or that she can in any way command Him. Amen.

Cursed is he who believes the saints in heaven to be his redeemers, who prays to them as such, or who gives God's honour to them or to any creature whatever; and he who believes that priests can forgive sin, whether the sinner repent or not, or that there is any power on earth that can forgive sin without a hearty repentance and a serious amendment; and he who believes there is authority in the Pope, or in any person that can give leave to commit sin, or that for a sum of money can forgive sins; and who believes that, independently of the merits and passion of Christ, he can obtain salvation by his own works, or make condign satisfaction for the guilt of his sins or the eternal pains due to them, and he who contemns the word of God or who hides it from the people in order to keep them from a knowledge of their duty and to preserve them in ignorance and error; and he who undervalues the word of God, or that, forsaking the Scriptures, chooses rather to follow human traditions than it; and he who believes that the Pope can give to any one, upon any occasion whatsoever, dispensations to lie or swear falsely or that it is lawful for any one at the last hour to protest himself innocent in case he is guilty; and he who teaches it to be lawful to do anything wicked, though it be for the interest and good of "Mother Church," or that any evil action may be done that good may come of it. Amen.

Cursed are we if, in answering or in saying "Amen" to any of these curses, we use any equivocation or mental reservation, or do not assent to them in the common and obvious sense of the terms. Amen.

And the author says: "Can the Papists, then, thus seriously, and without check of conscience say 'Amen' to all these curses?" Yes, they can, and they are ready to do so whensoever and as often as it shall be required of them. ("Papist Misrepresented," page 124.)*

Here is the evidence of what Catholics do not believe, for the first time perhaps understood by many generous-hearted people here to-night—people who have felt that they would not do injustice or wrong to any individual, and who will not do injustice any more to two hundred millions of individuals on God's earth. But that injustice has been done, and therefore it is essential that it should be undone, as far as each individual who hears me to-night is concerned. Two hundred millions of people demand reparation, because the very doctrines that they curse are the doctrines which they have been falsely accused of believing. These are the doctrines "Catholics do not believe." The Church could never have lasted, ladies and gentlemen, under the weight of all the

* *This work was published over fifty years ago. Another excellent work, "The Faith of Our Fathers," by his Eminence Cardinal Gibbons, can be read with advantage in this connection.*

persecutions and misrepresentations of this kind if she were not the Church of the living God—if she had not the promise that the "gates of hell should not prevail against her." That is the promise that sustains her, directs her and inspires her—that has been her guarantee of triumph for over eighteen hundred years, and shall be until the end.

Never shall I forget the evidences that I once saw and heard of the stability of this Church, in her war against the powers of hell, of which one is this very misrepresentation of which I have been complaining. It was in Rome, in 1867; and with this description I shall close this already too prolonged lecture. On that occasion, the eighteen hundredth anniversary of the death of St. Peter, we were assembled in the magnificent Basilica that bears his name. Five hundred bishops gathered around the Sovereign Pontiff—bishops from every tribe and nation upon earth. There stood the Supreme Pontiff, the great central figure. Forty thousand wax lights illumined the magnificent assembly. The sculptured saints of eighteen centuries looked down from their niches and from the tombs around, upon us. The vast Basilica was crowded to its utmost capacity. The papal choir, near the grand altar, commenced to sing these words, "Thou art Peter, and upon this rock I will build my Church," and when these one hundred voices seemed to have exhausted all their power and beauty of melody, three hundred voices above the entrance to St. Peter's continued the text, "I will build my Church," and the two choirs united, and then four hundred voices—the *Chorus Angelorum*—near the dome, "that vast and wondrous dome, to which Diana's marvel was a cell," continued this text, and in the end the basso voices commencing, and the whole magnificent ocean of melody surging onward, they sang, "And the gates of hell shall not prevail against it—*Portæ inferi non prævalebunt.*" We heard the *non* at the altar; we heard it above the distant portals; we heard it ringing round and round the dome. That text sounded in my mind that day as the announcement of a fact—of a challenge—of a prophecy. There, above the tomb of Peter; there, where the hostile powers had met for eighteen hundred years; there, where they had measured lances, these powers of hell and the old, united Church—the misrepresented, but still glorious Church—these words sounded like the announcement of the fact that after eighteen hundred years of fighting she was still victorious. They rang out like a challenge, as if she said: "Come forth and fight the battle for eighteen centuries more if you wish it," and of a prophecy that that battle should end victoriously for her because of God's great promise! Oh, glorious Church of the living God! Oh, only divine institution upon earth! In all thy power, in all thy unity, in all thy beauty, calumniated but not less lovely, here is the sanction for thy continuance, here the communicated life of God that gives thee vitality and which will crown thee with victory forevermore. "On this rock I will build my Church, and the gates of hell shall not prevail against it."

FROM PETER TO LEO.

Parts I. and II.

BY REV. R. J. KANE, S.J.

The comprehensive title of Father Kane's work gives but little indication of the wealth of historical facts that he has managed to compress into the compass of forty pages, Peter's Recognition by History, The Cross and the Sword, Intellectual War, Perils of Power and Perils of Prison, Perils from Within, and To-day and To-morrow are the headings of the various chapters. Especially fine is his explanation of the Spanish Inquisition and the Temporal Power.

Lecky, the English historian, is quoted frequently, for, "while his deep research, his interesting theories, his honest aim, and his frank writing give him a very foremost place amongst historians, his strong although perhaps unconscious bias against the Church gives to his admissions in her favor the authority of the enemy's tribute."

FROM PETER TO LEO.

BY REV. ROBERT KANE, S.J.

PART I.

I.

PETER'S RECOGNITION BY HISTORY.

"THOU art Peter" (Matt. xvi. 18). He stood by the Galilean shore, a man without a past and without a future. More narrow and more steep than the hills which shut in His cottage at Nazareth, the stubborn cliffs of social tradition and the impassable peaks of political exclusiveness had, until His thirtieth year, walled up His life within the mental darkness and torpor of a village, sneered at even by the country folk for the dulness of its people. No vibration of great ideas could come to Him from Rome; no spark of intellect from Athens. The world's lore was closed to him. The story of His own race he must have heard; of its unflinching and ceaseless struggle to remain alone amongst the nations, untaught, untouched, uninfluenced by the outside world. But no book had ever brought to Him from beyond His intellectual horizon the wisdom of philosopher, the song of poet, or the craft of statesman. "Is not this the son of a carpenter?" men said; and again: "How knoweth this man letters, having never learned?" He was only a tradesman, unknown, and therefore without history; untaught, and therefore without promise.

Was it a dream that He dreamt, as He stood by the Galilean shore? What? He, isolated, obscure, without power, without wealth, without honour, without education, without influence; He, unaided and alone, without help from the strong or warrant from the wise, proclaims that He has come to teach a doctrine which shall fulfil or supersede the Testament of the Jew and the philosophy of the Gentile. Yea! he proclaims His own kingship over an empire which shall clasp in one wide hold all the nations of the earth, and which shall wax still stronger and statelier 'mid the decay and death of the ages, nor fail till time be done. Strange, wild, extravagant, absurd! Was it so? Yet listen to his dream.

A teaching so sublime that it soars beyond reason's furthest flight, reaching to the inner nature of the Godhead, and explains what reason sought for, but could not find; a teaching so simple that it is

as clear to the savage as to the student, yet as satisfactory to the theologian as to the child; a teaching so complete that it interweaves all human truth into the synthesis of a divine thought, which is at once the key to Israel's revelation and the crown of the wisdom of the Greek; a teaching so accurate that it is only purified from outside soil by the test of science, and only polished from gathered dust by the wear of history; a teaching so antagonistic that it contradicts the prejudice of the old world and thwarts the projects of the new, "to the Jew an offence and to the Greek a folly;" a teaching so natural as to win at once man's noblest aspirations and stimulate his purest aims; a teaching so exacting as to require a heroism of self-control, yet so comforting as to bear a balm for every pain; all this imposed by a law, inevitable, uncompromising, without favour, without appeal, yet guaranteed by no human sceptre, guarded by no human sword, a law that laid aside the steel of force, and broke the iron chain, yet grasped the will with spiritual charm, and forged around the heart living bonds of love. More, yet more. This ideal, unending in its vastness, dazzling in its beauty, absolute in its unity, mysterious in its power, was not put forth like the works of genius, tentatively, step by step, till vague shadow gathered into cloud, and cloud to shape, and shape to detail; but the whole wonder of ultimate finish and of eternal harmony was from the first breathed forth with one creative breath, so truly a creation that it called forth from chaos new ideas, a new language, new manners, new laws, new nations, a new world.

Nor was it, like the works of men who have made history, left to drift with the tide of centuries, to be developed under successive social influence. But, with a boldness that monopolized the history of the past, with a courage that challenged the present, with an audacity that defied the future, He promulgated His claim to a kingdom that should be stopped by no frontier in space, nor be out-stripped by the steps of time; a kingdom that should be an universal brotherhood of men and an eternal nationhood of souls—two ideas equally antagonistic to the received notions of Gentile or of Jew; a kingdom which everyone who hears of it must enter; a kingdom visible to all as a city on a mountain-top; a kingdom, the call of which is scattered like the seed upon both barren and fruitful soil, and which shall bear within its bosom both tares and wheat until the final harvesting; a kingdom, insignificant in its beginnings as a grain of mustard seed, yet gigantic in its growth so as to shelter the empires of the earth; a kingdom of subtle yet transforming influence like the leaven that ferments the bread; a kingdom to be sought for like a treasure hidden in a field; a kingdom precious beyond compare as a pearl of great price, for which all else must be sold, yet of vast imperial system as a net within whose meshes shall be gathered all the races of men; a kingdom of which He is Himself to be not only Lord but rule of thought, not only Master but motive of life: all this promulgated while He Himself, the King, foretells His own betrayal, abandonment, and ignominious death.

Nay! nay! no human brain could con-

ceive an idea so divine. No mortal heart could give birth to love that was infinite. A dream that was impossible to man was not made fact by hand of clay. Nay! nay! no mere man was He who by His word changed the world. Jesus of Nazareth was the Christ, the Son of the living God. Between theory and fact there is an abyss. But, in the words of Richter, Christ, "being the holiest among the mighty, and the mightiest among the holy, has lifted with His piercéd hand empires off their hinges, has turned the stream of centuries out of its channel, and still governs the ages."

How did Christ set about the realization of His ideal? Here, again, the wonder of God's ways is manifest. To be the rock on which His Church should stand unshaken ever by the powers of darkness; to be the holder of the keys of earth and heaven; to be the king-shepherd of His shepherd princes; the support of their strength and the ruler of their right; to be the judge whose decrees are ratified by God; to be His witness before the world, His oracle throughout the ages; to be the infallible teacher of His truth and the triumphant champion of His law; to be the living link that shall secure His Kingdom's unity in space, and preserve its identity in time; Christ, with divine disregard of human prudence, and with divine recklessness of human help, chose a man that was ignorant, dull, poor, uncouth, timid, impulsive, old, a mere commonplace fisherman who barely earned his daily bread with his boat and his net from the waters of the Galilean Sea.

At the beginning of His manifestation to the world, before having called any Apostle, the Messiah, meeting the fisherman, and looking on him, said: "Simon, son of John, thou shalt be called the Rock." It was the Divine promise of a name with a Divine meaning that carried with it a Divine mission.

In the second year this promise was fulfilled. So St. Mark tells us: "To Simon He gave the name of Rock." It was when Christ first established the College of His Apostles and gave them authority to teach. St. Matthew chronicles the occasion thus: "The names of the twelve Apostles are these, the first Simon, who is called the Rock," and the rest. St. Luke: "Simon, whom also He called the Rock."

Now, as Tertullian, in the second century, remarked on this passage, a remark constant among the Fathers and obvious to any student of Scripture, when God gave a name its meaning was a Divine symbol and sanction of the bearer's office and authority. So it was with many, as it was with Abraham, Sara, Oshue, and Jesus, the Word made Flesh.

In the third year of His ministry, the Son of God explained to Peter the meaning and the power of his name: "Simon, son of John, I say to thee thou art the Rock, and upon this Rock I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the Keys of the Kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound also in Heaven, and whatsoever thou shalt loose upon earth shall be loosed also in Heaven." And again: "I have prayed for thee that thy faith fail not, and thou, being once confirmed, confirm thy brethren." Mark that the word

that we translate "confirm" is a term of architecture, meaning to fit anything so firmly that it cannot be shaken. It was a charge given after Peter's own faith had been secured by Christ's prayer.

After the Resurrection, a further fulfilment came. As Christ, who is the one light of the world, said to His Apostles, the sharers in His mission: "Ye are the light of the world;" and as Christ, who is the one corner-stone, made Simon the Rock on which the Church is built; so Christ, who is the one Shepherd of the one fold—that is to say, according to the meaning of the word, the one King of the one Kingdom—after that He had twice said to Peter: "Give food to My lambs," said "Be thou King-Shepherd over My sheep." History obeys that Divine decree. In the words of St. Chrysostom: "In the Acts we see the promise of Christ in the Gospels carried into execution." Again, the same great saint says: "They are called the Acts of the Apostles because they are the acts of their Head." In truth, the first twelve chapters of the Acts, which are a history of the early days of the Church, are a history of Peter. Peter's name occurs over thirty times; the others rarely. When they are mentioned together, Peter's name is always first; he is always given the leading part and place. When the Apostles are mentioned in a body, Peter alone is always named as always chief. "Peter with the eleven"—"Peter and the rest of the Apostles"—"Peter and the Apostles answering said." Peter only and always answers and speaks for all. Peter's discourses, conversions, miracles, actions, visitations of churches, are given in full; the others only alluded to. The others, like St. Paul, only visit the churches which they themselves have founded. Peter inspects the work of all. "Behold him," wrote St. Chrysostom, "like a general making his rounds in every direction."

When the question of circumcision is discussed, Peter decides—"and all the multitude held their peace." St. Peter was vouchsafed the vision which explained the vocation of the Gentiles to the Church. St. Paul puts the Rock, as he always calls Peter, above the other Apostles and above himself—nay, he puts him as far above the other Apostles as he was himself above the Bishops subject to his own jurisdiction. With the Rock, and with none other, did St. Paul confer before entering on his own God-given mission.

Most of all, when St. Peter was acting with regard to Jewish customs in a way open to misunderstanding, St. Paul is so alarmed that he dares to reproach his chief "face to face." When there was question of choosing a new Apostle to take the place of Judas Iscariot, Peter presided; Peter alone spoke; Peter alone decided the "one must be chosen;" Peter alone determined the qualifications which the new Apostle must have; Peter alone fixed the method of election. When Simon, son of John, had passed away, the Apostle who was the Rock lived in the Peter who does not die.

Now, the history of Peter's progress through the ages is the history of a revelation, which, while it grows in the inward understanding of its faithful and the outward accuracies of its formularies,

is itself the same forever, full in its meaning and final in its message, identical always in its character, and always changeless in its truth. Hence, the Church, for the evidence of her teaching, and for the warrant of her law, for the indelible stamp set upon her social constitution and for the unbroken seal fixed to the charter of her rights, must look back.

Now, Christ did not found a republic, nor an aristocracy, nor a constitutional state, nor a communism. He made His Church a monarchy, with Peter as its visible head, and, under Himself, its king. So it was in Peter that was Simon, and so it is in Peter that is Leo XIII.

That this was not an usurpation of fraud or pride is evident from the holiness of the long line of Popes, all of whom, for the first five hundred and thirty-six years, fifty-eight in number, are recognized by the Church as saints.

Look back to trace Peter's footsteps through the centuries. Without Peter's sanction no General Council has ever been held to be valid. Two very ancient historians, Socrates and Sozomen, relate that this law was always, from the first, in force. Peter has always been the one consulted, in matters of faith, by every Church of the Christian world. Peter has always been acknowledged to have the supreme charge of every individual Church. Peter has always been the supreme Court of Appeal in Faith, in morals, in questions of jurisdiction, or of order, not only for the Western Churches, but for the Eastern also. Peter has summoned before his tribunal not merely the appellants, but their judges of whatever rite or rank. Peter has always been wont to send representatives to exercise his own supreme authority in the Churches of the East and West. Time will only allow me to mention some few instances. These I gather from those early ages which the ignorance of some Protestant writers accuses of having been ignorant of the primacy of Peter. Mark first, however, that during the first centuries of blood, when the Church was entombed in the catacombs, and each Christian was ready for martyrdom, there was little leisure and little need for writing works on theology. Mark, again, that as long as truths of revelation were unassailed, they were never clearly or accurately defined. It was only when error challenged them that it met with its own condemnation.

Now, the primacy of Peter was unquestioned, until the only alternative left to heresy was to rebel against Peter or accept the true Faith. While St. John the Evangelist was still living, disputes arose among the Christians of Corinth The matter was referred, not to him, one of the twelve Apostles, but to Peter's successor, Clement I. of Rome, whose letters not merely decide the dispute, but were read in all the churches. In 142 the heresiarch Marcion, sought the approbation of Rome in order to silence all who should condemn his teaching. But in vain. In 177 an appeal against his errors came from Lyons to Pope Eleutherius. In 157 St. Polycarp, Bishop of Smyrna, went to Rome to Pope Anicetus, to confer on doctrine, and about the same time Denis of Corinth wrote on such supervision of Rome over other Churches as "customary from the first." Towards the beginning of the second century St.

Irenæus wrote:—"On account of the supremacy of Rome, it is necessary that the faithful everywhere should be in communion with it." In 250 Origen admits the claim of Rome. In the following year the Bishops of Spain appeal to Pope Cornelius against the decision of a national council. In the next year, again, we find the Montanist heretics and the Febriani appealing to Rome. In 258, St. Cyprian, whom I particularly wish to quote, because he is said to have defended against the Pope an heretical opinion about the rebaptizing of heretics—St. Cyprian wrote:—"To the Church of Rome heresy can have no access." He himself asked St. Stephen, Pope, to use his supreme authority over the Bishops of Gaul. In 262 we find similar testimony given by Denis of Alexandria. In 337 Pope Julius I., and in 381 Pope Boniface I., explicitly claimed and openly exercised this supremacy. Between those two dates, in 343, the Council of Sardica declared "that it is best and most fitting to have recourse to the Head, that is, to the See of Peter." In 352 eighty Egyptian Bishops appealed to the Pope in favour of St. Athanasius, as the Arian heretics appealed against him to Pope Liberius. In 371 St. Basil wrote to ask Pope Damasus to use his supremacy over the Eastern Church as the only remedy for its evils. From 382 to 384 St. Jerome was secretary to Pope Damasus. He tells us of the countless consultations and appeals that came from the Churches everywhere. In 384 the Bishops of the East ask the same Pope to condemn Timothy, an Apollinarian heretic. In 401 the Bishops of Africa wrote to Pope Anastasius to beg "the help of the head of the Church for its members." In 431 St. Cyril of Alexandria, asked Pope Celestine to decide who should preside over the Council of Palestine.

I might multiply quotations from the early Fathers indefinitely. I conclude this point with two celebrated sayings: "Rome has spoken, the case is ended," wrote St. Augustine; and St. Ambrose: "Where Peter is, there is the Church." The very heretics themselves, up to the last moment of their allegiance to the Church, recognized Peter's supremacy. I may mention the Marcionites, Arians, Nestorians, Eutychians, Pelagians, Donatists.

Since many modern Protestants arrogate to themselves the name of Catholic, while remaining outside the one fold of the one Shepherd, I will recall the words of some of their Catholic ancestors. In 709 St. Aldhelm wrote: "In vain of the Catholic Faith do they vainly boast who follow not the teaching and rule of St. Peter." In 735, St. Bede: "Whereas Pope Gregory was primate of the whole world, he made our English nation part of the Church of Christ." In 798, Alcuin: "Lest he be found to be a schismatic or non-Catholic, let him follow the most approved authority of the Roman Church, lest the members be severed from the head." In 1072, Lanfranc: "Verily it is engrained in the conscience of all Christians, that in respect to St. Peter's successors, no less than to himself, they must tremble at their threat, and yield to their graciousness." In 1092, St. Anselm: "It is certain that he who does not obey the ordinance of the Roman Pontiff is dis-

obedient to the Apostle Peter, nor is he of that flock which was given to Peter by God." In 1170 St. Thomas of Canterbury, speaking of a decision of the Pope, wrote: "Only an unbeliever, or one who goeth worse wrong, a heretic, refuses obedience to the Apostolic commands." St. Thomas had appealed to Rome to have the right of his metropolitan See recognized. The Protestant Archbishop of Canterbury holds a primacy created by the Pope.

Bear with me, my dear brethren, if I still detain you for some few moments more. Our argument would be incomplete without the formal and emphatic acknowledgment by the universal Church of Peter's primacy. This was given in the Council of Ephesus, in the Council of Chalcedon, in the 8th General Council, in the second Council of Lyons, in the Council of Florence, in the Vatican Council. I will only quote the words of three of them. In the Council of Ephesus, gathered in 431 to condemn the errors of Nestorius, we read: "To no one is it doubtful, nay, in all ages it has been recognized, that the holy and most blessed Peter, Prince and head of the Apostles, the pillar of the Faith, the foundation of the Catholic Church, received from our Lord Jesus Christ, the keys of the Kingdom . . . who even unto this day, lives and judges in his successors." Twenty years later, 451, the great Council of Chalcedon: "St. Peter is the Rock and foundation of the Catholic Church, and the foundation of the Orthodox Faith. Peter hath spoken through Leo." A profession of faith was signed, in 519, by 2,500 Eastern Bishops. It was confirmed by the 8th General Council, of both East and West, in 869, and adopted by the Vatican Council. It is called the Formulary of Pope Hormisdas. It says: "Whereas the statement of our Lord: 'Thou art Peter, and upon this rock I will build My Church,' cannot be set aside, a statement which has been proved by the actual result, for, in the Apostolic See religion has ever been preserved stainless, and its holy teaching held—we, eager to be in no wise severed from that Faith and teaching, hope that we may merit to remain in union with that Apostolic See, in which exists the entire and true strength of the Christian religion."

Looking back, we now behold realized in actual fact the incredible prophecy uttered by the Angel, nearly 2,000 years ago, to a poor Jewish maiden: "Thou shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High, and He shall reign forever and ever, and of His Kingdom there shall be no end." The Carpenter of Nazareth has conquered the earth. "I think," wrote Napoleon the Great, "that I know something of human nature. Alexander, Cæsar, Charlemagne, and I myself have founded great empires. They were men. I am only a man. While I was with them the electric influence of my look, my voice, my words, flashed in a flame of enthusiastic devotedness through the multitudes whom I swayed. But, when we passed, there was left nothing but the empty echo of a name. Upon what were our empires founded? Upon force. One Conqueror there is Who founded His Empire upon love; and, to this very day, millions

would die for Him. His Empire He built within the souls of men, winning them to live in a world unseen beyond the barriers of time and space. None else was like to Him. Jesus was more than man. His name is now a living power. Across a chasm of eighteen centuries He still makes a claim than which none is so vast, so hard. He demands what a friend often vainly asks for of his friend, a father of his child, a bride of her husband, a man of his brother. He demands our heart. He demands it of millions. He demands it absolutely. He demands it forever. He obtains it. Christ is conqueror. Christ is King."

An old man lives in the city by the Tiber—a strange figure to be found at the close of the nineteenth century—a teacher whom science scoffs at, a lawgiver whom statesmen ignore, a warrior without a weapon, a judge without a court, a ruler without a nation, a king without a crown. The world is weary of him. Historians chronicle him as belonging to ancient days. The unanimous vociferations of innumerable sects proclaim that he is out of date, his influence long since dead. But Peter has often seen and heard all that before. Peter is not dead. He is the reigning monarch of a dynasty that counts the Empires of Europe as children of a day. His next birthday will bear the date of twenty centuries.

Upon that throne have sat in one unbroken line 258 men that bore the personality of Peter. Of them, nearly one-third were saints: all of them for over three hundred years martyrs. Their history is the history of civilization, of waiting that was prudent, of progress that was wise. It is the recurring record of the advance of mind against materialism, of order against anarchy, of truth against skepticism, of principle against voluptuousness. It is a chronicle of the success of freedom over slavery, of kindness over cruelty, of noble ideals over human depravity. Of them all, not one that did not brave the troubled waters of a hostile world. Many of them at the time were supposed to have been hopelessly shipwrecked; but the bark of Peter did not sink, and Peter, the fisherman, looks and listens as he had listened and looked before. Wave after wave, generation after generation, century after century, comes with its threats and peril and shock, but the centuries pass, and Peter remains. Men overwhelm him by force, or buffet him with insult, laugh at him for his antiquated ways, or howl down his warnings of eternal doom. But men come and pass, while Peter remains the same, the fisherman. Weather-worn, war-worn, world-worn, Peter, the fisherman, looks and listens. He has seen and heard all that before. All that is human. But he has also seen a face and heard a voice that is Divine—when standing by the Galilean shore, Jesus said: "Thou art Peter." May our lot be with the saints, that we be docile and loving children of the one true Fold, of the one true Shepherd, Christ the King. Amen.

II.

THE CROSS AND THE SWORD.

"Ye have not yet resisted unto blood" (Heb. xii. 4). About nine years after the death of Christ, before the first century

had yet begun to ebb, an old man came to Rome. He was feeble, aged, ignorant, a despised son of despised Israel. Nor did he bear mark of inborn greatness. There was no flash of genius in his glance, nor in his bearing proof of commanding character. He is a very plain man, slow of mind, uncouth of speech. Without education, without talent, without culture, without position, without influence, without money—what a waif he is in the midst of that surging city, where are concentrated all the pride, the pomp, the power of the world. As he walks through the streets of imperial Rome, what a contrast this stranger is to the thronging tide of poets, philosophers, orators, dramatists, legislators, statesmen, soldiers, whose names are still the first to be learned by the schoolboy and the last forgotten by the historian.

When Peter left Jerusalem, the sacred city had been forever shorn of her splendour and baffled of her hope. The people of God had finally become the servant of the stranger. Her synagogue, a school for Pharisees and a shelter for scandal; her rulers, sycophants to their masters and tyrants to their dupes; her priests traffickers in the Temple and intriguers in the Court; her Holy House, the home of a murderer—Herod—and the shrine of a deified Cæsar. Israel had slain her Messiah, and repudiated His mission. She had fixed her fate in horror for the Cross, and in hatred for the Christian.

Peter had no hope of help from the Jew. What did Peter meet at Rome? A people whose superb intellect, indomitable character, and implacable power were, in every phase of religious, intellectual, moral, social and political life absolutely and irremediably opposed to the doctrine that he taught and the law that he upheld.

When we would know what in a man is highest, surest, noblest, best, we do not listen to the laughter of his pastime, nor do we watch the weariness of his toil; but we seek to surprise the secret of his soul, when, in moments of meditative calm, he stands between the abyss of the eternity that is gone, and the abyss of eternity that shall follow; to lift, in wonder and in awe, his thought from earth to heaven.

Whom or what does a man adore? Rome did not look above for light, nor from the ideal world draw down a holy truth, whether child of her thought or creation of her fancy. But from out the putrid pools of her own heart, Rome plucked up the filthiest forms, and flung them above to reign, as gods and goddesses, upon the thrones of heaven. Her ideal father of the gods and type of civilization was Saturn—a cannibal who devoured his own children. Her ideal of pleasure was Bacchus—a drunkard. Her ideal of work, Vulcan—a cripple. Her ideal of wisdom was Minerva—a virago. Her ideal of wit, Mercury—a thief. Her ideal of womanhood was either Diana the chaste, a maiden without chasity, a huntress without heart; or it was Venus the beautiful, a vulgar wanton, a creature without shame. Rome's king of the gods was Jupiter, an abandoned profligate. To these things Rome built temples, offered incense, and poured forth her prayer. The religion of Rome was both the child of vice and the parent of crime. St. Paul says nothing as harsh about her sinful-

ness as do Seneca, Suetonius, Juvenal. Tacitus sums up Rome's moral condition in the motto: "Corrumpere et corrumpi:" "To corrupt and be corrupted." For in the words of Renan: "Rome, under the Cæsars, became a school of immorality and cruelty. It was a reservoir whither flowed the moral filth of the provinces, and whence they drew back their share. It was a very hell."

In a matter so distasteful I need not mention facts. One typical instance will be enough. The Emperor Nero ordered a great public holiday to be held, and, mounting on a huge platform erected in the open street, committed in the sight of a vast and mingled multitude a crime so shameful and so repugnant to nature itself that the recital of it would only be heard in our Court of Law with closed door.

Yet this religion was an essential phase of political as well as of personal life. It was as necessary to sacrifice to the gods as to pay tribute or obey the Emperor. Many of the educated did not believe in it, as we are told by Pliny and Strabo; but it was looked on as a political machinery without which the populace could not be kept under restraint. Gibbon, indeed, with his usual want of candour, in the question of Christianity, speaks of "the universal toleration of Polytheism," because Rome tolerated foreign gods. But, in the first place, foreign gods were only tolerated for conquered nations. In the second place, they were only tolerated on condition that their worship did not exclude the gods of Rome. In the third place, they were never tolerated except by a decree of the Senate. Otherwise a new religion was treason against Rome, and of such the Christians were guilty, because, however innocent in all else, they refused, with inflexible obstinacy, to worship the Roman gods. This is stated by Mæcenas in a letter to the Emperor Augustus, and by Pliny in a letter to Trajan.

Now, the policy of Rome was proud, exclusive, avaricious, cruel, sensual. It could not have part or pact with a religion of humble meekness, of inexorable chasity, and of universal brotherhood. Moreover, the refined delicacy, the pure tenderness, the spiritual grandeur of the Christian mysteries might not at once be exposed to the brutal gaze of men and women who worshipped Venus or Jupiter, and whose religion patronized the orgies of Saturn or of Bacchus. The sacredness of the Christian mysteries and the solemnity of their meetings were veiled from profane eyes with reverential secrecy. This gave the pagan spies pretext to denounce them as conspirators who aimed at universal empire, who hated the gods, yet gathered at night to eat an infant's flesh and drink its blood.

Peter beheld arrayed against him Rome's temples, her Court, her Senate, and her camp. Yet this strange old man proclaims himself Ambassador of God. He brings a message to the Cæsar, and this is what his message means: "Cæsar, thy work is done. Thy legions have made paths through the peoples that my messengers may travel afar. Thy galleys have swept the seas, where my envoys may safely sail. Thy law has clasped the world in peace so that the nations may hear my good tidings. Thy work is done.

I have come to take thine Empire. I will break thy sword. I will wield thy sceptre. Take down thine eagles from the Capitol. In their stead I will set up the Cross. Upon thy palace I will build my Vatican. Cæsar, thy work is done. God has need of thee no longer. Cæsar, thou mayest go. Rome is mine, for I am Peter."

What was Rome's answer? Rome owned the earth. The tread of her legions had shaken every land. The prows of her galleys had searched every sea. Wherever her eagle appeared kings hurried down from their thrones to kneel under her rod, and the people opened to her greedy hand their houses and their treasures. No strength had withstood her sword. No cunning had baffled her policy. What answer was Rome to make to this strange old man, who called himself Peter, and who, with a handful of followers, useless in peace and worthless for war, dared to confront the eagles of Rome with the sign of the gibbet cross? What was Rome's answer? Ha! Rome gave the old Roman answer—War! War! Not the polite war of the modern world, but the war of old Rome—cruel, relentless, pitiless, exterminating—war that only ended when there was nothing lifeless left to steal or to destroy; nothing living left to torture or to enslave, to violate or to kill.

Rome declared war against Peter. Never has the world witnessed such a war. It was an attack of the visible world upon the world unseen; a strange duel between the power, passion, pride of matter, led with consummate craft, loosed to consummate cruelty, and the weakness, ignorance, timidity of matter, resisting only by patience, upheld only by the spirit. Rome could not, indeed, grapple with the spirit; but she undertook to root out of the earth the men and women in whom that spirit lived.

During three hundred years that strange duel lasted. Peter, and every single successor, was a martyr. Their flock in myriads was slain for Christ. Those were the ages of Blood. Nero, a name of odious meaning in every living language, ordered in 64 the first great public execution. For his own amusement he set fire to the city and according to Tacitus, in order to escape the infamy and peril of his crime, substituted in his own stead the Christians whom his emissaries persuaded the populace to have been guilty of the deed; a trick which has since been successfully tried against the Catholics at the fire of London. Tacitus relates that a vast multitude of Christians were put to death; and were not only subjected to the most exquisite tortures, but to their pain was often added insult, for Nero, with Satanic humour, had some Christians dressed up in wild beasts' skins to be baited by dogs, others were set on fire to serve in the streets as torches by night. This statement of the reliable historian, Tacitus, is confirmed by Juvenal in his first Satire. It was during this persecution that St. Peter was beheaded. St. Peter the man, was crucified; Peter, the Apostle, lived.

The first century closed in another terrible tempest of blood under the Emperor Domitian, during which the last surviving Apostle, the kind St. John, was tortured, and at last slept with the Heart

he loved. In the second century, the third persecution was ordered by Trajan. Eusebius writes that Pliny, governor of one of the provinces, "was alarmed at the vast number of Christians that avowed themselves, and the judges trembled." He wrote to Trajan for instructions. The Emperor ordered that the Christians should not be sought out, but that those accused, if they would not sacrifice to the gods, should be killed. Whereat, Tertullian wrote—"He forbids them to be sought for because innocent, yet he orders them to be punished because guilty." Trajan himself condemned St. Ignatius of Antioch to be flung to lions in the Coliseum. Amongst numberless others, St. Simeon, the second Bishop of Jerusalem, was crucified at the age of one hundred and twenty years, and the noble St. Flavia Domitilla in her early girlhood.

The second century closed amid the horrors of a fourth general persecution under Marcus Aurelius, who ordered the Christians "to be zealously sought for, and vigorously punished." It was particularly cruel in Rome, Asia Minor and Gaul, "where a very great number were martyred." Among the remarkable figures were St. Polycarp, Bishop of Smyrna, beloved disciple of the beloved St. John, martyred at the age of eighty-six, and the young and beautiful St. Cecilia, last of the famous race of the Cæcilii.

Each of the first two centuries had shuddered under the gloom and horror of two persecutions. The third century was blackened and appalled by six tempests of blood. First came Septimus Severus, whose cruelty was so swift and vast and fierce, especially in Africa, that many Christians believed that Anti-Christ was on earth. Yet the Flock flourished. So that of this period Tertullian wrote: "We are but of yesterday, yet we crowd your cities, your colonies, your army, palace, Senate, Forum. We leave you for yourselves only your temples." Under Maximian, again, the attack was renewed, but under Decius was the worst that had as yet come. He ordered every subject to appear before the authorities and obtain a certificate of having sacrificed. Judges that were indulgent were severely punished. Valerian came next, then Aurelian. Diocletian was last, and most horrible of all. He set himself to the task of blotting out in blood the very name of Christian. He commanded that all who would not worship the gods should be tortured to death, until the executioners, sick with the surfeit of slaughter, shrank back, worn out and appalled with ceaseless and revolting butchery. Thus ended the Ages of Blood. The Cross shone in the Heavens. The Christians came forth from the Catacombs, and Peter sat on Cæsar's throne.

I cannot let this part of my subject pass without some remarks on Gibbon, whose sneering and insincere apology for Christianity is indeed more dangerous than even more open falsehood. What the Christian Gibbon really was is shown by these words of his: "If we adopt the traditions of a too credulous antiquity, we might relate the achievements of the twelve Apostles. A more accurate inquiry will induce us to doubt whether any of those persons were permitted, beyond Jerusalem, to seal with his blood the truth of their testimony." To Gibbon I oppose,

in the first place the words of Guizot—words which might be well applied to many modern historians—"Historical criticism consists, not in indiscriminately rejecting all facts which do not happen to accord with a particular system, as is done by Gibbon in this chapter, in which he consents only in the last extremity to believe in a martyrdom. Authorities should be weighed, not excluded from inquiry. Now, the pagan historians justify in many places those details concerning the torments of the Christians which the historians of the Church have transmitted to us." Of many falsehoods, I cite a few. Gibbon says that the number of martyrs was exceedingly small. Tacitus says that in one persecution alone there were "a great multitude." At another time there were as slaves in one mine alone, in Numidia, nine Bishops, with a proportionate number of priests and people. Gibbon quotes Origen as saying that there were few martyrs. But, in the first place, Origen there speaks of a time of comparative peace. In the second place, Origen himself explains what he means by "few martyrs." He says: "God did not allow the whole Christian fold to be destroyed." Gibbon quotes Dionysius as saying that only seventeen martyrs suffered in Alexandria under Decius. But, in the first place, Dionysius only mentions those as the principal martyrs. In the second place, Dionysius adds: "The city was like a place taken by storm owing to the fury of the Pagans against the Christians." Gibbons quotes St. Justin the Martyr as saying that the Judges always gave the Christians time to prepare their affairs before trial. But St. Justin says that the Judges passed sentence "without having heard the case." Gibbon says that the persecution of Maximian was confined to punishing some Christians of the Imperial Court. Guizot and Eusebius prove that it was general, and lasted the whole time of the Emperor's reign. Gibbons states that soldiers were only punished for military offences. In the passages from which he quotes, it is shown that they were only punished for refusing to sacrifice to idols. Gibbon says that in the persecution of Diocletian there was only one martyr of rank. In another place, he himself mentions several. Gibbon quotes Lactantius as saying that Maximian forbade the Christians to be killed. Lactantius, in the very passage, says that Maximian, afraid of Constantine, ordered all Christians to be only mutilated, but so horribly that most of them died. Gibbon quotes Eusebius as saying that, in one persecution, there were only nine Bishops and ninety-two Christians martyred in Palestine. Eusebius says that from ten to one hundred were murdered each day. He mentions those others as particular instances. I have done with Gibbon. When the sword of the pagan was sheathed, the sword of the heretic was drawn from its scabbard. In the fourth century, Sapor of Persia put to death sixteen thousand Christians. Julian the Apostate still martyred the Christians, and attempted to revive Paganism. In the fifth century the Vandals and Huns, and, worst of all, Genseric, a fanatical Arian. In the sixth century again the Arians under Theodoric. In the seventh century, Mahomet, the prophet of lust

and war and the Arians under Honorius. In the eighth and ninth centuries, the Iconoclasts under Leo the Isaurian and Leo the Armenian.

Mark, now, the meaning of martyrdom. A martyr is a witness. There are truths that are told in letters, and truths that are spoken in words. There are also truths that are taught in the reality of facts, and truths that are eloquent in the living of lives. In the lives of men are often seen, in actual action, motives and aims that are palpitating proofs of deeper principles and of higher truths. The multitude of Christian lives which, like a stream of many-voiced waters, flows through the ages, with ceaseless evidence of truth and deathless freshness of motive, teaches a divine lesson. But, as the ear grows accustomed to the chanting of the sea and the monotonous music of its message, so the mind may become dull to the meaning of everyday facts that are miracles of grace, and through thankless familiarity with His gifts, men may forget what foulness and what horror would still breed their pagan brood upon the earth, had not Christ changed the world. Therefore, from time to time, the deep is stirred to louder thunder and before the startled gaze of drowsy mortals, flash splendid evidences of truth, lives that are heroic in witnessing to Christ.

Men may do much for motives that are mean or wrong, but they will not risk their lives unless they are in earnest. To face a death which he might avoid is the most unmistakable proof a man can give of the intensity of his conviction and of the fixedness of his resolve. That desperadoes of hatred, enthusiasts of superstition, votaries of vice, or self-idolized cynics, should have sacrificed themselves to a cause that was wicked or foolish, does not, indeed, prove that they honoured truth or worshipped innocence; but it does prove that their earnestness was as real as life and as relentless as death. But when men whose minds are honest and whose character is honourable, whose heads are both keen and balanced, and whose hearts are both loving and pure, whose speech is both sterling and straightforward, whose aims are neither soured by pride nor soiled by passion, whose whole life is loyal, brave, manly, noble; when men like these face death for a principle, we have the surest as well as the most solemn testimony that man can offer to truth—we have witnesses unto blood.

Men who truly seek for truth are little likely to die for error. Men who really love virtue are little likely to die for vice. Even should some few fail, the many will not fail to see the truth and lay hold of the real good.

Those who unto death bore witness to Christ are in multitudes countless as the leaves of the forest. In beauty of life they surpass the loveliness of flowers that are fair, and the dreams of fancies that are fond. In serene constancy, they outshine the faithfulness of the steadfast stars. In innocence, in kindness, in sacrifice, in love, they are not human. They are bathed and brightened in the unveiled sunshine of the smile of the Face of God. They cannot have been misled by ignorance; for amongst them are legions of the wisest of the earth. They cannot have been made foolish by science, for amongst them are many who knew

not letters. They cannot have been fascinated by wild fancies; for amongst them are white-haired courtiers of the world. They cannot have been wearied by the cynicism of life; for amongst them are children enthusiastic with youth. They cannot have been carried away by reckless daring, for amongst them are maidens timid and nerveless. They cannot have been dismayed by difficulty or bewildered by danger; for amongst them are chosen guards of emperors and veteran warriors of kings. They cannot have been blinded by puritanical gloom; for many amongst them mocked their tortures with exuberant merriment. Nor can they have been maddened by methodistic ravings; for their courage was always calm, their action always gentle. They cannot have been fooled by the world; for they gave it up and all that belonged to it. They cannot have been enslaved by the flesh; for none were martyrs who were not chaste. They cannot have been duped by the devil; for in this are they all utterly unlike fanatics, that they are, ever in all ways, unaffected, unobtrusive, quiet, retiring, modest, humble. In the red-robed witnesses of Christ are met both the tenderest and truest bloom of earth, with the most stern and the most staunch forcefulness of Heaven, so that we wonder at the winningness of the girl-martyrs, while we worship the sublimity of their courage; and we honour the devotedness of the soldier-martyrs, while we bow down before the charm of their purity. Thus, they are all both meek and masterful, both chaste and chivalrous, both simple and sublime, both heroic in unselfishness, which is the human test of honour, and heroic in sacrifice, which is the divine test of love.

Thus, through all the years of centuries, over all the lands of the earth, from every people and nation, from every pinnacle of power, rank, or science, from every humble home of toil, simplicity, or untaught lowliness, from every height of prosperous wealth, from every depth of want or wretchedness, from every length of age, from every span of youth, from every different class and character, from every varying view and standpoint, from every kind of human life, from every sort of human death, thunders a marvellous testimony of truth, a stupendous miracle of fact; an evidence of Christ, magnificent in its divine heroism, touching in its human pathos, a word spoken with all the earnestness of frank minds, with all the devotedness of full hearts, a word simple yet sacred, sweet yet sacrificial, the Martyr's "Credo" of blood.

The echo of that Credo has not yet died away. It is heard by the modern world in the deep vibrations of the heart of Catholic Ireland. I dare not draw aside the veil that hides the dark picture. The memory of those penal days is still too near, in many minds, to national hatred, and the sufferings of our Faith too closely intertwined with personal sorrow and social shame. Listen only to three words of great men alien to our religion. Samuel Johnson said: "The Irish are in a most unnatural state; for we there see the minority prevailing over the majority. There is no instanace, even in the ten persecutions, of such severity as that which the Protestants of Ireland have exercised against the Catholics." Edmund Burke

said: "It was a complete system, full of coherence and consistency, well digested and well composed in all its parts. It was a machine of wise and elaborate contrivance, and as well fitted for the repression, impoverishment, and degradation of a people, and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of man." Mr. Gladstone describes the Penal Code as "that system of penal laws against Roman Catholics at once pettifogging, base and cruel."

Yea! For three hundred years the world witnessed the martyrdom of a nation. Wherefore ye, whose Church was built sixteen centuries too late to be of Christ, touch not the bones of our martyrs! You have conquered our people. You have confiscated our fields. You have persecuted our Faith. You have stolen our old cathedrals. But touch not the bones of our martyrs. Their memory is ours, not yours. Between our martyrs who sleep beneath the majestic Temple by the Tiber, and our martyrs who sleep under the green grass of our churchyards, there is a distance of sea but a nearness of sympathy, a chasm of centuries but an identity of creed. Nero, Diocletian, Henry VIII., Elizabeth, they are yours. Ours are St. Peter and Blessed Oliver Plunkett, Archbishop of Armagh; St. Paul and the saintly O'Hurley, Archbishop of Cashel. You have appeared, and you have passed, in a period. The influence of Luther is now as dead as the influence of Arius. We have seen your birth, and we look now upon your open grave. You are of yesterday. We came from of old, with our martyrs; we are stronger today, and our morrow lasts "unto the consummation of ages."

And you, children of martyrs, are you ready? You are of the race of those who bled in the amphitheatre of Rome or were hanged on the gibbets of Ireland. You have the same vocation. Are you ready, soldiers of Christ? "You have not yet resisted unto blood." If you be not true to your faith and thorough in your innocence, if you be one of that shifting and unsettled crowd which calls itself Catholic in days of peace, you are not ready for war—at the point of the sword or at the foot of the gallows, you would shiver and apostatize, like those that offered incense to Jupiter, or sold their souls for Protestant gold.

But, soldiers of Christ, be ready for war in the days of peace. Who can foretell the future, the tyranny of its revolutions or the orgies of its anarchy? The spirit of evil has not fled from the earth, because men prattle of peace. It is the spirit of the old pagan world, though it uses finer weapons; it is the spirit of hatred of God and rage against His people. Christians must have the spirit of martyrs. Soldiers of Christ, be ready, "You have not yet resisted unto blood." Under the stroke of misfortune, trial, tribulation, anguish, despair—steady!

Soldier of Christ, stand fast! stand fast! In the teeth of temptation, though the night shroud your Faith from your thought, though your senses reel in disorder, though your heart be shattered with blood-wounds of passion, be staunch! Lay an inflexible hold on your

will. Stand fast! Soldier of Christ, stand fast! Ready! "You have not yet resisted unto blood." Amen.

III.

INTELLECTUAL WAR.

"Even though we, or an angel from Heaven, preach any other Gospel unto you than that which we have preached unto you, let him be anathema" (Gal. i. 8). Truth is intolerant. It cannot, it will not admit error. A mathematician may pity the man that is mistaken, but he must condemn a wrong calculation. A musician may excuse the hand that is inaccurate, but he must abhor a false note. Indifference to truth is revolt against reason. If truth be revealed, independence of it is high treason against God. For it is inherent to truth to be its own affirmation. But this includes an inherent intolerance towards its own denial. Hence, a word that is divine bears with it, not merely a warrant that is infallible, but also a negation that is inexorable. "When the Word was made Flesh" the truth of God was uttered in human language. That Gospel we must listen to. We must accept it. By it we must stand. We must ruthlessly brand as error any teaching that may challenge it, and against the teacher—yea! even though he were a Paul or an Angel from Heaven,—we must hurl our anathema.

Here, however, let it be once for all clearly understood that our Church imputes no fault or blame to those who, in absolute good faith, are the unwitting victims of a false creed. Heresy she abhors; she pities and prays for the heretics. Nor does she set down as real heretics those that are quite unconscious of their error. "In no wise," wrote the great St. Augustine, "are those to be classed as heretics who believe some share of Christian truth, and are willing, when it shall have been shown to them, to believe it all."

The revelation of Christ has its inward attractiveness and its outward utterance; two ideas that comprise the gist of this discourse. The attractiveness of revelation comes from its intellectual loveliness, and from its moral beauty. Truth, of itself, is attractive. But when truth is not mere isolated thought or partial knowledge, not mere abstract theory nor only practical science, not a mere unravelling of reason nor only a gathering of matter, not a mere diagnosis of the earth nor only a study of the stars, not a mere history of life nor only a philosophy of death, but, when from the first faint vibrations of man's brain to the utter omniscience of God, from the dawn of intelligence to the fulness of faith, from the shifting of time to the calm of eternity, from the depth of earth to the height of heaven, from the beginning of the old to the end of the new, from the question of a child to the answer of a sage, from the evidence of the sense to the wonder of the soul, from the origin of evil to the victory of good, from the meaning of tears to the triumph of joy, from the land of our exile to the home of Our Father, there is nothing that is not clasped with an analysis that is unending, with a synthesis that is supreme, into one teaching, where the sublime and simple meet, where

mystery stoops to proof and sight leads up to mystery, where variety is infinite and harmony exquisite, where types are many and symmetry one, where magnitudes immeasurable and unity absolute, then, indeed, we bow down before a revelation which is a divine proof of itself by the miracle of its intellectual loveliness.

Gaze, again, upon its moral beauty. The Christian character is a likeness, in every variety of excellence, yet with the same kinship of type, to the one and only standard set before us in the character of Christ. The call to become like Him, heroic yet gentle, humble yet masterful, kind yet chaste, prudent yet generous, mortified yet merciful, forceful yet forgiving, simple as a child yet stern as a soldier, meek as a maiden yet indomitable as a martyr, these fair shapes of moral worth illumined, transfigured, vivified, by a most sweet and sacred friendship for our human-hearted God, into an universal brotherhood of men; is it not a character that is beautiful, an ideal that is attractive?

No wonder that it charmed, and will still, charm, man's mind and heart. It was, indeed, a "good tidings." It called forth an answer from the instructive soaring of the human thought, and deep in the human breast awakened echoes of that vague and unsatisfied yearning which from the abyss of an infinite want stretches towards the abyss of an infinite love. The world was Pagan, then. Yes, blindly groping in a very night of superstition, despairingly staggering in a very marsh of crime. Yet still, in spite of it all, men longed for light that was clear, and thirsted for love that was pure. God's love-gift in His Christ was true and good and beautiful. Therefore, when it appeared, it had, even for a pagan, a divine attractiveness. It appealed to all that was best in him. Against it was all that was bad. Thus there was struggle. But, the Christian revelation being true, and good, and beautiful, conquered. It fired Christian souls with zeal; and fused Christian lives into unity. It lifted the mind to immortal names and braced the heart to superhuman purity. Upon its path followed works of wonder to prove that its Lord was the Lord of nature.

These were attributes and consequences of Christianity, not outside causes of its power. Gibbon, with strange malevolence, tries by them to explain away the supernatural progress of Christianity. One might as well maintain that a locomotive is not a machine made by science because, when the parts are together and at work, the steam quite naturally moves the wheels. The Christian revelation is divine, and, therefore, the divine attributes of its divine origin work out naturally its progress and success. Contrast the progress of Christianity with the spread of the Koran. Mahomet appealed to what is most fierce in man, hatred; and to what in man is most foul, lust. Brutal war and debased woman were the secret of his success. His creed made man's pilgrim place on earth a slaughter-house; his paradise, a harem. What the attractive action of revelation has been, I will describe in the words of a great historian, who, while evidently anxious to be judicial, is certainly absolutely blameless of any friendship for the Church. In his

"History of Rationalism," Mr. Lecky writes: "At last the spirit of Christianity moved over this chaotic society (of Rome) and not merely alleviated the evils that convulsed it, but also reorganized it on a new basis. In three ways she abolished slavery, created charity, and inculcated self-sacrifice. Christianity alone could effect the profound change of character that rendered possible the abolition of slavery by universal brotherhood. In this the Catholic Church was the most zealous, the most unwearied, and the most efficient agent. In the middle ages the clergy had been the initiators of almost every progressive movement. Herself the most admirable of organizations, the Church laid the very foundations of modern civilization, formed under her influence a vast network, social and political, which supplied the materials of almost every modern structure. That Church, which often seemed so haughty and so overbearing towards kings and nobles, never failed to listen to the poor and oppressed." I am still quoting from Mr. Lecky: "No human pen can write its epitaph, for no imagination can adequately realize its glories. In the eyes of those who estimate the greatness of a sovereignty, not by the extent of its territory or by the valour of its soldiers, but by the influence which it has exercised over mankind, the Papal Government has had no rival, and can have no successor."

The outward utterance of revelation was vouchsafed to the world in a definite and characteristic manner. Christ did not compose a Catechism wherein all men might read His full and accurate doctrine; nor did He leave a precise catalogue of truths that they must admit. Nay; He formed a teaching body, whom He taught in order that they might teach His faithful. All His doctrine must be taught. "Teach them all things," he said, "whatever I shall have said unto you." Only this doctrine must be taught; "even though an angel" should announce another, "let him be anathema." His doctrine, all and only, must be received with absolute faith; "he that believeth not shall be condemned." Now, when a system of doctrine is handed down by living teachers, it needs no elaborate formularies for defense until attacked. But when doubt, discussion, denial, assail it, its definitions must be pointed, its distinctions sharpened, its very words hammered into a meaning that cannot be twisted, bent or broken. Thus, the official declaration, under penalty of anathema, of the truths of revelation, has been provoked only in answer to error. In the Irish Protestant Church Congress, held last October, a prominent divine admitted, what is undeniable, that in their Church "there is an inevitable drifting of opinion towards some conclusions, and away from others, in spite of all the articles and formularies they could draw up." He adds that even the Church of Rome admitted this. "For she had defined new articles of faith." Now, in this Mr. Mahaffy is wrong. The difference is this: in his Church they have old definitions and new dogmas. In the true Church we have the old dogmas, defended against new errors by new definitions. Mr. Mivart, indeed, agrees with Mr. Mahaffy; but Mr. Mivart is no longer a Catholic.

This brings me to a remark of Mr.

Lecky. He accuses the Church of having condemned men to eternal perdition "for the use of a wrong vowel." This remark is unfair. It is unworthy of Mr. Lecky. The Church condemned the Arians because they held that Christ had not the same, but a similar nature to the Father. It was a question, not of avowal, but of the oneness of God and the Divinity of Christ. Thus, again, when Luther invented a new misunderstanding of the Eucharist, the Church forged a new word, transubstantiation, to handcuff the new error. Another point to note is the logical sequence of heresies. They did not arise at haphazard and attack as unorganized units. In a disciplined and combined series, unconscious of their human authors, they were marshalled by the spirit of darkness. There is a Satanic subtlety in heresy, a shifting subterfuge, an insincerity cleverly cloaked, so that when questioned it shirks the truth, when disproved it changes the meaning, when condemned it bows its head, but straightway rises up again in some new and plausible shape. This need not apply to the individual victims but to the doctrine itself. Every dogma of the Church has been thus assailed; first, by open denial, then by underhand doubt. But most of all, has falsehood sought to fasten itself by violence or by craft upon the central truth of revelation, the adorable personality of Christ. Even in the infant Church the Ebionites and Marcionites said our Saviour was not really God. Against this error St. John wrote his Gospel. When the actual memory of the living Christ had died with those who had heard Him speak, the Phantasiasts and Gnostics held that he was only man in semblance and in outward shape. When the leaders of these errors had been indignantly expelled from the Church, they indeed went away in open revolt, and were from that hour harmless because unmasked. But hidden adherents remained behind in treacherous ambush. Now, while there is little to be feared for the True Faith from honest enemies, there is much to be feared from false friends who lurk at home in order to distill into Christian minds some new preparation of the old poison.

In the fourth century the Arians appeared. They did not frankly deny the Divinity of Christ, but they made Him less than the Father. Against them the great saints Athanasius, Hilary, Basil, wrote. Yet, step by step, as they were driven back, they took shelter behind one quibble or another, until at last a clear and emphatic challenge of the Church, in the Council of Nice, left them no possible choice between submission or separation. Then, in the fifth century, Nestorius began to teach that there were two distinct persons in Christ. So that Christ would be both a God who was not a man, and a man who was not God. The Nestorians, too, changed their position, and varied their attack, as their efforts were successively thwarted. They, too, were put outside the pale of the Church in the Council of Ephesus.

It often happens that narrow-minded and stubborn men take occasion from the refutation of one error to rush with blundering blindness into the opposite extreme. Eutyches, a man evidently dull and apparently pious, grew so hot and

conceited in his zeal against the Nestorian doctrine, as to affirm Christ to be not only one person, but one nature. Declaration after declaration set the truth in fuller and fuller light. But the insidious heretics gradually retreated into successive phases of Eutychian falsehood. When it had been defined by the Council of Chalcedon that Christ had two distinct natures, the Divine and human, united, but not confused, in the one person of the World, Eutychians still held that Christ had no human faculty of sense; then that He had no human faculty of thought; then that He had no human faculty of will. Long ago this heresy, like the others, met its death. They were refuted by the champions of Orthodoxy, Saints Cyril of Alexandria, Chrysostom, Augustine, Jerome.

Behold, now, in the sixteenth century, a complete change of front on the part of the spirit of falsehood. All those old errors had reference to the actual reality of Christ. They denied something of His physical existence. They are now effete. Now, whoso denies the true Divinity or the true humanity of Christ cannot be rightly called a Christian. Wherefore, some new starting-point must be found by error within the recognized territory of the Church. It only then remained for heresy to seek to misrepresent the moral personality of Christ. First, then, Calvin denied the divine pity of the Lamb of God. Then, with quick retreating steps of slander, when Calvin was crushed by the Apostolic Anathema, Calvinists in disguise—who were the Jansenists—still pretending to be Christians, denied all human tenderness in Christ. When the more bold and outspoken Jansenists, in spite of their cunning distinctions and sanctimonious affectation, were thrust outside the Church, other Jansenists, more stealthy in speech and more nun-like in manner, remained hidden behind and yet remain, trying to teach a heartless holiness under the cloak of an artificial asceticism. One lesson is taught by the double mystery of the intense anger and of the intense tenderness of our Lord. There is a mystery in the loosened wrath and indignant scorn with which Christ treated the professional saints of His time, and there is a mystery in the imperious pity and relentless love with which he sought for the souls of the simple. This double mystery is presented to our thought in the parable of the Pharisee and the Publican. While Calvin attacked the true character of our gentle Christ, Luther denied both the intellectual and the moral character of Christ's Church. By his principle of private judgment, he utterly and absolutely repudiated the teaching authority of the Church, and opened the door to Rationalism. By his principle of Justification by Faith alone without good works, he utterly and absolutely repudiated the moral law, and prepared the way for Communism.

Since that great innovation, which has been called the Reformation, Protestantism has become more and more sterile. Mr. Lecky writes: "He must be wilfully blind to the course of history who does not perceive that during the last hundred years the rationalistic schools have completely superseded the dogmatic forms of Protestantism as the efficient

antagonist of the Church of Rome? It is difficult to name three men of real eminence and unquestionable sincerity who have abandoned Catholicism for Protestant sects. Protestant Churches have made no advance, and have exercised no perceptible influence." Lest I should be suspected of prejudice, I quote most distinguished men who belong neither to the Protestant nor to the Catholic Camp. I have quoted Mr. Lecky, a Rationalist. I now quote Mr. Mallock, an Agnostic. In an article in the *Nineteenth Century Magazine,* of last November, Mr. Mallock speaks of the disintegration of Protestantism. I borrow his illustration, by which he explains how the progress of Protestantism is not an evolution, but a decay:—"Among the lower forms of animal life there are worms, the parts of which are all alike, so that when a part is cut off it becomes another worm. The whole worm is only one because its parts for the time are joined together. So Protestant sects are propagated by splitting off, or, as scientists would say, by fission." I quote Mr. Mallock's own words. "The effect of modern science is the annihilation of two great principles of reformed Christianity; first, the sufficiency of the Bible; secondly at least as interpreted by primitive Christianity. Some living, infallible authority is necessary. Rome alone can make any successful claim to this. . . . The Roman Church is an organism whose history corresponds in the minutest way with the process of organic evolution. . . . Rome has developed an increasing conscious unity, and a single organ of thought and historic memory, able to explain and restate doctrine as though from personal experience. The strength of the Roman position ends not here. The history of the way in which the cardinal doctrines have taken definite shape further supports the theory of organism, and that the doctrines are true. Rome has been assimilating Greek philosophy. The moment we see the Church as an organism, with a single directing brain inspired by the Spirit of God, this selection is the selection of food by a living creature. As Rome has absorbed Platonism and Aristotelianism, so will she absorb evolutionary philosophy, which many imagine destined to destroy her; and if one not a Catholic may venture such an opinion, the credibility of any religion being granted, the intellectual prospects of Christianity were never more reassuring than they are as now presented by the prospects of Rome."

Truth is the test of honour, and the standard of holiness. It is the guide of prudence, and the arbiter of justice. It is the only safeguard of peace, and the only warrant of war. It is the first condition of right conduct, and the final crown of noble deed. Be loyal to truth.

Without truth there is no worth, no personal dignity, no home affection, no social brotherhood, no patriotism in politics, no love of Fatherland. Be loyal to truth. Truth that is divine is divinely greater than truth that is human. The truth that the Word of God is brighter than the sunshine, more beautiful than the earth, more unending than the stars, more accurate than science, more evident than sight. Be loyal to truth. The word is life, and life is the light of men. With-

out this word the world were pagan. Without this light men's hearts were dark. Without this life, men's hearts were dead. Be loyal to truth! "The light shineth in darkness, and the darkness did not understand it." But you, be loyal to truth! Even if an Angel from Heaven should preach any other Gospel," you be loyal to truth! Be loyal to truth, for "to those that receive it, He hath given power to become the children of God." Amen.

FROM PETER TO LEO.

BY REV. ROBERT KANE, S.J.

PART II.

IV.

PERILS OF POWER AND PERILS OF PRISON.

"My Kingdom is not of this world" (John xviii. 36). The child is like, yet unlike, the man. In the tiny features and tender limbs of the infant there are the dawn of its image and the germ of its growth unto its own maturity. Yet, how different the lines which trial has drawn upon the face, or which passion has dug! How different the form in the robustness of its prime or in the palsy of its decay! The Church that was born at Jerusalem is the same as the Church that rules at Rome. Like, in the inward kind of her Divine character: unlike in the outward accidents of her human shape; like in the vocation which she must follow, she is unlike in the means which she must adopt. Her queenship is always and only spiritual. Like her Lord, she proclaims that "her kingdom is not of this world." To teach and carry out His Gospel is her only chief and direct aim. Yet, since both her shepherds and her sheep are mortal men, gathered into a fold that cannot live or thrive without material means, she has, indirectly, power to employ, and right to own, these human helps without which her intellectual guidance would be but a phantom, her moral law a myth. Independence of action and freedom from constraint are, in ample measure, needful for her healthy growth. Their absence brings the perils of prison. Their presence, in their fullest form, with political authority to use and with temporal resources to lavish, brings, not on the part of the Church herself, but at the hands of her churchmen, danger of abuse. They bring the perils of power.

Charlemagne, one of the most majestic types of kingly character, first recognized, in the eighth century, the temporal power of the Pope. It was a great boon to the Church. During the first three centuries —the Ages of Blood—when Peter was persecuted and every Pope a martyr, there was no risk of political power interfering in the immediate exercise of spiritual authority. In the ages that followed, when the great Greek heresies waged their intellectual war against Peter, he was at times patronized and at times persecuted by the Emperors. But these al-

ternate fits of extreme interference and of extreme intolerance were succeeded by worse danger when the Empire had long fallen to pieces, when the Western world was a mass of States, wrangling in hostile war and writhing in civil strife, and when from the East, wave after wave was poured of Mohammedan fury to inundate Europe. Then, indeed, it was needful that Peter should be free from political subjection, independent of parties, a king in his own kingdom, in order to become a rallying point for the nations, a fixed spot for their force, the arbiter of their war and the protector of their peace, the guide and the guardian of Christendom. God might, of course, have otherwise ordained; but He chose to give an independent patrimony to Peter by the hand of Charlemagne.

Power brings peril of inward intrigue. The Court of Rome has suffered less from this cause than any Court known to history. Yet it has suffered much. I will only instance the long and relentless feud between the Guelphs and Ghibellines, which brought about the exile of the Popes at Avignon and the sad schism of the West. Again, power brings peril of outward policy. Rome's record of war is marvellous for its brevity and for its justice, when we remember the fierce temper of the times, and the fact that even churchmen, being human, may sometimes fail through weak policy in peace or through rash policy in war. All this may be judged according to human social and political standards. Rome need fear no impartial critic. What, however, concerns us most is that about which the Church herself is most assailed. Now, the Church shirks no difficulty. Let us openly and defiantly face the two strongest positions of her foe; the use of her power in persecuting heretics, and the use of her power in resisting authority. We will grapple with the two most triumphant arguments of her enemies; the Spanish Inquisition and the action of the priests in Ireland. Our first step must be to discover how the Spanish Inquisition could have got, without deserving it, so odious a reputation.

The answer is easy. When a lie gets a good start, when for a time it is unchallenged, when it appeals for protection to bitter prejudice, it is not easily overtaken. So was it with the account given of the Spanish Inquisition by Llorente. Being secretary to the Inquisition at its close, and having access to its archives, his book had naturally the recommendation of having been written by a man who knew his matter. But he has been proved, even in other matters, to be absolutely unreliable. One act of his shows him to have been a man who had something to hide. Instead of keeping the most important documents, which alone could prove his assertions if true, he burned them. The Protestant historian, Ranke, says: "Llorente has grossly misrepresented facts." The great German historian, Hefele, says: "An apostate priest, he was enemy to all he should have loved, traitor to all he should have served." Just now I will quote some facts. But the lie had got the start. Outside Spain there was little known in those days about the internal affairs of Spain. The book was received with delight by Protestants; by the Catholics with dis-

may. Spaniards knew that the matter was misstated. Yet it was only when grave historians relied on Llorente that a refutation was prepared.

This work took time and trouble, because Llorente had cleverly destroyed the chief evidence that could disprove his calumny. This has now been done by the French Count de Maistre; by the German Hefele, a writer of unsurpassed authority; by the Belgian Bollandist Father de Smedt, correspondent of the Institut de France, and by others. It was quite inexcusable for Mr. Lecky, at the end of the nineteenth century, to base his sneers at the Inquisition on Llorente. The American Draper's account is as wild and unreal as the Arabian Nights.

The origin of the Inquisition was this: In the fifteenth century, Spain was infested with spies, agents of the Moors of Africa. These, Jews or Moriscos, glided everywhere, creeping into every office, often even entering the seminaries in order to become apparently priests. The Inquisition was organized in 1480 to find them out, establish their guilt, and then hand them over to the lay tribunals for punishment. To the crime of treachery and treason were added many others, the nature of which seemed to require ecclesiastical rather than lay judges. This was the first period of the Inquisition. In a second period, a short one, it was used to detect the secret agents and emissaries of the Protestant Reformers.

In a third and last period it was almost exclusively taken up with pretended magic which involved the practice of abominable and unnatural crimes. Amongst other crimes reserved for the exclusive jurisdiction of the Inquisition were: unfaithfulness to marriage; all crimes against morality of an abnormal or unnatural kind, frequent then on account of the prevalence of pretended or real magic and witchcraft; smuggling, issuing false coin, using false weights, usury and other kindred offences. Thus, the purely religious trials were comparatively few. When we come to consider the punishment imposed, we must remember what were the universal ideas and practice of those times. In the sixteenth century, in every country of Europe, sentence of death was decreed by every kind of religion against those whom it held to be heretics. Torture was used by every court of law in every country. Torture still held its place in many German Codes of Law up to the nineteenth century. Its practice only ceased toward the middle of the eighteenth.

Let me give you one example of how the secular courts of law acted. In the Code of Charles V. of Germany—called the Carolina—some of the penalties were death by fire, by being drawn asunder, by being buried alive, by being torn with hot pincers, by being tortured to death on the rack. For minor offences the tongue was cut out, or the ears cut off, or the arms or legs severed. Hefele gives a full account of all this. These punishments were absolutely unknown in the Inquisition. The Inquisition used torture—yes, as did every Law Court in Europe. One cannot expect even churchmen to belong to another century than their own. But, in the first place, it was milder than any other Court. In the second place, it was the first to mitigate and

one of the first to altogether abandon torture. This even Llorente himself admits. Again, even Llorente says that the prisons of the Inquisition were well-vaulted, clean, lightsome, with room for the prisoner to move. What the horrible, the appalling state of the prison was in England up to a very much later date, we learn from Mr. Lecky. It is too sickening to repeat. It was the same all over Europe. We learn from M. Poullet, Professor of History in the University of Louvain, that the legal proceedings of the time were secret, arbitrary. The defense of the prisoner was not allowed. He was unheard. He was neither told of the charge against him, nor of the proofs. Hefele shows that the Inquisition took far more precautions before arrest than any other tribunal.

The celebrated Torquemada, supposed to be the type of cruelty, decreed that no one should be put in prison without evident proof of guilt, nor any one condemned unless on the agreement of two judges. All those stories about mysterious disappearances are mere fables. In addition, any condemnation was impeded by a mass of "red tape." Really, in comparison with any other Court of the times, the Inquisition was a marvel of clemency. Now, as to the number of victims—I will give a sample of the calumnies of Llorente. He says that in 1486, in Toledo alone, in the "auto-da-fe," 700 persons were put to death in February, 900 in May, and 75 in December. The real truth is, as Hefele shows, that was the number of persons accused. Not one single person was executed. Cobbett says: "The Spanish Inquisition from its first establishment has not committed so much cruelty as the Protestant Queen Elizabeth committed in any one single year of the forty-one years of her reign."

Hefele shows that even if we take the false figures of Llorente at their highest, the Inquisition condemned altogether, for every kind of offence, fewer persons in over three centuries than some German Protestant law courts condemned for religion alone in forty years.

A few words as to the justice of the Inquisition. It is evident that it cannot be blamed for the far greater number of its punishments, those inflicted for social crime. But what of its punishments for heresy? In the first place, it is never right to impose by violence a teaching which one's reason refuses to admit. In the second place, scoundrels may say that they are convinced that "all authority is tyranny," "all private property a theft," "murder as lawful as any other trade," "the marriage bond an unjustifiable superstition." In the third place, the State has the right to protect its citizens against the spread of doctrines which, whatever the teachers believe or say, are in reality subversive of public order and morality. In the fourth place, this right holds when both the State and the citizens are convinced that the teachers of startling and revolutionary doctrines are either reckless liars or dangerous lunatics, when the propaganda is spread by secret conspiracy, when the ignorant are misled by false argument, the holy shocked by blasphemous attack, and especially when it is foreseen that such propaganda must result in civil war and social ruin. Now that was the state of things in Spain. Do not judge

the first reformers by those good Protestants who are comfortably settled down to live Christian lives in spite of Luther's theories. But think of what an abominable outrage it was to try to persuade Spaniards—it is the fundamental doctrine of Martin Luther—that they might be saved by faith alone without good works—that is to say, they might commit every possible sin and crime without risk of losing heaven, if only their faith were strong. "Pecca fortiter; crede fortius," said Luther. "Sin away as hard as you like, but trust more strongly still." The Inquisition saved Spain.

Listen to what a Spaniard might say in the words of Count de Maistre: "Bah! You are half-blind. Our rulers looked out over the whole horizon. At the beginning of the sixteenth century they beheld clouds of smoke rising up all over Europe. In order to escape from the conflagration, they made the Inquisition a political means to anticipate and prevent religious war. You never thought of that. Look at the result. Look at the Thirty Years' War lit by Luther; the indescribable atrocities of the Anabaptists and of the peasants; the civil wars of France, of England, of Flanders; the massacre of St. Bartholomew; the massacre of Merendoles; the massacre of Cevennes under Louis XIV.; the murder of Mary Stuart; the murder of Henry III. of France; the murder of Henry IV. of France; of Charles I. of England; of the Prince of Orange. A ship would float on the blood shed by your reformers. Their work was to leave a heap of corpses high as the Alps, enough to stop the tide of the Rhone and of the Rhine."

The Inquisition gave Spain three centuries of civil union and religious peace. The result, though not the cause, has been admitted even by Voltaire.

In his work, "Democracy and Liberty," Mr. Lecky makes a bitter attack on the priesthood of Ireland. In answer, I do not enter into politics. With politics I have no concern. I only make a very few evident assertions. On the one hand, in Mr. Lecky's own words, "English legislation in Ireland has been an almost uninterrupted series of blunderings;" and, again, this legislation has been, on the authority of Edmund Burke and of Mr. Gladstone, a contrivance to debase the people and to crush their religion. On the other hand, the Celt, whatever else he may be, is not a coward. The people, stung by wrong and insult, exasperated by deceit, despairing of justice, were tempted to look to the rifle for the redress which they could not get from the law. Between the Protestant oppressor and the maddened Celt stood the priest. He led the people on to win their rights by lawful means, and he held the people back from murder. It was the priest alone who saved Ireland from becoming either a race of apostates against God or a race of assassins of men. The priest alone has defeated Protestant power. The priest alone has defeated secret societies. There have been excesses. Yes! Yes! We hear all that often enough. While men are men, some will make mistakes, and some will commit faults. The remedies which Mr. Lecky suggests are to educate our young priests at Trinity College, to have all priests in the pay of the British Government, and to refuse the last Sacraments

to men convicted of murder. The first two would, indeed, be certain but underhand means of making the priests of Ireland false to their Faith and traitors to their Fatherland. The last would be a diabolical trick for frightening the people by damning the souls of men. But, when the priests of Ireland need a remedy, they will not look to Mr. Lecky. The remedy will come from Rome. Our shepherds learn how to guide their flock, not from a judge, nor from a newspaper, nor even from a historian, but from Christ's King-Shepherd, Peter. The perils of prison arise from any chain that may fetter Peter's spiritual freedom. Were his spiritual freedom quite secure, it would matter little whether Peter himself were in a dungeon or on a throne. But, without personal freedom as Shepherd of the Church, his spiritual freedom cannot naturally or permanently be safe.

An example of this is given in the great schism of the West. In 1305, in order to escape from the feuds of the Guelphs and Ghibellines, Clement V. went to reside at Avignon. This state of things lasted for seventy-three years. The Papal Court became French. When, in 1378, Urban VI. returned to Rome, the French Cardinals, finding that not only the Pope would not go back to France, but that he rigorously cut down their extravagance and put a stop to their banquets, got scruples about his election, and elected an anti-Pope. The schism which followed lasted thirty-one years. It was fierce, and its causes so obscured that the learned and the holy stood on either side. On the right side was the University of Oxford, on the wrong side that of Paris. On the right side, St. Catherine of Sienna; the wrong, St. Collette. On the rig St. Antoninus and St. Bernardin Sienna; on the wrong, St. Peter of Lı emburg and St. Vincent Ferrer. T perils of prison are now imminent.

Were the Pope to live in London subject of the British Crown, a friend Downing street, and a frequent guest Windsor, would Irish Nationalists thi him impartial, if he thought fit, on mo ground, to speak on Irish politics? W Leo XIII. to submit to the usurpation King Humbert, his spiritual author would lose its hold on France. Peter only free, because defiant. There are t principles on which rests the tempo power of the Pope. The one is hum the other divine. The first is that on wh rests all right to property, all claim citizenship, all title to nationhood—wh ever is justly owned is justly held, a may not be seized upon by violence by fraud. The violence of the Piedmo ese bayonet and the fraud of the Rom ballot are the only claim of the Ital robber to rule in Rome.

The second principle is the divine rig of Peter to be free. Now, Provider may, in strange ways, safeguard tl freedom. But the natural, human, n mal way, in which a spiritual prii whose jurisdiction ends only with t earth, whose subjects are of every ra and who must teach their duty to kir and to citizens, shall be able to do so wi out suspicion of being a mere tool foreign influence, is, that he shall be sı ject to no foreigner, but independent his own territory, free in his own ci reigning on his own throne.

Mr. Lecky taunts the Catholic Church because she has not preached a crusade against Victor Emmanuel or his son. Nay! Nay! When kings and nations were Catholic, Peter could ask their help. But to preach a crusade now would be to claim, not only the spiritual allegiance, but also the direct political allegiance of Catholics of other lands. This Peter will never do. Peter answers as Christ answered a similar taunt: "My Kingdom is not of this world." Peter can wait. He has outlived all dynasties from the Cæsars to the Bourbons. The Republics of Athens and of Venice are dead, but Peter is living still and vigourous. He can wait until the Savoys and the Hohenzollerns pass. He will still survive to conquer the socialism that shall have signed their death-warrant, and to arrest the revolution that shall have dug their grave. Christ is with God, Peter is with Christ. and we are with Peter. Amen.

V.

PERILS FROM WITHIN.

"If thy right eye scandalize thee, pluck it out" (Matt. v. 29). The borderland of the Church is the territory of disloyal Catholics. Secret traitors to her faith, and hidden rebels against her law, they are neither frank enemies nor staunch friends. Many of them speak like infidels. Some of them live like pagans. Leaving aside those who intellectually wander through mere mistake, and turning to the many who more or less deliberately walk astray, we find that mental error or moral evil, whether it be one or the other or both, may be bred by pride or by passion. Cynicism is child of insolence; vice, the offspring of indifference, and the parent of unbelief. It were better, far better, for the Church if these Catholics who are untrue to their allegiance would openly abandon her standard and no longer misuse her name. This would raise the actual average in the Church up to the level of the intrepid faith and earnest fervour in the early Christian. For themselves it is far better that they should remain. Sorrow often brings the prodigal home. Or it may be that, at the last, death's awfulness may hush their childish prattle, and in prayerful reverence, the humbled soul find truth.

The Church is divine in her Founder, in her Faith, in her Sacraments, in her spirit, in her vocation, in her authority. She is human, very human, in the wild men and weak women who make up the mass of her faithful. Hence, there are perils from within. These perils vary in their kind, in their intensity, and in their extent, according to the evil influences which fasten like unhealthy germs upon the human brain or heart. The Church gives no divine guarantee that those who call themselves Catholics are thereby exempt from temptation or safe from sin. She does promise that if they receive her Faith and obey her law, they shall be worthy to become sharers of the lot of the Saints. How many or how few will do this depends upon their own personal choice. But their personal choice will, in the mass of men, be much influenced by "the climate of their century," by the intellectual atmosphere that blows about them, and by the social infection that

hangs round where they live. The perils from within are typified by "the World, the Flesh, and the Devil." The World is the spirit of antagonism to the supernatural. The Flesh is the spirit of vicious indulgence. The Devil is the spirit of falsehood, of darkness, of error. The first is social, the second moral, the third intellectual evil. The first is the misuse of power or influence; the second the misuse of will; the third the misuse of mind. We recognize them to-day in their modern dress, as Liberalism, Hedonism, Rationalism. We will quickly track their footsteps through the ages. They first grew, like an inward disease that reached its crisis in the eleventh century, and which was healed in the twelfth century by a reformation from within the Church. Next, they festered like a sore, during the fourteenth, and especially during the fifteenth, until they broke outward in the Reformation of the sixteenth century. Since, they have been gradually taking their present form of paralysis.

During the first three centuries, when to be a Christian was to be ready for martyrdom, only earnest men professed the Faith. Afterwards, when a nominal Christian might be a real infidel, there were times of bitter internal trouble. The dark deluge of Vandals, Huns, and Goths that flooded Germany, France, Spain, Africa, Italy, during the fifth and sixth centuries, the invasion by Mahomet's sword and sensuality during the seventh, eighth, and subsequent centuries; the Norman inroads and ceaseless civil wars of the ninth and tenth centuries; all these brought worldliness, laxity, and ignorance across the threshold of the Church. Worldliness reached its climax in the eleventh century. Princes, especially in Germany, not only claimed the right to require the homage of Bishops and Abbots for the temporal possessions which they held in fief, but they also arrogated to themselves the right of appointing whom they pleased, and of investing them with the ring and crozier—emblems of spiritual power. Abbeys and Bishoprics were set up for auction and the mitre knocked down to the highest bidder. The evil culminated in Henry IV. of Germany, of whom St. Anselm wrote: "This Prince sells Bishoprics without the least scruple. He has promulgated a decree annulling episcopal elections, held according to the holy canons. No one is now raised to that dignity unless he opens the way with bribes." To save His Church, God sent the fearless Hildebrand, the great St. Gregory VII. and, although the disease still lingered for some while longer, it received its deathblow when, in 1077, Henry, humble and suppliant, knelt under the walls of Canossa to yield his claim to the spiritual authority of Peter. The overbearing Emperor, dethroned afterwards by his own son, ended his days as a paid singer in the Cathedral of Liege.

That evil of worldliness brought a greater in its train. When men, whose lives had been hitherto passed in the wild license of a camp, or in the wanton effeminacy of a court, became suddenly, at the whim of an Emperor, at the prompting of their own avarice, Bishops or Abbots, their morals were little likely to be good. Constant scandals stained the Sanctuary. Yea! these wolves

in shepherds' garb dared in practice to violate and in public to denounce the sacred law of the celibacy of the clergy. Protestants have since maintained this law was only introduced by Gregory VII. The statement is absolutely false. The historian Palma writes: "No point of history rests upon a surer foundation than the antiquity of this law. For instance, seven centuries before the time of St. Gregory VII., in 385, Pope Siricius wrote: "We priests are all bound by an indissoluble law, and on the day of our ordination we consecrated both our bodies and our hearts to chasity." The leprosy was healed by the drastic treatment of Hildebrand.

Few ideals of Catholic life are so sacred or so dear as the angelhood of the priest. Whilst the Church blesses the beloved bond of marriage, upholds its tender duty, and defends its irrevocable right, she will only allow those to become the human angels of her divine table who have forsworn all human love in order to consecrate all the wealth of their sympathy and all the warmth of their devotedness to Christ alone. She will not allow the hand that holds the Body of the Virgin Christ to be other than virginal; nor will she allow the sad tale of sin to be unburthened into any heart that cannot feel, with the purity of a maiden and with a fondness of a mother, some of that compassion which upon His cross, broke the dear Heart of our Redeemer. No! No! You cannot understand this, you, daughters of Babylon, who know not that the spirit can conquer yet not kill tenderness. You cannot understand it, you, sons of Belial, who think that only the callous can be chaste; only the weak, kind. You cannot understand it, you, children of a human Church, whose type of holiness is only human, whose ideal of priesthood is unlike the virginhood of a Virgin's Son. You understand it, Catholics. You feel its want. You realize its worth. You wonder not that those few priests who have been apostates to their vow should seek an alien shelter for their shame, and become apostates to their Faith. You wonder not when multitudes of the purest amongst the pure in Protestant sects are drawn to become still more pure as Catholic priests. You wonder not; for you know that the priest bears, stamped upon soul and body, mind and heart, the seal of the priesthood of Christ. Rome alone can work this moral miracle. It is not the old or decrepid that she takes, not merely the chilled heart or passionless character; but she calls the youth of bounding blood and impulsive sympathy and, when he has flung himself on the floor of her Sanctuary, she lifts him up, puts her hands upon him, and then sends him forth amid the seething sin of a city, or into the hunting ground of the barbarian, tells him to hear all that is weak or wicked in the world, and bids him still be pure. Nor is it only in isolated instances, nor merely when the mind is cultured and the temperament calm; but she gathers her priests in countless multitudes from amongst the rustic, the gentlefolk, the enthusiastic, or the fierce, and she dares to count on them to act and speak and think like angels. Her trust is triumphant. If ever there be fault, the fault of the incomparable few

proves the heroism of the universal many. It is the one fault which the people will never pardon in their priest nor forget.

Behold in all this an evidence of supernatural power. A holy reaction against the sensuous perils of these centuries took place in the tenth century at Cluny, in the twelfth century at Clairvaux, and in the thirteenth century by the founding of the glorious orders of St. Dominic and St. Francis. Against the perils of the Spirit of Darkness, a masterful reformation took place within the Church under the leadership of St. Thomas of Aquin. St. Thomas made theology a science. Up to his time its teaching had been a catalogue of doctrines, a chronicle of decisions, an accumulation of evidence. His work was the codification of revelation. With a subtle accuracy of analysis, with superb grasp of synthesis, he gave it human strength and human symmetry of its Divine truth. To this he added the most perfect logical weapon that reason can fashion or finish. Many modern writers, out of absolute ignorance, sneer at the scholastic method. But there is the difference between a schoolman and a modern controversialist, which there is between a trained soldier armed with a bayonet and a clumsy rustic who wields a bludgeon. The scholastic method is the perfect art of perfect reasoning.

The World, the Flesh, and the Devil reappeared in violent form in the sixteenth century. They were typified in the worldliness of Henry VIII., who made himself first Pope of England; in the licentiousness of Luther—an apostate monk who married a runaway nun; and in the darkness of Calvin who thought that God had made the vast majority of men expressly in order to damn them.

What caused this terrible outburst? The middle ages faded with the fourteenth century. Towards its close the world woke up in excitement, which in the fifteenth century became feverish, and in the sixteenth grew to frenzy. First came the breaking down of the barriers of space. These were days of great sailors like Hawkins or Drake. Vasco de Gama had rounded the Cape of Good Hope, and from out the unknown depths of the Western Ocean arose a fairyland of gold and gladness—a new world. The deeds of Cortez in Mexico and of Pizarro in Peru startled men's dreams and strained their hopes. Literature, too, welcomed the dawn of a brighter day. Crowds of Greek scholars from Constantinople had been scattered over Europe, and the Classics were opened to eager eyes. Printing changed the intellectual world, and freed knowledge from its bonds of musty parchment to take part in everyday life. Art saw new visions on the breathing canvas or speaking stone of Raphael, Titian, Michael Angelo. The old chivalry passed away with Bayard and Gonzalo: a more material age began. Underneath it all there was a silent, yet strong current setting in against the old feudalism, and the people began to think of their power. It was all so new and so strange! The agitation of the age broke in on the calm of religion. Men's minds were delirious with expectation. They were tired of the old. They must have something novel. Excitement looks for something extravagant. Everything else was new. Why not have a new Christianity? Martin Luther presented

the world with a new religion. Christ gave His Church authority to teach. Luther gave his followers leave to define for themselves their own faith. Christ imposed His moral law. Luther freed his followers from any duty but trust. Christ chose Saints as Apostles to found His Church. Henry VIII. selected himself to be the reformer of the sanctity of the Church. Christ told men that God is their Father. Calvin taught men that God was hating and hateful. It was all very new, quite unlike the old Church and the old creed. But it was the Reformation that burst out and away, like the blood from an open wound. Through that wound flowed forth much that had been bad within the Church. Some poisonous matter remained to cause fresh trouble in the seventeenth and eighteenth centuries.

The Jansenists were Calvinists in disguise—sons of the Spirit of Darkness. The worldliness of Henry VIII. took new shape in the Four Articles; and Luther's ghost masqueraded as the Goddess Reason during the French Revolution. Gambetta, Rousseau, Voltaire, are logical links between Henry VIII., Luther, Calvin, and the anti-cleric, the Hedonist, the Rationalist of to-day. The modern perils from within show symptoms of paralysis. The outside action of anti-clericalism tends to deaden all influence of the Church. Its inward action on the part of those who think they love their Church, yet truly hate their pastors, is to alienate the sympathies of the people from the priest. Hedonism, the principle that pleasure is the only aim of life, which kills the nerve of honour and wastes away the muscle of duty, has its counterpart within our Fold, in an hysterical abhorrence of Christian mortification, and in the forgetfulness of the right law of Christian love amidst the hurry and excitement of extravagant devotionalism.

Rationalism is the youngest child of the Spirit of Darkness. It is not the first time in history that the Angel of Darkness assumed the shape of an Angel of Light. Rationalists say, "they love truth for truth's sake;" and I doubt not some are sincere. But Rationalism is irrational. Mr. Lecky, the prophet of Rationalism, wrote: "Rationalists think that they are only following their own reason, when they are merely influenced by the age." Again, he wrote, "Free-thinkers take essentially Christian conceptions. They revolve round ideals of Christianity. They represent its spirit without its doctrine. They derive all their strength and nourishment from Christian ethics."

Now, as Mr. Lecky remarks, "a secular atmosphere has formed about men's minds." He indicates a result of this, "definite arguments are the symptoms and pretexts, but seldom the causes of a change of speculative opinions. This change does not imply an increase of the data on which these opinions rest, but a change of the habits of thought which they reflect." Now we have the explanation of Rationalism. "It is," he tells us, "a cast of thought, a bias of reasoning. It predisposes to put the natural above the supernatural. It is a certain tone and habit of thought which makes men recoil from miraculous narratives with an instinctive and immediate repugnance." Now, again, all this plainly means that

Rationalism is guided by feeling and takes its theories from prejudice. But this is irrational. For reason bids us admit, on evident argument, truth that is hid to sense but visible to soul. Reason will not sanction denial that comes from feeling, not from proof. Mr. Lecky further asserts that, "No religious doctrine can resist the conditions of the Age. Opinions opposed to the Age perish by indifference. They are relegated to the dim twilight land, not of death, but of the shadow of death, 'the land of the unrealized and of the inoperative.' "

Yet, in the first place, the doctrines of the Church have always been, for nineteen centuries, opposed to the conditions of each surrounding age. The Church assimilated, when she had not created, whatever good there was in the character of each age. She has survived its evil, and conquered its antagonism.

In the second place, the doctrines of the Church are as brilliant in their light, and as living in their influence now as ever since the strange good tidings first dawned upon an incredulous world. Nay! now the contrast is more vivid. For now, outside the Church of Peter there is no dim twilight land that sleeps under the shadow of death. There is only the darkness of unbelief, that broods in hopeless silence over the tomb of dead religions. If ever upon your heart the chill, sharp breeze should blow of spiritual apathy, beware lest the night steal upon you, with numbness of mind and lethargy of soul, to close your thought against the sight of Heaven, and stiffen your energies into a paralysis of immortal aims.

Beware! Awake! Arise! Up from the valley of death, shrouded in the vapours of worldliness, mount to the City of God; soldierlike, to defy the world. The world that persecuted Christ persecutes Peter. It will persecute you, with a sneer if not with the sword, if you stand with God. Shake off that drowsiness, the forerunner of death, that sensuous softness which steeps the soul in the intoxication of the senses. You must subdue the flesh by the Cross. Then look up to the light—the "light which shineth in darkness;" the light kindled by Christ, burning still through all the ages, to show the path and cheer the hope of man; the light which shall not disappear until the lamp of Faith gives place to vision at the dawn of the eternal day. Amen.

VI.

TO-DAY AND TO-MORROW.

"Be of good heart. It is I. Be not afraid" (Matt. xiv. 27). There is a fact in the world whose meaning is above the world. It was first made real in the life of a foolish and feeble fisherman; yet with its power and by its truth the fisherman changed the face of the earth. For three centuries all the might of old Rome was hurled against it; but Rome has crumbled long ago, and this fact remains. Maidens gained from it a strength that overcame the force of armed legions; soldiers found in it a grace that made them pure as well as brave. The intellect of Greece assailed it; but it made the wise men of proud Athens its pupils first, and then the clearest and humblest teachers of its truth. During four centuries, the cunning and

treacherous Eastern sought, with subtle and successive drugs of error, to poison it; but the truth of this fact became more healthy and more robust. During two centuries the invasions of the East, and the wars of the West seemed about to drown it in blood; but the deluge subsided, and the fact was as safe as before. During the tenth, eleventh, twelfth and thirteenth centuries, the World, the Flesh and the Devil sapped its very existence with inward disease; but from within itself it drew a balm that renewed its life to fresher beauty and sturdier strength. In the fourteenth century, the fact for a time was hid; but, when men thought that it had been buried, it reappeared. Next a bitter evil festered within its life, until it burst, in the sixteenth century, into open wound; but, what fell away is cold and dead, the wound itself is long since healed.

The last three centuries have brought the fact face to face with the modern world. There is no power in the world that has not been marshalled to crush it. There is no influence in the world that has not been set to undermine it. There is no wisdom in the world that has not been sharpened to pierce it. There is no allurement in the world that has not been employed to seduce it. But old, yet young, bloodstained yet unhurt, travel-stained yet unwearied, weak yet victorious, it is still here, slowly yet securely grinding down all opposition, calmly yet completely shattering all denial, gently yet inevitably wearing out all the hate of its enemies.

All through history men have laughed at it, or abused it or attacked it; but, in its majestic movement through the ages, it has passed by their forgotten grave, to meet, beyond new horizons, new generations of new trials and new repetitions of old triumphs. It is a strange fact—so commonplace that we have grown used to it, yet so full of wonder that we scarcely dare to believe it. No genius can fathom the abyss of its mysteries, yet a child can learn from it more than a philosopher ever knew. It is rooted in reason, yet it reveals the secret of God. It restrains the mightiest by its law, yet upholds the weakest by its charm. It is masterful in the vigour of its principles, yet motherlike in the considerateness of their application. It bears a divine balm to sin and sorrow, yet it keeps a divine blessing for the cradle, the marriage couch, and the grave. It protects the dignity of woman, yet it curbs the pride of man. It has broken the chain of the slave, yet it steadies the throne of the ruler. It is the only barrier against anarchy, yet the only bridle on despotism. It has created the civilization of Europe, yet it has withstood the luxury of the East. What is loftiest in thought, purest in fancy, most staunch in truth, most chivalrous in enterprise, most humble in well-doing, most generous in kindliness, most patient in grief, most heroic in courage, most unassuming in sacrifice; what is most sublime in eloquence, most ideal in art, sweetest and most solemn in music, most majestic in architecture: these, as well as what is most beautiful and most practical in conduct—all these are the outcome and proof of its existence in the world. It is a fact still, and more stupendous than ever. It has survived nineteen centuries, yet it has not grown old; it has

now the buoyant elasticity of youth as it has always had the maturity of age. It is the same old fact ever new, which keeps millions of human lives in the world uplifted above the world, and which gives them a strength, a heroism, a loveliness only given by God.

The fact is that Peter is alive. Do you ask me to believe that such a fact is a fraud—the work of an ignorant, timid, poor old fisherman, who held his mission from a merely human Christ? No! No! If it be fraud, it is no fact. If it be fact, it can only be so because in Peter acts and speaks the Power and the Spirit of God. When the moral personality of Peter, living now in Leo XIII., looks out over the close of the nineteenth century, he beholds, outside the Church, only remnants of decayed religions scattered over a wilderness of Unbelief.

As the ivy may hold together the crumbling wall or tottering tree round which it has twined its sturdy arms, so worldly power, influence, wealth, may give to a Church that is neither built on a rock nor rooted in reason an apparent strength and a picturesqueness of decay such as we see in an old churchyard 'mid the mouldering tombs of the dead. "There is now no logical alternative," wrote Mr. Mallock, "but the choice between the infallible Church and unbelief in God." Modern thought—it is the verdict of Mr. Huxley and of Mr. Tyndall—recognizes no respectable antagonist but Rome. Yet unbelief is dark as death, and dismal as despair. It is sad that even the worldly world should, in such a mood, begin its twentieth century, since what time Christ brought His light and love to men. Unbelief logically leads to Materialism, which is revolt against reason; for it admits no knowledge but sense. It leads to Utilitarianism, which is revolt against morality; for it admits no intrinsic difference between right and wrong. It leads to Nihilism, which is revolt against law; for it admits no conscience. No truth, no order, no right, no morality—it is a dangerous theory to trifle with.

The modern world has its civilization. Yes! But it forgets that whatever good is in it it got from Peter; while its evil is its own. Its new woman is mannish, its new man mawkish. Its luxury multiplies disease, and its medicine keeps the diseased alive in order to propagate a decrepid race. Its books are so many that everybody must read, and nobody has time to think. Its newspapers are so perfect that a man in the streets is a statesman, and the statesman a servant of the mob. Its Parliaments are so powerful that they monopolize the people's attention with their talk, and allow their officials to wax fat on public money for neglecting public business. Its democracy is so masterful that Emperors tremble at its nod, and it nods or smiles in obedience to the wires of a rogue. Its peace oscillates between the paradise of a sybarite and the inferno of a pauper. Its war slides swiftly towards the maximum of a weapon and the minimum of a man. Its vice has become artistic and its art vicious. Brutes with talent or lunatics with taste write filthy or blasphemous fiction, and chaste women or sensible men read it. We stumble everywhere across average artists or tolerable musicians, but we fail to find a master. We are rebuked by the pre-

tentiousness of a thousand little characters, but nobody seems fortunate enough to meet a great one. It is polite, pleasant, selfish, comfortable, sneering, sensuous, tolerant, except towards truth, and large-minded except towards God. It is very scientific and very one-sided. It has inventions for every use, and drudgery for every pleasure. It leaves nothing unheeded except the soul, and makes the most of every moment of time in order to lose Eternity. What a boisterous, bumptious little age we shall appear when, after another two thousand years, a new world will look back to gaze in amazement at the shallowness of our civilization, at the scantiness of our science, and at the magnitude of our conceit.

Listen to Mr. Lecky's lamentation. I quote him often because, while his deep research, his interesting theories, his honest aim, and his frank writing, give him a very foremost place amongst historians, his strong, although perhaps unconscious bias against the Church gives his admissions in her favour the authority of the enemy's tribute. Towards the end of his "History of Rationalism" we read: "Our age exhibits a marked decline in the spirit of self-sacrifice. . . . The history of self-sacrifice during the last 1,800 years has been mainly the history of the action of Christianity upon the world. . . . The necessary results of the increased elaboration of material civilization have given our age a mercenary, venal, and unheroic character. . . . The Utilitarian can never rise to the conception of the purely disinterested. . . . This is the shadow resting on Rationalism. . . . When we look back on the cheerful alacrity with which, in former ages, men sacrificed all their material interests to what they believed to be right, and when we realize the unclouded assurance that was their reward, it is impossible to deny that we have lost something. . . . It is the moral type and beauty, the enlarged conceptions and persuasive power of the Christian Faith that have during many centuries called self-sacrifice into being. The power of Christianity in this respect can only cease with the annihilation of the moral nature of mankind."

To-morrow what will the twentieth century bring? To the outside world the horizon looks dark indeed. It may seem harmless for idlers in club or drawing-room to sneer at the existence of a God, and for scientists to declare in lecture halls that pleasure is life's only aim. It may seem inevitable that newspapers, reviews, novels, pamphlets, text-books, public meetings, should at the touch or breath of clever demagogues or of deluded dreamers clang with the thousand echoes of blasphemous, socialistic, or immoral theories. But the people's logic is not satisfied with a dream. It rudely and ruthlessly shoves the theory into practice. If you teach the mob that there is no master, they will tolerate no law. If you teach them that they have no soul, they will live like the brute. If you sow the wind, you shall reap the whirlwind. The perils which, in the future, may arise within the Church will be determined by the influence of the Age.

Democracy, in our age, is inevitable. In some sense it may be desirable. But should the democratic spirit attempt to force its way into the Sanctuary, it is

in revolt against Peter. The Church is and must be forever a Monarchy, not a Republic. If you want a Republic, you must go elsewhere. A strange, wild word has come from across the Atlantic, and has found an echo in England, a word that means rebellion. But, to disobey Peter is to defy Christ; if you will not submit, were you a Cæsar or a Democrat, a Dollinger or a Mivart, you must go. Peter holds the Keys. As Leo XIII. stands at this turning point in the tide of time, at this meeting of the centuries, at this moment when the old world disappears and a new age is born, he sees his children reunited in a unity of faith more full and accurate than ever, bound together by a discipline more perfect than that of ancient Rome or modern Germany, living lives, in their simple innocence or heroic sacrifice, evidences of superhuman grace; spreading their hundreds of millions of sons and daughters out over every land amidst every race, yet gathered into the absolute identity of one brotherhood; grouped in spiritual allegiance, round the throne whereon from Simon, son of John, with 258 links of unbroken succession, up to himself, Leo XIII., Peter rules the world. Meeting our own age, Peter offers it balm and blessing; a balm which is the human antidote for the evil of our time, sympathy; a blessing which is a divine leaven for the merit of Eternity, the sense of the supernatural.

The Age is weary of dreams and sick of shadows. Those wild theories about universal happiness or about infinite evolution, those mockeries of doubt that is dogmatic and of dogma that is doubting, amuse the few but exasperate the many. The Age wants something real. It wants a fact. Yet this fact must be no lifeless truth, no loveless power. The restlessness of the Age is not merely mental; it is moral. The maladies of the modern mind spring from the pride and passion of its soul. It is visionary, unreal, arrogant, sensuous, because its life is empty of a noble love. "Canst thou minister to a mind diseased?" man asks. God answers: "Speak ye to the heart of Jerusalem." The Age wants a fact, and it wants a friend. It wants to have its real life idealized by a real love.

In the Catholic Church alone the Incarnation is a reality. For other Christians it was once a fact. For us it is actual now. To them Christ is dead; to us He is living. To them His presence is an abstraction; His only influence His teachings; His only power, moral. He enters into our daily lives as one we intimately know. We adore Him as our loving God; we love Him as a living Man. We pray to Him in human word. We think of Him with human thought. We lean on Him with human trust. His life, His death, His actual glory, belong to us. The sweet sad memories of how He loved and what He left us are fresh and fragrant in our daily thought. We venerate those Sacred Wounds. We cannot forget the thorns, the nails, the Cross.

Nay, we have made of that sad wood on which He died, the emblem of honour to the brave, the ornament of pure womanhood, the token of royalty upon the crown, the symbol of Faith above the Church, the sign of hope, above the grave. We treasure up each tear He shed. We dearly love his keepsakes—His

Blood, His Heart, His Mother. We feel too well how dear a brother He had been, and is, to us, not to turn with reverent affection to the peerless virgin whom He, her Son, loves most in heaven.

Nor is our temple empty; for lo! within that shrine He lives, hidden beneath strange, yet meaning symbol, to be our living, loving, human-hearted God. "As the hart panteth after the water-springs, so panteth my soul after Thee, O God! My soul had thirsted after the strong, living God. I will go over into the place of the wonderful tabernacle, even unto the House of God. Why art thou cast down, O my soul, and why dost thou disquiet me? Hope thou in God." O world that art weary with wandering, disquieted with doubt, cast down by the vanishing of thy dreams, thou knowest not that thy soul dost thirst for the strong living God. Behold, He comes to thee, a truth, a fact, the divine Revelation of a human love. The world wants a fact that is dear to it, a reality that is lovable. It wants the actual balm of human sympathy. It further wants an infinite horizon, a divine ideal. The human soul stretches forth its imperious yearning towards the world unseen to find some aim that can fathom the abyss of its eternity and fill up the abyss of its love.

Peter reveals to us the secret of the supernatural. 'Mid the storm, in the night, on the sea, the Apostles, numb with exhaustion, paralyzed with despair, are at the moment of shipwreck, when, in the distance, a speck appears that overwhelms their human terror with an awe more mysterious than death. Fixedly, intently, fearfully, they gaze, staring spellbound. Nearer and nearer it comes, over the seething waves, through the tangled spray—tall, white, spectral—moving swiftly, yet with strange easy motion as though its feet were on the heather of the mountain, not on the billows of the deep. Yea! yea! It is walking on the waters! Nearer and nearer still it comes. The tall presence glides towards them. The pale face, the mysterious eyes, are gazing at them. It is upon them! In terror, not now of the storm, but of the supernatural, they shout: "It is an apparition." Then a voice, clear, sweet, soft, calm—a voice of supernatural power and of supernatural tenderness—rings out over the tempest: "Be of good heart. It is I. Be not afraid."

Over the tempestuous waters of the world, through the darkness of pagan denial or of infidel doubt, 'mid the howling gale of passion or the treacherous gusts of pride, over the eddying years, over the billows of time, across the sea of the centuries, comes a majestic figure. Buffeted from below, from above, from around; without human footing for his step, without human holding for his hand, he has traversed some two thousand years. Each hour, as the world watched him, he seemed ready to sink. But when we gaze back over the vast expanse of tempest-tossed history, we recognize that we are in face of the supernatural. The world shouts out that it is a phantom. It is Peter, who bears to each generation the proof of yesterday, the pledge of to-day, and the promise of Christ for the morrow: "Be of good heart. It is I. Be not afraid."

We, too, sometimes have rough weather

in our lives. We may meet with sorrows that are very bitter, or trials that are very hard. Our hand may lose its strongest hold; our brain reel in convulsive strain; or our heart grow cold as the tombstone that hides the ashes of its love. Our purest aims may be thwarted, our holiest hopes denied. We may be unable to understand Providence. Even when we are offered help from heaven we distrust it. We are afraid of it. It is ghost-like. It is like an apparition from another world. So, indeed, it is. But, they that listen shall hear, and they that hear shall believe, and they that believe shall recognize a Word that is in the world yet not of the world—the Word which in our hour of need, in the wildest tempest of grief or of sin, in the most weird night of doubt or of despair, will whisper, with human tenderness, yet with divine power, within their soul, "Be of good heart. It is I. Be not afraid." Amen.

THE CATHOLIC CHURCH IN THE PRESENT CENTURY: ITS FEARS AND HOPES FOR THE NEXT CENTURY.*

CARDINAL FERRATA.

FOURTEEN months hence the nineteenth century will have come to an end, adding a new link to the long chain of centuries that has marked the varying course of the human race from its beginning.

"And even as he, who, with distressful breath,
Forth issued from the sea upon the shore,
Turns to the water perilous and gazes,"†

so we, children of the Catholic Church, now that the dawn of the twentieth century is already breaking on the horizon, may be allowed to glance back over the course during the last hundred years of that wondrous Bark which nineteen centuries ago set sail from the shores of Palestine, bearing with it the cross of Christ, the liberty of the world, and the lofty destinies of redeemed humanity.

A retrospect will show us by what manifold and furious tempests that Bark was assailed, and how it was guided by a loving and strong hand, one that was able to calm the waves at the opportune time. Such a review must needs convince us more and more of the great consoling truth, that the events of ages are simply the grand expression—a vast epic, so to speak—describing mankind in its free activity, under the strong and gentle ruling of Providence; in other words, whilst men, cities, nations, empires act, move, and, after a brief period of agitation, fall to disappear from view, God alone abides unchangeable, eternal, and, holding in His grasp the reins which direct human events, turns all things to His own glory, and to the spread of Christ's Kingdom, the Church, according to the concept so sublimely unfolded by St. Augustine in his "City of God," and by Bossuet in his "Universal History." Christ had for His inheritance all nations; He fills the world; the ages bear His name—"Thy Kingdom is a Kingdom of all ages;" and the Church, bought with His blood and upheld by Him, defies the onslaughts of man and the gnawing tooth of time, outliving all revolutions, all attacks, all ruins.

* *Adress delivered before the Accademia di Religione Cattolica, Rome.*

† *Dante, Inferno, Canto. I.*

But we shall not be satisfied with a review of the past. As the Hebrew people of old, when they had passed safely through the Red Sea and had sung a hymn of thanksgiving to God—"Cantemus Domino, gloriose enim magnificatus est"—looked forward to the journey before them, so when we shall have briefly recounted the chief struggles and triumphs of the Church during this century, we shall strive, though the range of our vision be limited, to search into her present condition even from a human standpoint, and to forecast her fears and hopes for the century before us. From this brief investigation we shall justly derive consolation and hope; above all, we shall be enabled to take breath and fresh courage in defense of the rights of Holy Mother Church, on whom depends the welfare of souls and the true progress of Christian civilization.

The termination of a century frequently marks a mere division of time, and not the beginning or end of an important historical epoch. But all thinkers agree that the nineteenth century, more than any of its predecessors, marks the commencement and progress of a great evolution of the human race. Between the years 1800 and 1900 man, by his activity, energy and daring, has conquered the earth, has explored it, studied it, and taken an inventory of all it contains. As king of creation he has taken possession of his realm, subjecting everything to his service, use and comfort.

His progress in the physical and natural sciences has been marvellous. The two great discoveries of steam and electricity have entirely transformed the organization of modern life by annihilating distance, linking all nations together, and giving rise to divers amazing machines intended to supplant or indefinitely multiply human labor. These felicitous discoveries will ever remain among the chief and undeniable glories of our century, and because of them we congratulate the century and we rejoice, since every scientific discovery is a hymn to the God of nature; as a learned French prelate recently said, taking his inspiration from the pages of Holy Writ, "Deus scientiarum Dominus."

But has man proportionately risen in the economic, political, and social scale? Has he increased the material prosperity of families and of nations, towards which he justly aspires with so much ardour? An investigation into this lies beyond our scope; but the groans issuing from the flanks of aged Europe, the limitless armaments that are draining the resources of nations and engendering misery, the sway of brute force over right, the gigantic struggle brewing between the upper and lower classes of society, show as clearly as the light of midday how false have been the promises of certain innovators, who announced to the deluded multitude that their reforms were to usher in the golden age, the reign of justice, world-wide peace and contentment.

But it behooves us to consider the course of events from a higher plane, that is, from a moral and religious standpoint, as more befitting the nobility of man's mission on earth and his immortal destiny beyond the grave. Let us at once avow it; in this respect, too, the nineteenth century has decidedly no reason to vaunt; for, if on the one hand there

are not wanting examples of pre-eminent and often of sublime virtue, on the other hand, every reflecting and high-souled man is cast down and utterly appalled, first, by the ever-increasing mass of misdeeds, of crimes, of suicides that are renewing in our midst the worst days of the old pagan world; and again, by the weakness of religious faith,* by the confusion of justice with injustice, by the precocious depravity of youth, by the anæmic condition of personal character and the disorganization of the family.

It must, however, be acknowledged that the well-spring and cause of this unhappy state of things cannot be entirely charged against the present century. They were the dire heirloom handed down by its predecessor, an heirloom that hangs over the nineteenth century like a frightful disaster; and if this consideration does not justify our century, it may serve as its excuse, or, at least, as an extenuation of its grave and numerous shortcomings. In truth, during the last part of the eighteenth century, a frenzied, corrupt and error-ridden spirit seemed to invade all classes of society, and a general conspiracy, as compact as it was astute, was entered into against the Church and against the divine, liberating truths of which she is the guardian. Science, eloquence, ridicule, calumny, violence, everything was set in motion against religion. Whilst the Encyclopedists reared against the Gospel the gigantic edifice of a learning bereft of faith, Rousseau beguiled imaginations with all the charm of a seductive style, and Voltaire poured out on the public the vitriol of his sarcasm and the filth of his obscenity.

As soon as moral and religious laws, the safeguards of civil society, were swept away, the catastrophe could not be stayed. It broke loose, violent, terrible, bloody, overturning the entire social structure of the past, and filling with stupor and awe even those who had brought it on. Conspirators and miscreants were the first victims; but the innocent were involved in the common ruin, and the Church above all was cruelly stricken. The civil constitution of the clergy, to which 11,000 ecclesiastics unfortunately gave their adhesion, was intended to wipe out in France the hierarchy and the laws of the Church. Priests who remained steadfast in their duty were condemned to the block, whilst prostitutes were enthroned on the altars. Divine worship and the priesthood were suppressed; and, as a climax of desolation, Pius VI., having been dragged through the length of Italy, expired at Valence, on August 29, 1799. The condition of the Church could not have been more perilous or more distressing, and its enemies, drunk with the joy of triumph, flattered themselves that the end of the century would be also the end of the Church.

But it was precisely at this juncture that the action of God began. From the bottom of the ship in which He seemed to slumber, the Divine Master rose up majestic, and repeating the gesture that had

* *A well-known French philosopher, M. Pouille, published an important article in the Revue des Deux Mondes of January 15, 1897, in which, after giving the statistics of suicides and crime, he was forced to acknowledge that their increase coincided with the decrease of the influences of religion. One of the greatest of German statisticians, Herr von Oethugen, came to the same conclusion in his Moralstatistik.*

more than once in the cycle of ages swayed sea and wind, He checked of a sudden the onrush of the revolution, and gave to His Church assistance as potent as it was unexpected.

Pius VI. was but two months in his grave, when a soldier, urged by a mysterious hand, suddenly arrived from the heart of Egypt, overthrew the bloody Republic, and seized with strong and steady hand the reins of government. Bonaparte's achievement seemed to every one a stroke of Providence. By an insight of genius he understood that, without religion, society relapses into a savage state; firmly grounded in this conviction, he re-opened churches, recalled the clergy, and, in the teeth of a vigourous and stubborn opposition on the part of his own adherents, he formed an alliance with the Church by subscribing to the famous Concordat, an instrument of reconciliation and peace, that, after a hundred years and repeated assaults upon it, still remains the basis of ecclesiastical law in France. Thus opened the present century. From the jaws of a revolution, the most fearful in history, God drew His Church, unscathed, robust, purified by persecution's fire.

But how comes it to pass that so soon again, after a few days of calm, the sky lowers, and a fresh storm bursts over the Church? Mystery of Providence. Napoleon, impelled by insatiable ambition, and blinded by the glare of power and victory, becomes, in his turn, a persecutor, heaps bitterness on the head of the gentlest of Pontiffs, and casts the Church into a sea of trials and sufferings. But God lifts up His hand once more, and the frozen steppes of Russia, the plain of Waterloo, the castle of Fontainebleau, and the rock of St. Helena expiate the crime of a man, who, nevertheless, was great for many reasons, and for whom even the persecuted Pope cherished a fatherly and indulgent sympathy.

At the downfall of Napoleon, which had drenched all Europe in blood, there seemed to arise an order of things unknown to the old world, that was buried in the tomb of its conqueror. The fever of revolution and war was followed by a sort of convalescence, in which humanity regained possession of its vital force. The venerable old Pontiff, Pius VII., re-entered Rome in triumph. France restored her ancient dynasty. Kingdoms arose from their ruins. The Church began to recover everywhere her former honoured position, and a long era of peace for religion and society seemed assured.

But it was not to be. Count Joseph de Maistre very acutely remarked that the French Revolution was not a mere fleeting occurrence, but an historical epoch. And, indeed, although temporarily checked by the iron hand of Napoleon, who had made use of it to further his designs, the revolution continued vigourous and powerful through the perversion of ideas; and though Voltaire's disciples, crushed under universal reprobation, acted with more circumspection, they had not by any means forsaken their guilty aim of destroying the Catholic religion. They concocted a safer and cleverer plan, that of causing their perfidious doctrines gradually to percolate through the masses by presenting their teaching, not in its naked repulsiveness, but under

the seductive guise of liberty and universal toleration. This system, to which was given the alluring name of Liberalism, strained every nerve to lay hold on the education of the rising generations and on public favour. It proclaimed that it respected all creeds. It accorded to every man unlimited right to say and to publish what he pleased, even though it were false and pernicious. It denied to the State power to restrict liberty of speech, and obliged it equally to countenance and respect good and evil, error and truth. These were the avowed great and immortal principles of Liberalism, the decisive code of the future, the guarantee of individual knowledge and liberty, the fruitful germ of future progress.

At the present day, after accumulated dire experience, every sane man would mistrust such principles as repugnant to the true philosophical and social conception of liberty, which by its nature should be directed in the interest of goodness and truth; but at that time these principles enjoyed immense, incredible success. The word *liberty* exercised an irresistible fascination. Factions inscribed it on their banners. Professors proclaimed it from their chairs; and, what is more astonishing, a large number of respectable and devoted Catholics believed it to be the proper shibboleth of a Christianity accommodated to the exigencies of the time.

But in the midst of this universal contagion, the everlasting miracle promised by God to His Church burst forth again in overpowering splendour. The Popes, watchful guardians of the purity of faith and morals, and solicitous for the real good of nations, were not found wanting in their Apostolic charge. Gregory XVI., in his celebrated encyclical, "*Mirari vos,*" issued on August 15, 1832, and later on Pius IX. in the Syllabus, fearlessly denounced this unbridled liberty, this misalliance of truth with error, as sources of intellectual and moral corruption amongst the masses, and as causes of widespread and inevitable ruin in Church and State.

Then arose a veritable hurricane of invective, insults, and accusations against the teaching of these two enlightened Pontiffs. Rationalism, master of every government, styled Gregory and Pius foes of civil progress and even of human reason. But history, logic, and the sad experience of events have thoroughly and solemnly vindicated them. The century has not yet come to an end, and contemporary governments have been forced to understand, though too late, that those so much vaunted principles are, to say the least, powerless to secure social peace in the face of the grave economic conflicts of the present age. Aroused by the wave of indignation that has swept over all Europe against the press and the art of depraving, States have been constrained to perceive that there is little difference between the diffusion of perverse doctrines and incendiarism, revolt, dynamite and the poniard.

But any observant and calm mind might have seen that the trend of these principles, even when they first saw the light of day, was to destroy the two great forces in society, the authority of the State and the authority of the Church. As early as 1830, the same storm, which

in France had subverted the throne, raged furiously against religion. At Paris, at Rheims, at Toulouse, at Chalons, at Orleans, and in other cities the rabble enacted scenes of savagery. They smashed altars to pieces, trampled the crucifix under foot, laid waste episcopal residences, and plucked the cross from the churches. All this filled with rapturous delight rancourous Voltairian bourgeois, who at that period flattered themselves for a second time that they would have the opportunity of assisting at the funeral of a great religion, but who now tremble for their wealth threatened by a starved proletariate whom they corrupted.

But this was not the only kind of war waged in our century against the Church. The opposition to her, ever intended to lessen or destroy her free and salutary influence on human society, assumed, however, a distinct character, a special physiognomy, according to the bent, the historical precedents, and the moral condition of each nation. In the Austrian Empire, in several States of Italy, in Spain, in Portgual, and the Central States of America—countries that had remained Catholic—regalism was reintroduced and vamped up for the purpose of tightening and weighting still more the fetters of the Church. In other parts, the way was paved for the separation of Church and State. This policy was later on adopted by the government of Italy; and in spite of all lying semblance to the contrary, it is a policy whose aim is to sever the Christian from the citizen, to assign supreme, unlimited power to the civil authorities, and leave the Church maimed, weaponless, and stripped of her most vital rights. Lastly, in other countries, such as Russia and Germany, where heresy and schism had erected the omnipotence and absolutism of the State into an incontrovertible maxim, the Church was assailed in her prerogatives, her mission, her liberty, her autonomy.

Now, then, against all these obstacles and errors, against all this oppression, Divine Providence not only raised up, as in times past, intrepid champions from among the bishops and priests, but, conformably to the needs of the times, it also stirred up a new force, auxiliary indeed and subordinate, but of great value to the Church, namely, the Catholic laity. The mantles of de Maistre, Bonald, and Chateaubriand had fallen upon Lacordaire and Montalembert in France; O'Connell in Ireland, and Görres in Germany. When the whole Catholic world was disheartened, these young men lifted up their powerful voices on the rostrum, in books, and in the daily press. In liberty's name, which their adversaries used as a pretext for persecuting the faith, they eloquently upheld the rights of the Church. Thus religion, shamefully ousted, under the new forms of government, from the post of honour assigned to her by the ancient regime, gathered fresh strength and vitality from the amalgamation of Catholic citizens who, in the panoply of civil and political rights, naturally denied them by absolute governments, eagerly undertook to defend with legal weapons the rights and interests of the Church. This is one of the pivotal facts of our century; it has reaped Catholics more than one victory, as in Germany and Belgium, and it will have far-

reaching consequences in the centuries to come.

This force was brought into play very seasonably at the epoch of which we are speaking, since at that time the revolutionary spirit was plotting new and formidable assaults on the Church in Italy in the very core of Catholicity. We need not linger here over a recital of the events of 1848. Still engraven on all minds are a kind-hearted and venerable Pontiff's fatherly and loving anxiety to meet the legitimate aspirations of his people, the firmness with which he resisted unjust pretensions, and finally, the shameful excesses of cabals that constrained him to quit Rome in order to safeguard his Apostolic freedom and independence. Let us pass over that sad period, and dwell for a moment on the purest and brightest page of contemporaneous history, that which tells of a new lustre shed on the Queen of Heaven. On Gaeta's rock, in the land of his exile, Pius IX. had resolved to proclaim the sweet and consoling dogma of Mary's Immaculate Conception. This pious and prudent design was carried out in Rome a few years later, when, on the 8th of December, 1854, in the presence of 192 bishops, the august and infallible voice was heard, that, beneath the glorious vault of Bramante and Michael Angelo, proclaimed to the Church the preservation of the Blessed Virgin from the taint of original sin.

The definition of this dogma so dear to the hearts of the faithful, assigned to the Mother of the Divine Word her true place in the plan of our redemption, encircled her virginal brow with a new crown of light, and formed the sublimest glorification of moral beauty, a thing much forgotten in these days. That announcement fell upon the world like a chaste effluence of grace and love; it transported the children of the faith to a pure region, where they might contemplate as in a vision celestial the matchless Virgin who hovers like a spotless dove over the muddy waters of the deluge. And that sovereign lady of whom Dante sang:

"Not only thy benignity gives succour
To him who asketh it, but oftentimes
Forerunneth of its own accord the asking,"—

she accepted earth's homage, and lavished upon it the treasures of her inexhaustible, motherly tenderness.

Three years later, on February 11, 1858, she appeared at Lourdes to a poor little girl of the common people; on all our misdeeds, on our ingratitude, on our griefs the smile of her heavenly countenance fell, and she opened up in the midst of the Pyrenees a new well-spring of favours and divine wonders.

This special protection of the Blessed Virgin was more than ever necessary for the Church, because evil days were drawing nigh, days of direst distress, when the faithful and their august head were to be the objects of new and terrible persecutions. The Church had a presentiment of the impending struggle, and, led by the Holy Spirit, she prepared a providential concentration of her forces by putting them all at the disposal of her Supreme Head. In view of the shifting conditions of all human organizations, it

was of the utmost importance to the Church that she possess one central authority, well-defined, universally acknowledged, and which could promptly and efficaciously intervene whenever need arose. Now the Vatican Council had time to render this most valuable aid to the Church. By a dogmatic constitution of July 18, 1870, it proclaimed Papal Infallibility and thus sealed the promise which Christ made to Peter and on which is grounded the whole structure of the Church. Henceforward the waves of error will break in vain against that unshaken rock, and Catholics from every clime will have a sure and peaceful refuge.

Both these noble definitions published within a short distance of time from one another, the one honouring the Blessed Virgin, the other honouring the Chair of St. Peter, have had an immense and salutary influence on the religious character of our century, which, in spite of all its faults, will go down in history as the century of Mary and of the Roman Pontificate.

The long reign of Pius IX. was made glorious and fruitful by another invaluable benefit to the Church. Turning to her profit those results of modern science —facility of intercommunication and annihilation of distances—the august Pontiff set in motion everywhere a new current of Christian life, a noble rivalry of zeal and love for the Holy See, an increased energy and activity in every part of the Church. Under him the Papacy ceased to be far away. The spiritual family relationship that knits the Pope with the faithful of every nation became more affectionate and intimate. By unmistakable tokens, touching to behold, the venerable and beloved Pontiff was seen to be the father of each and all.

But whilst the Church was thus drawing closer together the bonds of her beautiful unity in faith and discipline, revolution and heresy were mustering their forces, to hurl them in powerful and fierce assault against the See of Peter and the Church. And now that we have arrived at the history of our own times, there is no need of wasting words over deeds that still weigh on our hearts. The temporal power of the Popes, that had seen eleven centuries pass away, that had sprung from and had been cemented by the rights and gratitude of nations, went down before armed force; and the beloved Pontiff beheld the waves of triumphant revolution break against the threshold of the Vatican.

The German Empire inaugurated its foundation with a new Cæsarism that put hardships on the Catholic conscience. In May of 1873 it promulgated the famous laws called, by sad irony, *Kulturkampf*, fight for civilization, and intended solely to crush the Church beneath the omnipotence of the State. The persecution, like the man of iron who carried it out, was brutal, ferocious; it smote bishops, priests, religious, laymen, journalists, and inoffensive women. Monasteries were emptied. Dioceses were deprived of their bishops, who were either imprisoned or exiled. Parishes were robbed of their pastors. But the constancy of clergy and people could not be shaken, and notwithstanding enticements of every description, out of thousands of priests there were found but eighty-four defections.

Not much different was the persecution against the Catholic Church in the Swiss Cantons, dominated by the influence of the German Empire. Under the initiative of such men as Cartaret and Bard, it started violently at Geneva and spread to the vast diocese of Basle and above all to the *Bernese Jura.*

In Russia there broke out afresh a systematic harassing of Poles and the Uniate Greeks, who were condemned once more to people the inhospitable wastes of Siberia. In Austria the Concordat was denounced, under the false pretence that the definition of Papal Infallibility had changed the standing of one of the contracting parties. Gambetta shouted: "Le Clericalisme, voila l'ennemi!" and France was again plunged into religious strife.

Such was the condition of the Church when Pius IX., a magnanimous and fatherly Pontiff, gentle towards men but unbending in his principles, went down to the grave. Then ascended the Papal throne the wise Pontiff to whom we all offer the tribute of our love, obedience, and admiration, and for whom we pray that his years may be lengthened to the increase and the glory of the Church and the welfare of society.

He has measured the width and depth of the evil of the times. He has studied the character of our age, its weakness, its faults, its aspirations, its needs, its praiseworthy instincts. He has grounded the fundamental rule of his Pontificate on an harmonious synthesis; he would turn all to the service and glory of God, by enlightening rulers and their subjects; by removing prejudice and deep-seated rancour against religion and the Holy See; by treating according to the profoundest principles of theology and philosophy the manifold intricate questions bearing on Church and human society; by paternally recalling to the old sheepfold the scattered flocks of East and West; by uniting, without confounding reason and faith, science and revelation, the interests of time and those of eternity. Thus has he appeared above our storm-beaten age as the ambassador of a higher power, as the representative of a greater moral force, as the chief teacher who points out to a world enshrouded in darkness the luminous path which it must follow. Such is the condition of the Papacy at the end of our century. It is a condition that forms, as it were, a synthesis of the events that we have enumerated, and discloses the sovereign intervention of Providence on behalf of the Church.

Will the world listen to the voice of Leo? Will it accept his unerring guidance and paternal counsel? or will it rather spurn the loving care of its physician, and cast itself headlong into the abyss?

It remains for us now to dwell on the hopes and fears of the Church for the century before us. Let us without prejudice or passion cast our eyes on contemporary society and scrutinize the obstacles that it can throw in the path of the Church, as well as the forces by which the Church can offset them. In all frankness, I straightway confess that the obstacles are many and grave. A bird's-eye view of the chief ones will suffice.

One of the most alarming is the perversion of minds at the present time.

From the mongrel and foggy philos
systems of Kant, Fichte, Schelling
Hegel, who did away with the obj
reality of things; from French En
pedism, which villified and dism
Christianity; from the insolent th
of Strauss, which Renan presented
a different form, and which re
Christ and the Gospel to a tissu
myths, there logically sprang gener
of rationalists, materialists and at
who laid waste both reason and fait
pressly sought to blot God out of
minds, out of the family and societ
to overthrow the ancient edifice of
tian faith.

And what renders the situatio
worse is that contemporary governr
saturated with the above-mentione
rors, wage war, now openly, now c
ly, but always systematically and
bornly, on the Church, which they
theless know to be God's represen
on earth. A French prelate said
spiritedly to a Cabinet Minister:
a great evil that there is not a Sta
ligion; but, what is worse, that ther
State irreligion."

And, unfortunately, such is the
In some countries the government l
over by sects, not only in the insan
its pride, refuses homage and worsl
God, but it also strives to eliminate
from public and private life; and,
still, from the intellect and hea
youth, the hope of Church and
This is the most baneful crime o
times; it is tantamount to positive
tasy, and in its train will follow di
in our own day and in days to com

Another hindrance to the salutar

and even now their dull and distant rumblings break on the ear like the sound of an advancing army. Through what a furnace Church and society must pass! To what crimes against poverty, authority, and the family will not these savage hordes abandon themselves!

Nor is there in sight any remedy for so great a danger. A daring, unscrupulous occult sect has wound its coils about almost all governments, and hinders them from having recourse to the moral force of the Church, which, in unison with the State, could yet save society from the great catastrophe that stares it in the face. The evil influence of Freemasonry, whose hatred of the Church is as fierce and implacable as ever, constitutes and will continue to constitute another danger to the Church, unless Catholics resist it with virile steadfastness; the absence of which up to the present has been one of that society's main sources of strength.

Lastly, to pass over in silence other causes of apprehension, the Church in her spread through the world will be confronted with Protestantism and schism. Sheltered under the ægis of most powerful nations, and furnished with a copious supply of means, these two forces will, inch by inch, and on every spot of the globe, dispute with her the conquest of souls. Moreover, the Church will have to contend with inveterate prejudice and violent passions; and, last of all, she will, perhaps, in the century before us, have to undergo a struggle, cruel, decisive, supreme, not merely with one or another, but with all her enemies, banded together under the standard of unbelief and atheism; for by the elimination of intermediate shades of belief the world seems to become every day more and more divided into two camps, clearly defined and distinct, Catholicism on the one side, and atheism on the other.

Nevertheless, the hopes of the Church for the twentieth century seem to be far more well-grounded than the dangers just recounted. This may be shown by various intrinsic and extrinsic proofs. Of course, we are now prescinding from Divine promises, which dispel all uneasiness as regards the lot of the Church, and assure us of her triumph over all her foes. We shall base our conclusions solely on the lessons of history, and on facts transpiring before our eyes.

As for the teaching of history, suffice it to say that the Church throughout her marvellous career, stretched over nineteen centuries, has ever triumphed over all obstacles and all persecutions. The Roman Empire, which for three centuries sought to strangle her with a hand of iron; heresy, which employed every art to disrupt her harmony and unity; barbarian invasions and Islamism, which thought to crush her by brute force; feudalism, the effeminacy of the Renaissance and Cæsarism, which assailed her purity or her freedom—have been unable to shake her adamantine foundations. Great in prosperity, greater still in the fire of persecution, she surmounted every obstacle, swayed every event, and buried every foe. The past, therefore, is a guarantee of the future. She will prevail against modern Voltairianism, liberalism, rationalism; and this will come to pass sooner than we imagine; for it is the history of

the Church that after ages of strife there comes a period of peace and calm. Even now it seems to us that we discern certain signs that are the harbingers of her triumph. One of the most striking is the change of ideas which is being wrought among men of culture who hitherto belonged to the ranks of unbelievers or enemies of the faith. A return to Christian principles, a return originating in the deep void made in heart and mind by doubt and unbelief, has for some time past, although it is still but vague and undetermined, been taking place among these men. They are beginning to understand, albeit as in an unsubstantial dream, that in the midst of the emptiness of all modern theories there is only one body of doctrine that holds its own; that affords a solution of all public and private needs; that encompasses the history of mankind, and that in periods utterly dissimilar has given signal proof of its efficacy. Nor does it appear that the severity and inflexibility of our dogmas repel them; on the contrary, some minds, long tossed by doubt, feel all the more attracted by those truths because of their fixedness and unchangeableness, precisely as a mariner buffeted by an angry sea desires to reach a haven of safety and peace.

In England, where the philosophic systems of Stuart Mill, of Darwin, and of Spencer had been leveled at the faith, Mr. Balfour, one of the most eminent of statesmen, published not long since a work entitled "Foundations of Belief," in which, after having shown the necessity of religion to meet the wants of the soul, he paid a magnificent tribute to the idea of the supernatural. In France, where certain great reviews once served as the vehicles for the propagation of unbelief, Viscount de Vogue recently contributed to the *Revue des Deux Mondes* a series of articles on the grandeur and vitality of the Papacy, which some free-thinkers had fancied to be dead; M. Jules Lemaitre denounced Masonic irreligion as a scourge of society, and M. Brunétière, after having studied religion with the impartiality of a man not yet belonging to its ranks, delivered a striking discourse on the necessity of faith. "The need of faith," said he, "is an ingredient of our composition; it manifests itself in our entire conduct, and even in the operations of our intellect; it is the fruitful hope which our expiring century leaves as a legacy to the century about to dawn." Because of this *rapprochement* of the choicest minds with our holy religion, M. Olle Laprune, in his *La Paix Intellectuelle,* justly says: "Modern thought is returning to Christ." But there are other more positive indications of a better future for the Church.

One of the most important is the moral ascendency, the authority and prestige that the Papacy, with which the Church is identified, is gradually acquiring. According to some, the spoliation of the Temporal Power meant the decadence of the Papacy; but that was to forget history. Though weaponless and despoiled, the Pope speaks, acts, teaches, and governs the conscience of the world; for his authority rests on the profound convictions of minds, and convictions cannot be put down by force. On the contrary, they take fresh strength when he who inspires

them is enveloped with the double aureola of his most high dignity and misfortune.

Another thing fraught with good omen is the condition of the Church's interior life, which, though ever capable of improvement, is far better than it was during the eighteenth century. This life is revealed through the charity and sanctity of the household of the faith. Perhaps at no previous time have there been in the upper grade of the ecclesiastical hierarchy such a spirit of union, so much holiness of life, and so great an attachment to the Apostolic See. And the same is true of the priesthood, which, tempered by persecution, is gradually resuming its place of honour in the spheres of science and literature; and, above all, is edifying the world by its piety, discipline, love of neighbour, and the fulfilment of its ministry. Whilst the rebellious sects are disintegrating and crumbling, the admirable union of the Catholic priesthood, with its bishops, and of the episcopate with the Pope, is a consoling sight; for from this union flow the strength, the order, and the uniformity of action found in the fair and peaceful army of the Church, the *acies ordinata*.

This army has, besides, been exceedingly strengthened by a multitude of new religious orders, worthy rivals of their predecessors in every species of virtue and evangelical perfection. In a truly astonishing manner, the Church has been enriched with congregations of women especially, some of whom, by devoting their lives to teaching, are preparing for society virtuous wives and mothers; others are prodigies of activity and zeal in every work of Christian charity. Creatures of heaven rather than of earth, often unknown to the world, with their arms outstretched to every form of misery, and their hearts open to every misfortune, they suffer privation, distress, and often death itself on the field of battle, in asylums for the aged or for helpless infants, in the melancholy sickrooms of hospitals, and even in hamlets where lepers, cast forth by society, drag out a dismal existence. Not long ago the Superioress-General of the Third Order of Franciscanesses of Mary, a congregation hardly twenty-five years old, announced to her spiritual daughters that a leper settlement in Japan was deprived of all human and spiritual assistance. The good mother did not ask any of her religious to undertake a mission which usually results in the frightful disease of leprosy, and, after a short period, death. She simply presented the facts of the case to them. Eight hundred sisters, though only ten were needed, asked as a favor to be allowed to give their youth and their lives for those wretched unfortunates.

These facts are not new in the history of the Church; but, happening in a calculating, skeptical, and egotistical century, they produce a deep and wholesome impression even on unbelievers. This is the case with Maxime du Camp, who, after describing the works of Catholic charity in Paris, concluded that in the maze of life faith is still the best guide, and that we must bow down before a religion that can inspire such heroic deeds. And the positivist philosopher, Hippolyte Taine, who exercised such influence on the French mind, wound up his long literary career by paying homage to the sin-

cere fervour and progress of the religious calling; and he bowed down respectfully before this flowering of Catholicity which has burst forth to the edification and salvation of mankind.*

Yet another presage of better days is the remarkable reawakening of piety and faith among the simple faithful. To lukewarmness, to want of courage, and particularly to human respect, have—thank God—succeeded in the ranks of our laity, firmness of purpose, nobility and stability of character, as well as a frankness in the public profession of our holy principles.

The exterior vitality of the Church keeps pace with the interior. Our intrepid and heroic missionaries who, in 1789, were not more than three hundred in number, now, according to a recent report of M. Le Roy, amount, taking male and female religious, to more than 70,000; and within the space of a century they have contributed to the foundation of 430 dioceses or vicariates. More than two-thirds of these apostles of religion and civilization come from France, which had been the source of the propagation of revolution and Voltairianism. In the great Republic of the United States of America, in England, Scotland, Germany, Switzerland, Holland, and even in Sweden, Norway, and Denmark, as also among the schismatics of the East, notable and consoling progress has been made by the Catholic Church.

What is more, the work that Europe is now accomplishing throughout Africa, Asia, and Oceanica, by exploring and occupying unknown lands, by penetrating into regions hitherto sealed up, and by bringing the dense populations that inhabit them into communication with the continent of Europe, is a fact of prime importance. It betokens a vast design of God, and fills us with well-grounded hope that at a not distant day those numerous yellow and dark-skinned races will swell the ranks of our holy religion. Our incomparable missionaries have already enthusiastically engaged in the arduous and perilous undertaking, and have established little, but fervent, centres of Christianity, which will be the first blossoms of a glorious springtime. Everything leads us to believe that the great educator of the people, the Catholic Church, will be equal to the task of transforming those aboriginal races, and of bringing them the blessings of religion and civilization, as she did in other times for races not less uncivilized and barbarous.

And thus, in God's Providence, it will come to pass that those geographical and scientific inventions, that facility and rapidity of communication of nation with nation, all the various and far-reaching discoveries of modern times in which mankind has prided itself, and of which it has often proposed to avail itself, in order to dispense with the Creator, will contribute to a more extensive and speedy spread of the glad tidings, and of the reign of God upon earth.

The enumeration of the signs of a better future might be carried to much greater length; but we abstain lest the reader's patience become exhausted. We may remark, however, that, in view of the

* *Cf. article on "The Church in France," published in the Revue des Deux Mondes, a short time before Taine's death.*

splendid unity and vigour of the Church, the dangers mentioned above do not overwhelm us with apprehension. The times are, it is true, extraordinary and momentous. They forebode profound social and political transformation. But it is also certain that the Church, preserving indeed her dogmas unchanged—and in this her chief strength lies—knows, nevertheless, how to put forth her strength, under all circumstances of time and place, precisely because she was established by the Saviour of the world for all times and all places. She spoke Greek in Athens and Latin in Rome. She dressed her tent in the midst of barbarians and of cultured nations. She adapted her discipline and laws to every political condition of men, and, provided the rights of truth and justice do not suffer, she is ready to take all nations to her bosom, and compass them about with light and love.

According to some, the next century will be the century of democracy. There will be no discord between the Church and democracy, if the latter properly interpret the great principles of equality, fraternity, and liberty on which it is based. Indeed, these principles are the beautiful and glorious conquest of our Redeemer and His Church over the ancient world.

In the opinion of others, the next century will be one of formidable struggle and of immense ruins piled up by socialism and anarchy. This forecast is unhappily too well grounded, as we have said above, and it fills the soul of every thoughtful man with deep dismay. But it must be borne in mind that the Church alone has the true key to social problems, since only she possesses the exact and unchangeable conception of justice and inexhaustible treasures of charity. And it is consoling to see already that fear of the approaching tornado which threatens an upheaval of nations, is having the effect of provoking saner reflections in the minds of men who, under normal conditions, would never have attributed to the benign influence of religion any social importance. Many of these are now convinced and openly confess that, even in our day, religion continues to be the most powerful stay of morality and order, the strongest bulwark of property, authority, and the family; and that a people, as the celebrated Le Play concluded, lives by religious belief and dies of its unbelief. Now, when such convictions will have been more widely diffused, when nations will have better understood that in the Church they will ever find a friend and protectress, a fountain of justice and civil peace, then the reign of anti-Christian, anti-social societies will be near its downfall, and the spirit of the Gospel, which these same sects have striven to exclude from civil institutions, will enter them in spite of all opposition. This is not a prophecy; it is a conclusion drawn from logic and history; for the life of nations is, and ever will be, governed by moral law, and moral law must ever spring from the doctrines of religion. Moreover, when these religious doctrines are the purest and sublimest conceivable by the human mind; when they fit in with all the harmonies, wants, and noble aspirations of the soul, they guarantee the Church—their depository — indefectible authority, victorious and triumphant

might. The Church will triumph over the rationalism and atheism of the age, because the world without religion is a world without the sun, an orphaned world, a world tracing its steps back to barbarism, as Maxime du Camp has said. The Church will triumph, because without religion man is incomplete and maimed, as M. de Salvandy said before the French Academy in 1854; and the country that disowns the Church, so much a part of its own power and genius, has not all its strength, all its light, all its greatness. The Church will triumph, because contemporary society will be forced to take the alternative of either returning to Christian principles, or of suffering interminable and bloody upheavals; and, finally, because in the human heart, even though corrupt, there is a substratum of goodness; and man, bearing the impress of the light of God's face, is naturally impelled to the love of Christ. "Infancy," wrote Monsignor Darboy, the ill-fated and heroic Archbishop of Paris, "adores Christ as God and loves Him as a brother; the maiden gives Him her heart to preserve it undefiled; the mother calls down His blessing on the heads of her children; many, indeed, forget Him and offend Him; but, by maturity of thought and by the tranquil light of life's evening, the old man is attracted to Christ again. . . . The cross of Christ, a lesson in courage and a badge of honour, the terror of triumphant crime, and the prop of down-trodden virtue, that weak and abandoned cross still remains the most venerated and the most powerful of all earthly things. Fixed on the summit of society, it shines with a splendour that no other glory can equal, and is worshipped as no other greatness could aspire to."

But to conclude. Some of our readers may deem our presage of better times to be the product of buoyant hope. Let this reflection weigh in our favour, that the hope which we cherish is entirely in behalf of the Church, and that we can never be over-sanguine in the case of an institution which was never nearer victory than when persecuted and oppressed. Let this reflection also be pleaded in our favour, that discouragement unnerves the soul, and stifles strong and generous purpose; whereas hope revives, inflames, redoubles our power for good.

To accelerate the Church's triumph, there are at our disposal two powerful means. The one is an increase of activity and zeal in behalf of the Church, for God wishes us to be effective co-workers with Him in the spread of His Kingdom in this world. The other is incessant, ardent prayer that He may hasten the hour of His mercy towards us and our strayed and scattered brethren. And it is with universal, extraordinary, and solemn prayer to Christ, our Redeemer, that the Catholic world, by the initiative of illustrious and zealous prelates and the blessing and encouragement of the Holy Father, will close this century and solemnize the commencement of the next. This will be a prayer of homage, of gratitude, of love, of reparation to the Immortal King of ages; to the Supreme Monarch of all nations; to the Author and Perfector of our faith; to Him who embodies in Himself and sanctifies all the sufferings of men; to Him who alone

is the Truth, the Resurrection, and the Life. Who can say what treasures of grace and mercy this universal cry of repentance, this immense appeal for pity and pardon, will obtain from His loving and fatherly heart when they have risen up to His throne from the whole family of the faithful and re-echoed from every shore of the seas, from every city, and from every mountain of the earth? Let us, then, lift up our hearts, aspirations, and hopes! "Apud Dominum misericordia et copiosa apud Eum Redemptio."

About eighty years ago Count Joseph de Maistre, with a profound insight into the future, penned these memorable words: "If the eighteenth century closed with an insensate and blasphemous proclamation of man's rights over God, the nineteenth will terminate with a proclamation of God's rights over man." This prediction is—thanks be to God—being fulfilled under our eyes; its accomplishment is a fact full of consolation and hope, and completely confirmatory of the stand taken in the present pages; for it is a fresh and luminous sign of halcyon days in store for the Church. *Fiat! Fiat!*

THE INFALLIBILITY OF THE POPE.

BY REV. PETER C. YORKE.

THE subject of my lecture is "The Infallibility of the Pope." Like all the dogmas of the Catholic Church, this one has been misrepresented. Indeed, there are few non-Catholics who have correct ideas of what it means. My object to-night will be to explain the doctrine as fully as I can, to set before you the chief reasons which support it, and to consider its bearings on that allegiance which we owe the Republic, and which we give in as full measure and as freely and unreservedly as any other denomination in the land.

A WITNESS TO TRUTH.

Many of you, ladies and gentlemen, remember the outcry which was made, over a quarter of a century ago, when it was proposed in the Vatican Council to define the doctrine of Papal infallibility. The wise men of the period prophesied all kinds of trouble; but the Church was not afraid. Those who are familiar with her history know of her splendid courage. She believes that she possesses the truth, and she is not afraid to say what the truth is. From the earliest times, when questions arose about the extent of dogmas, and about their relations one to another, or to human science; when men and nations were divided in opinion, then the Church spoke. It did not matter that heretics shook the dust from their feet and went out from her. It did not matter that whole nations threw off her yoke and settled into schism. It did not matter that emperors and kings smote the chief pastor and harassed the flock. Like a mother her soul yearned after her rebellious children, and her heart was sore for the faithful slain before her eyes. Still she could not keep silent. She has been set for a sign and a testimony unto the truth, and speak she must. Greater than princes, kings, nations—aye, greater than the blood of her bravest and her best, is that of which she is the witness—the truth of the living God.

THE RESULTS OF PROTEST.

And so in our generation when the need arose she proclaimed the truth as it is in Christ Jesus. The need came from the logical development of thought since the Reformation. You know that in the

sixteenth century the Reformers went out of the Catholic Church to found churches of their own. They appealed to the Bible as the sole and supreme judge in matters of religion, and rejected the authority of the Pope. You all know, too, what the result was. They divided into numerous sects, each heartily hating the other, and united only in their common hostility to Rome. As long as the chief Protestant churches were State churches and were protected by law, and as long as conformity with their teachings was enforced by fines, imprisonment, stripes and death, a certain permanency was assured them. But during this nineteenth century the old penal laws have been repealed. The bond between Church and State has grown much weaker, and, as a consequence, Protestantism has had full scope to go to its logical extreme. At first it protested against the Church, then it protested against the Bible, soon it protested against Christ, and finally it protested against God. I do not say these things to offend the feelings of Protestants or to imply that all Protestants reject the Bible, or Christ, or God. I merely wish to draw your attention to the fact that the original protest against the Church has produced all these other protests; that the result of the Protestant Reformation was a divided Christendom. Each of the reformers appealed to the Bible as the sole rule of faith, and proclaimed the principle of private judgment, and of course each of them had his own opinion about religion, and the result was that sect after sect sprang up all over Europe, each claiming to be the true sect, and each anathematizing all the others. It is a very peculiar thing that, though all the Protestant churches believe in the right of private judgment, believe that a man should have an open Bible, and that he should search it diligently, and that it is lawful for him to draw his own conclusions therefrom—it is a very peculiar thing that very few of the churches carry out their belief in practice. Thus you know that when a very estimable lady of this city was in Calvary Presbyterian Church, and from her study of the Bible and the assistance of prayer came to the conclusion that infant damnation was a doctrine to which she could not subscribe, they tried her for heresy and she had to leave that church. You know that in all of the other churches as soon as any man puts his principles into action and takes his Bible, studies it carefully, and arrives at a conclusion different from that which is laid down in the creeds of the church, they immediately try him for heresy, and if he does not want to go out, he is made to go out.

INDIFFERENCE.

Now, the result of all this has been what is commonly called indifference. Men—sensible men—who have made a success in business and who think for themselves, look upon all these churches, each one contradicting the other, each one intolerant of the other, and come to the conclusion that either they are all false or that one religion is as good as another. No other country in the world has shown this tendency to a greater extent than our own, for though we have here 65,000,000 of people who should all

be either Catholics or Protestants, 45,000,000 of them do not pretend to belong to any church. But by the last census there are only 20,000,000 church members in these United States, and of these 20,000,000 half are Catholics. So when it comes down to an examination of what has been the result of private judgment and an open Bible, we find that out of a population, say of 50,000,000, who should be Protestant by descent or by training, only 10,000,000 of them believe in the dogmas or in the churches of their fathers.

LOSS OF IDEA OF REVELATION.

I need not dwell upon the practical result of this. It is the perfectly natural man who thinks that religion is all very good in its way but that after all it is merely a human opinion. It is something that has grown up in the course of time, without any sanction behind it except perhaps the personality of the person who preaches it and his eloquence, which is successful in drawing crowds. As a matter of fact, all over the United States today—and what is true of the United States is true in a great measure of Europe—the old idea of revelation, the old idea of religion is practically dead. The old idea of religion as a message from God to man has faded out of men's hearts. Men seem to have forgotten all about it in the strife for success, or in the babble of confusing voices; that old word which worked wonders in the days of yore, which moved strong men's hearts to endure all things for the sake of the faith, that word which swayed princes and kings is no longer heard, "Thus saith the Lord."

ST. PETER'S OFFICE.

It was to meet this widespread idea that religion was nothing but a matter of human speculation, and that there was no speaking of God to man, that the Vatican Council was called some twenty-five years ago. As I told you, the Church is the witness to the truth. Peter's rock stands out as it were a watch tower, and from it the sentinel looks out over all the world. His eyes are keen and he is wise with the wisdom of nineteen hundred years. He looks out upon the race of men, like a vast ocean all around him, heaving and tossing under the contrary winds. He knows which way the current sets. He knows what is needful for the times, and so it was that when in our generation he saw the tide of indifferentism threatening to sweep thousands—aye, millions—away from the faith, he lifted up his voice and warned the world against this tendency. It was nothing to him that the world loved its own. It was nothing to him that the world had made an idol of this indifferentism. It was nothing to him that a thousand contradictory voices rose up against him. He was set upon the watch tower to do God's work, and he would do it although he should die as forty of his predecessors died before him.

THE VATICAN COUNCIL.

So, though the clouds hung dark over all Europe; though Prussia had gathered her armies upon the frontiers of France; though the Spanish nation was in a chronic revolution; though Italy had rebelled against him who had saved Italy

in the days of old; though there seemed to be no help from man, he whose strength is in the hands of the Almighty was not timorous of heart. From the East and from the West, from Europe, Asia, Africa, America, and the isles of the sea, he called the successors of the Apostles. Seven or eight hundred bishops gathered around him. They spoke with the wisdom of the Holy Ghost, and they declared that it had seemed good to them and to that same Holy Ghost to proclaim to the world that there was a revelation; that there was a speaking from God to man; that that revelation was true, and that that revelation was infallible.

WHAT IS REVELATION?

Let me explain, for a moment, what is meant by revelation. You know that from the earliest times men's minds have been occupied with the question, "What is truth?" You remember in the Passion of Our Lord, where Pilate spoke to Him and said, "What is truth?" and he did not wait for an answer. It has been the same with all men from the beginning. They have asked, "What is truth?" and in their hurry to give a reply, they have missed the answer. We are, in this world, something like men sitting in a hall or a room. You hear from the outside sounds. Sometimes, as now, it is the tinkling of a bell. You hear various noises coming to your ears. You ask yourselves what causes these noises? Some of you may say, "It is a street car." Some of you may think it is a peddler, some of you may give some other reason, each one fashioning to himself, from what his senses tell him, what he considers the best explanation of these noises that come to his ears.

While you may be debating here with one another as to what these noises really mean, and what causes them, some one who has been outside, and who has seen what has caused these noises, may come from the outside into this hall, and inform you of it.

In the first case, that is to say, when you used your own minds and your own conjectures to describe and to explain these noises, you are said to reason.

In the second case, when the man comes in and gives you on his authority the explanation of these noises, you are said to believe.

One is reason; the other is faith.

MESSENGERS OF REVELATION.

If, while you are in this hall, and cannot get out, these noises continue, and one side of the audience believes there is one cause for them, and the other side believes there is another, two men come before you, and both of them say that they have been outside and that they know the real cause of the noise, and one says it is one thing and the other says it is another, your explanation immediately will be that either or both are telling what is not true, or that one of them is mistaken. The two of them cannot be true at the same time. If one says the ringing of the bell is caused by a street car, and the other says it is caused by a peddler, it is quite possible that both of them may be false. But it cannot be possible that the two of them can be true. So, therefore, when any one

comes to you and asks for your belief, and asks for your faith, and demands that you believe him concerning what he has seen in some other place, the first thing you must require of him is that his tale be consistent. He cannot tell one story to one side of the house and another story to another side of the house. His message must be one, and his message must be of such a nature that it is consistent in itself. Moreover, you can generally tell from your reason, not exactly what may be the cause of the noise, but you may tell something of the nature of the noise. For instance, we are listening to something now like the tinkling of a bell. If a man said to you from this platform that the noise was caused by somebody blowing a horn you would not believe him. You would say, "The nature of the noise is not such as to be caused by a horn. Whatever it is caused by, the proximate cause of it is a bell."

So, when a man comes and tells you about religion, or about anything else, and asks you for your belief, another condition you must put upon him is that his story be reasonable. It may not be necessary for your reason to pick out every step in the process. It is not necessary for you to be able to prove everything by your senses; but you must insist that whatever is told you must not be contrary to reason.

HUMAN FAITH.

In this world we are shut in as an audience in this hall. We are each of us imprisoned within our five senses. We only come in contact with exterior things through touch, sight, hearing, taste and smell. We have no other means of knowing, except what we learn from word of mouth on the authority of others. By the senses we know very many things. By belief we know still more things.

Some people imagine that it is irrational to believe. They say that faith is against reason; that it does not become the dignity of a rational man to give credence to any one else. Yet how could we exist unless we gave credence to others? How many of you would be present in this hall this evening if you did not believe others? How many of you would be able to go about your daily work unless you put faith in others? For instance, there are thousands of things which we have never seen, and yet we believe. Many of us have not seen a land called Australia, yet we firmly believe that it exists. Very few of us have ever seen the Transvaal, yet we hear of it every day, and we have not the slightest doubt in our minds that there is such a place, and a very difficult place, too. So, as a matter of fact, we have to take it for granted that belief, that the giving credence to others, is not against reason, but is part of that very reason itself.

GOD AND MAN.

When we come to religion we find, as I said, that we are inclosed in this world as this audience is in this hall. We have no direct communication with God. No man has ever seen Him. Man cannot look on Him and live, but though we are poor, miserable creatures, whose days are few and full of trouble, still we have

thoughts and desires after God. We are like the tree in the old fable, whose roots were in the earth reaching down even to hell, but whose head was in the heavens. We have desires and aspirations in us which go above this mortal, this earthly sphere. We wish to know about God. We wish to learn of Him, and we desire to hear His truth.

So, from the beginning, just as you may have been speculating here on the cause of noises and sounds that occurred in the street, mankind has been speculating about the things that are beyond the sky. Many think sometimes that we are far from God. But, ladies and gentlemen, the more we meditate, the more we look on nature, the more we gaze on the sky, which is the work of His hands, the nearer and the closer we feel God to be to us. He is not, as it were, a faraway God. We cannot look on the things which His hands have made, and not feel that He is directing them and preserving them. Our very reason teaches us of these things, and from the things which He made, and which show forth His glory, we try to fathom out what manner of God He is.

And I say, from the beginning, there have been various opinions among men. Some have confounded Him with His works. Some have made statues and images of Him, and have fallen down and adored them. Some have deified the sun and moon and the host of heaven. Some of them have explained God almost out of existence, yet, no matter how they dealt with Him, all of them recognize that there was something beyond this earth, something above us, something outside of us, something that has made us, and something to which, in the long run, we must come and give an account.

IS THERE A REVELATION?

Now, the question arises, has that God ever spoken to man? Has He ever sent any one from the beyond who knows what God is, and who knows how to explain Him, and how to tell of His truths; to make a revelation, to draw aside the veil, to make, as it were, the walls transparent, so that we should see what causes all those sounds beyond? Has any one ever come to reveal God to us?

Ladies and gentlemen, you know that Christianity claims to be a revelation. You know that Christianity claims to be the truth, not made up by human reason, but the truth as it was sent from God to man; that that truth was sent by a messenger, namely, Jesus Christ; that He came and gave proof of the divinity of His message, and that, therefore, we believe that this message came really and truly from the beyond, was really and truly a communication from God to man, a revealing of Himself and the telling of the truth which He wished us to believe. It is not necessary for my argument to enter upon the proof of this. I am speaking now to Christians, those who believe that Christ was not a mere humanly inspired seer, but that He was a prophet, that He was sent by God, and that God gave Him credentials to prove that His message was a true one. It would be another lecture and another subject altogether to prove to those who do not believe in the divine mission of Christ that He was divinely sent, and that His miracles put the seal

of God's testimony on the truth of His Holy Word.

CHRIST'S MESSAGE.

But supposing that Christ's message comes really from God, let us consider for a few moments what must be the meaning of that message. In the first place, that message must be one. Just as the person who comes in from the street and purports to tell you what is happening on the outside must be consistent, so your must demand that the revelation which comes from the beyond, which comes from God, must be one. It must be the same yesterday, to-day, and forever. It must be the same for all classes of men. It must be the same for the white man and the black, for the yellow man and the red. It must be the same for prince and for peasant, for rich and for poor. If it is true, if it is God's truth, it must be immutable and it must be one.

THE CERTAINTY OF REVELATION.

This revelation must also be certain. If it is a message from God, we are bound to obey it. I don't suppose there is any sensible man who thinks of standing on his rights as against God. God made him and He gave him human reason, and as long as revelation comes up to the requirements of that human reason, and as long as God makes it manifest to any man that He speaks, then that man must believe. He is bound to believe, just as the child is bound to believe its parent when that parent tells it anything. So man is bound to believe God, because God can speak nothing but truth, and because God has power to command.

THE INFALLIBILITY OF REVELATION.

Now, if revelation comes to us with a claim on our belief, that revelation must have never erred, because if it could err, if the messenger whom God sent could corrupt that revelation, could change its terms, and could say what was not true, then we would be bound by God's authority to believe a lie. God cannot do this. God is infinite truth. God cannot command us to do what is wrong. Therefore, if God sends revelation with the command that it is to be believed, that revelation must always, at all times and under all circumstances be absolutely and unqualifiedly true.

Hence, if God has appointed any body of men, or has appointed any man, to be the mouthpiece of that revelation, to be His messenger, as it were, between Himself and mankind, that messenger must be infallible. If he makes a mistake, if he can corrupt the message, then it is no longer God's revelation. And if it is not God's revelation, then the authority of God is invoked a second time to protect and diffuse a lie.

THE CHURCH.

Now, let us come and ask ourselves whether there is such a revelation? All Christians say there is. All Christians say that this revelation was made by Christ, and that it is held now in some

way in Christendom and that we have in various shapes and forms a message from God. You will remark, in the first place, that Christendom is divided into two great parts. You have first the Catholic Church, and then you have the various Protestant denominations. Now, notice. Outside of the Catholic Church there is not a single denomination that claims infallibility. Each one of them claims to have a revelation, each one of them claims to have the message from God to man, each one claims to be the sole depository of that revelation, yet not a single one of them claims that that revelation is infallible. If they are not infallible, if they make a mistake, what is the use of a revelation; if a man can corrupt God's word and still claim belief for it, what is the use of God speaking at all? Are we to think that He spoke nineteen hundred years ago and then that His voice has been dead ever since? Are we to think that He spoke in order that His gracious purpose might be defeated? Are we to think that He sent His Son upon earth in order that, when that Son should go back to sit at His right hand in glory, the work which He came to build up should be torn down and scattered abroad? Surely human reason will not consent to such a supposition. We believe that it is reasonable to suppose that God has spoken, and we believe it reasonable, on the other hand, to suppose that God has never spoken at all. But it is not reasonable to suppose that God, having spoken, was not able to preserve His own word intact.

If there is a revelation that revelation must be in the hands of some infallible authority. Now, let us see if Christ, during His mortal life, appointed any one to guard His revelation and to act as its mouthpiece.

You will remember, both in reading the Scripture and in hearing it read, that Christ came to found a Church. He speaks of that Church as a kingdom. He speaks of it as a sheepfold. He speaks of it as a city. He speaks of it in various other ways, all of which imply that it was to be some kind of a society. You know that He was not to remain always upon earth. His mission ended in thirty-three years. He did not leave the small kingdom in which He was born and in which His work was done. Therefore, if He was to teach God's message to men, and if He was to bring God's truth to all men (and if it be for one man it must be for all men), He could only do it by means of some society or some organization which would carry on the work when He had returned to His Father.

THE APOSTLES.

We find that the three years of His ministry, the three years of His public life, were occupied almost entirely in founding this society. He gathered twelve poor fishermen together. He brought them around with Him. He trained them, and those who are familiar with the Scriptures know how difficult it was to train them. They were poor, they were ignorant, they were filled up with all kinds of ideas about what Christ was to do. And so, for the time, instead of listening to His instructions, instead of trying to reach those who were outside, they were asking Him to call down fire

from heaven to burn them up, because they would not listen to them, or they were quarreling among themselves for the good places.

We read of this in the Sacred Scripture, and we read that our Lord, no less than four or five times, was compelled to rebuke them; and He even took a little child and put it in their midst, and said to them: "Unless you become as a child, a little child, you cannot enter into the kingdom of heaven." But the example did not seem to have much effect upon them, because the next day we find them going up and asking Him who will be the greatest in the kingdom of heaven.

THE HIERARCHY.

Now, mark the answer. Christ does not say to them there will be no greatest in the kingdom of heaven. If He had wished to stop their quarreling he could have said at once, "In the kingdom of heaven you are all equal." But He did not say, "In the kingdom of heaven you are all equal;" but again He took a little child, and said to them: "He that would become the greatest in the kingdom of heaven, let him become as this little child."

Then you remember the incident of the two sons of Zebedee. They received no satisfaction from our Lord in asking who would be the greatest in the kingdom of heaven; so they got their mother to go and say to our Lord, to ask Him plain and outright, that one should sit on His right hand and the other on His left hand.

Our Lord in reply did not say, "No one shall sit at My right hand," or "No one shall sit at My left hand," but He said: "To sit at My right hand or My left hand is not Mine to give, but it is his to whom the Father hath given it." Which shows that in this kingdom which was to be founded Christ meant that there were to be officers and dignitaries, and that some of them should sit at His right hand, just as the Viceroys and Prime Ministers sat at the right hands of the great Kings of the East, but that such honour was not given by self-presumption, but was given to him for whom the Father hath reserved it in the eternal decrees of His all-wise providence.

THE DUTIES OF THE CHIEFS.

The last time we find the Apostles quarreling about place and power was at the last supper. Even in the very supper room of our Lord, St. Luke tells us that a contention arose among them which of them should be the greater. An incident happened a little while before, the true meaning of which they did not know, but they were talking with one another about it. There were two persons in the company to whom our Lord seemed especially attached. One of them was John, the beloved disciple, who lay upon His breast at the last supper; and the other was St. Peter. And the query arose among the Apostles as to which should be the greater. And again Christ rebuked them. He did not tell them that none among them should be the greater. He said to them: "Let him who is great among you be as your servant." He was the greatest of them all; every one admits that. Our

Lord, Who founded the Apostleship, was greater than any Apostle. He calls their attention to His own example. A few moments before, He had gone around the room and with a towel girded around His waist He had knelt down and washed the feet of the Apostles. And then, when they began to quarrel, He said: "Let him that is greater among you act as the minister; let him who is chief among you become as one who serves." "I came among you," He said, "not to be ministered unto, but to minister. I am the Christ. I am your Chief. I am your Master. Yet I have given you an example of humility, so that in the days to come he that is greatest among you must have the heart of a little child, and must have the humble will and disposition to serve his brethren even in the most menial office."

It is very singular how men can pervert this incident, and try to make a proof out of it that Christ meant that there were to be no officers or dignitaries in His Church. The whole significance of the incident depends upon the fact that there were to be officers and that there were to be dignitaries. It would require very little humility to be a minister where all are equal. But it requires a great deal of humility for a man who has been set on a pinnacle of authority to come down and be as a little child.

ST. PETER'S EXALTATION.

But the incident is not closed yet. After telling them the disposition they really should have, Christ turns to St. Peter, and He says: "Simon, Simon! Satan hath desired you, hath got you by asking from God, that he might sift you as wheat is sifted in the winnowing." He meant that the hour was at hand when the powers of darkness should have their sway, and when He should die for the salvation of the world. He meant that in that hour His little Church was not to be spared, that Satan had asked it from God, and that God, for His own inscrutable reasons, had given them into his hands, in order that cowardice and terror might fill their hearts and they might betray their Master and flee away.

But Christ continued: "But I have prayed"—He did not say "for you" "for all the Apostles"—He said, "but I have prayed for thee, Simon Peter. I have prayed for thee, that thy faith may not fail, and when thou art converted, do thou make strong thy brethren"—the brethren who a few minutes before had been asking one another who was to be the chief of the kingdom of God. This was Christ's answer: They were the men who would follow the Master even to death; they had promised to die for Him, and in their presumption they were already dividing the spoils of the kingdom. And Christ tells them: You are all in the hands of Satan, and in a few hours he will sift you, just as the wheat is sifted in the winnowing. But there is one of you, one out of the eleven, for whom I have prayed, and whose faith shall never fail and who will have the making of you boasters and braggarts strong again when the stress and storm are past. That one, ladies and gentlemen, that one who had to rally the routed army of Christ, that one who was given

authority to renew the faith in the hearts of the disciples, that one who was thus set before them all, was Simon Peter, the Prince of the Apostles.

THE GREAT CONFESSION.

This is not the first time that Christ had spoken to them in such a manner. While He was still in Galilee, before He had come down to Jerusalem, He retired to the foot of Mount Hermon, and there gathered His Apostles around Him. You know that when Christ established this little society, He did not reveal Himself fully at once. He did not tell immediately who He was or what His purpose was on earth. He let it sink into their minds little by little, and He allowed them to find out as much as they could for themselves. They were poor men, ignorant men, uneducated men, illiterate men, and He had to teach them very slowly. . . . .

So it came to pass that near the close of His earthly mission He was at the foot of Mount Hermon. Rumours had been going around the country about Him. At that time, as you know, the Jews were subject to Rome, and they were not willing subjects. They were always patriotic, always loved the glories of the house of David, and were always looking forward to the time when the Son of David should come and revive those glories. As a result they were restless under Roman domination, and they had prophets rising up here and there, and leading them on to fruitless rebellions and attacks upon the Roman power.

So when Christ passed from Galilee, men asked, "Who is He?" And some of them said that He was John the Baptist, others said He was Elias, and others still said He was Jeremias, the prophet. The popular belief was that these prophets were to return and precede the Messias, or the Christ, who was to lead them on to victory.

So, when Christ gathered His disciples about Him, and some men had said that it was Jeremias, and some that it was Elias, and others still that it was John the Baptist, or others of the prophets, He asked them, "Who do you say that I am?" And Simon Peter answered and said: "Thou art the Christ, the Son of the living God." It had dawned upon his mind that he was dealing not with a mere man. It had dawned upon him that the day had come at last, the long expected day of the nations, when the heavens were to open, and the Son of God was to come down upon earth. He had pierced through the outer vesture; He had pierced through the veil of flesh; He had pierced through the human guise that hid the Godhead, and he declared in his new-born faith: "Thou art the Christ, the Son of the living God."

THE GREAT PROMISE.

Then our Lord said to him: "Blessed art thou, Simon, son of Jonas, because flesh and blood hath not revealed it unto thee, but My Father, who is in heaven. And I say unto thee that thou art the rock, and upon this rock will I build My church, and the gates of hell shall not prevail against it. And to thee will I give the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth shall be bound also in heaven."

If we are to believe that our Lord was

serious, that He came on earth with a serious purpose to fulfil, we must believe that these words mean something. If they mean nothing at all, if they are mere compliments, as it were, passed between our Blessed Lord and Saint Peter, then they were the most misleading words that ever have been penned by man.

Let us see what they imply: They imply that Christ was about to build this church; that is to say, that He was about to found a society. That society was to carry on His work when He was to go. He was going to build that society so strong, so firm, that the very gates of hell should not prevail against it. And how did He intend to make it strong? How did He intend to make it firm? How did He intend to make it so solid that the gates of hell should not prevail against it? Only in one way, just as the good architect does when he wishes to build his house strong and solid and firm—he goes right down to the living rock. And so Christ was to build His church upon a rock, and that rock was Saint Peter.

THE CENTER OF UNITY.

Let us remember that the society which Christ established had for its chief object to teach revelation. His chief object in coming to earth was to bring a message from God to us. His main purpose, therefore, in founding this society, was to have an organization which would carry out His message; to have an organization which would be able to say, "This is what Christ taught." Now, you understand, that when a human society is founded, especially a society which is to teach a certain set of dogmas, there is always danger of schism and division. Men begin to inquire, and to speculate, and to compare, and the result is that some of them get one idea about the truth and some of them get another idea about the truth. And, as a matter of fact, all the old philosophers who founded schools to carry on their work saw—some of them with their own eyes—those schools split up into various sections, and the sections splitting into still smaller sects. It is human nature; it is a thing which is bound to come infallibly from the constitution of man's mind, that if any society be made the repository of truth, the members of that society are bound to split up and divide on the meaning of the truth.

So, in founding His Church, Christ had to face this difficulty. He had to face the difficulty of leaving His truth in the hands of a body of men and then to provide that these men would not split up into several sections and entirely lose His truth. It was against that He was providing when He spoke of founding His Church upon the rock—a foundation itself that holds the edifice together, a foundation itself which makes the edifice one. If a house is founded upon the solid rock there is no fear of its falling asunder, no matter what winds may blow nor what rains may beat. And so, in order to preserve His Church one, in order to remove it from all occasions for schism and heresy, in order to make it last to the end of time as the depository of His truth, He founded it upon that rock, which is St. Peter and his successors.

PROVED BY HISTORY.

Now, the office of St. Peter and of his successors is to preserve the Church one, by preserving the truth, which Christ gave to the Church, one. You will discover how this is worked out in history. Every sect which has separated from the rock of Peter has split into still smaller sects. When the reformers began there were only two or three parties among them. To-day, in the United States alone, there are two hundred and forty-two different kinds of Christian religions. There has been only one Church, one community, which has remained one, and which has held the truth; that Church has remained one, and has held the truth simply because it was founded upon the rock, because it is in communion with the See which Peter founded.

I will not dwell longer upon this, as the time is getting late; I will not dwell longer on the historical proofs that Peter, as the head of the Church and the rock upon which the Church was built, had successors, and that these successors were the reigning Pontiffs. I come now to that feature of the Pope as the successor of St. Peter, which is intimately connected with this fact of teaching revelati

THE POPE'S INFALLIBILITY.

Let me run back for a moment. You remember I said to you that revelation was God's explanation to man of the things that be; that the explanation as coming from God must be one, must be true. Now, if God appointed a mouthpiece of that revelation, if He appointed anyone to guard it—and He has appointed it in His Church and in the head of the Church—then that person must be infallible. If the Pope as the guardian of revelation, and as the authentic mouthpiece of revelation could, when proclaiming that revelation speak an untruth, then the gates of hell would have prevailed against the rock of Peter.

I do not know any more signal victory which the powers of evil could have achieved than if thousands, millions of men believed, as they do believe, that God has appointed (as He has appointed) the Pontiff to be the guardian and depository of revelation, and the Pontiff in proclaiming that revelation could lead these millions of men astray, then Satan hath prevailed against God, and Christ's good purpose has come to naught.

But we cannot believe this, and, therefore, we hold as a necessary consequence of the idea of revelation, as a truth that common sense itself demands that if there is a revelation, and if that revelation is in the Catholic Church, if the Pope is the head of the Church with authority to speak, then that Pope, when he so speaks, must be infallible.

INFALLIBILITY NOT IMPECCABILITY.

From this you will see at once that infallibility does not mean that the Pope never sins. When some good people hear about infallibility, their hair stands up on end at once, and they bring up a list of this Pope and the other Pope that was a bad man, they say; and they say, "How could these people be infallible?"

There is only one answer to it. The Pope is a man like unto other men. We have had some two hundred and fifty Popes. There were twelve Apostles, and one of them was a traitor. Can we expect that there should be less among the Popes? There were seven deacons, and one of them was a very bad man. Shall we be surprised if we find three or four among the Popes? They can find (we admit it with sorrow) men among the Popes who were unworthy of their sacred office. But through nineteen hundred years they can count them all on the fingers of one hand.

THE BAD POPES.

Our separated brethren are fond of, as it is commonly said, rubbing this into us. They think they have a good point to make against the old Church when they talk of this one and the other one who was not a credit to his station. But let us remember this: When the time comes that a Methodist Bishop, or a Presbyterian preacher, or a Congregational pastor shall have as much power as the Pope of Rome, when they shall be kings over a certain territory, and when they shall have the whole world believing that they are the vicars of Jesus Christ; when things come to this condition, and when bishops or pastors or Presbyterians come through as unscathed as the Popes have, then they may have reason to talk. Those men who speak of the Popes do not seem to realize in those far-off days, when a few Popes were bad, all the terrible temptation that was thrown in their way. And when to-day we find those men who are so anxious to make out that the Popes were not angels, when we find themselves not proving their angelic nature; we can say to them, in homely phrase, "It is not good to holler until you are out of the woods."

THE CASE OF DAVID.

But anyhow, the doctrine of infallibility has nothing whatsoever to do with the person and character of the Pontiff. But men may say, "Can it be possible that Almighty God will make a man, a bad man, the channel of His infallibility?" God's ways are very mysterious. Who are we that we shall say that He should do this and He should not do that? Anyhow, people who believe in the inspiration of the Bible have no right to taunt Catholics with this argument, because we must remember that the man who composed most of the Psalms, the sweet singer of Israel, was King David, whose words are looked upon as the word of God, as His inspired word—His infallible word. When we find that David stole his friend's wife and then murdered his friend; when we find that he was a robber and adulterer, we can say, "When you prove that God did not use David as the channel of His inspiration, it will be time enough to talk about God not using bad Popes as the channel of His infallibility."

INFALLIBILITY NOT INSPIRATION.

Infallibility does not mean inspiration. By inspiration we mean much the same as revelation. It means that God inspired the man with thoughts and with

ideas which are the thoughts and the ideas of God, and that in that state he may speak these thoughts and ideas, or he may write them down, and thus spoken or written, they are God's words.

Now, we do not believe when the Pope speaks infallibly he is inspired by God. We do not believe that God puts in his mind thoughts or ideas which He has to speak. Infallibility is not inspiration. Infallibility simply means the power of not failing, the power of not saying that this is the truth when it is not the truth. Infallibility, to come down to the last analysis, means simply this: That when the Pope says that a certain doctrine has been revealed already by Jesus Christ, when he declares that doctrine to the whole Church, then we believe that God protects him so that he cannot make a mistake. He deals with a question of fact. The question of fact comes before him in this shape: Is it true that Christ said so and so? Is it true that Christ told the Church to teach this doctrine? We believe that when the Pope says, "Yes, it is true that Christ told the Church to teach that doctrine," the Pope cannot make a mistake; because, if he could make a mistake and say to the whole world in the plenitude of his authority as the representative of Christ, and as the governing power of the whole Church, "Christ taught this," when really He did not teach it, would it not be true then that Christ's revelation had failed, and that power which He placed in His Church to save it from error had, "de facto," led into error?

If the Pope is not infallible when he thus speaks, then the idea of a revelation is completely lost. And it is in this sense and in this sense only, to preserve the certainty of revelation that we hold that the Pope is infallible.

"EX CATHEDRA."

Now, there is another thing that we must remember: The Pope is not always infallible. For instance, the Supreme Court of this State, or of this country, is made up of men. When they give their opinion on a point of law, their opinion is conclusive. But it does not follow from this that all their opinions are judgments. It does not follow that all the opinions they give cannot be reviewed. For instance they may utter very many opinions when they are reading the morning paper at breakfast, but nobody thinks of putting down those opinions as decisions of the Supreme Court. They may write letters to their friends. They may even have the misfortune of writing a book, and some of them may write a historical book. But that does not prove that what they say in that letter or in that book is not subject to revision. There is only one writer of a book who is infallible; there is only one writer whose opinions, no matter what they are, are not subject to revision, and that is the writer who makes it a point to pitch into the Pope of Rome.

So the Pope in his ordinary character as a man, or in his ordinary character as a scholar, may give vent to opinions—even on theological questions—may put them down in books, may even write them in letters and send them here and there. It does not follow that these opinions are

infallible. He can make a mistake in them, just as any other man can, and many of the Popes have made mistakes in this way. But when the Pope acts as Supreme Court, when he speaks, as they say, "ex cathedra"—which means when he speaks "from the chair," or, as they say in the Supreme Court, "from the bench," when he speaks as the teacher of Christendom, and speaks for faith and morality, then, and then only, it is that he is infallible.

NOT SCIENCE.

Another point we must remember, that our blessed Lord will not come on earth to teach, for instance, the spelling book. He did not come on earth to teach science. He did not come on earth to give a new theory of political government. He came on earth to teach religion, and He Himself says that we should give to Cæsar what is Cæsar's, and that we should give to God what is God's. Therefore, when the Pope speaks infallibly his subject must not be any of those things about which Christ has given no revelation. He may be as fallible in spelling as some of his opponents. If he wants to he may even spell phonetically, and his attribute of infallibility is not touched thereby.

He may give false opinions about the sciences. He may teach, for instance, that the earth is flat, or that the sun moves around it; and still that has nothing to do with his infallibility. Christ has not promised any assistance in the teaching of science; and, therefore, when the Pope teaches science he does it like any other ordinary man, and his opinion is just as much open to criticism and correction as that of any other man.

But when he speaks as the supreme teacher of Christendom, and defines the matter of faith and morals, that there is something which we should believe and something which God tells us should be done, then, in order to preserve the unity and the purity and the identity of Christ's revelation, we can then believe, and common sense backs us up in our belief, that the Pope should be infallible.

There is one other point that I want to touch upon, but I am afraid I have kept you too long already.

CIVIL ALLEGIANCE.

Twenty-five years ago, when the Pope had defined this doctrine of infallibility, you remember, a great hubbub was raised that Catholics could not be loyal citizens. Some of the politicians, for aims of their own—for they always have aims of their own—got it into their heads that it would be a splendid cry to go to the country with, that Catholics were divided in their allegiance, and that they were divided through this wicked old Pope of Rome, who wanted them to bow down before him and believe that every word he said was true. They gravely told the people: "The Pope is now declared infallible. Therefore, whenever the Pope says 'Boo!' all the Catholics have to hide their heads. They have no longer any free will of their own. They can no longer have an opinion about politics or science or anything else; the Pope does all their thinking for them. They may rent out their brains to Protestant scholars. They have no fud-

ther use for them, because now Rome will simply say to them, 'Do this,' and they will have to do it."

I am sorry to say that this idea of Papal infallibility is not yet extinct. There are a great many people who cling to it, though perhaps in another form. Their idea—and I have heard it expressed by men who are supposed to be men of light and leading—is that all Catholics have, as it were, wires attached to them, and that when the Pope, and especially the Jesuits, begin to pull these wires the Catholics must jump as these wires are pulled. This is a common idea about the doctrine of infallibility.

Let me say right here that twenty-five years ago the great Cardinal Manning, the friend of the poor, the friend of the workingman, telegraphed across to America, when a pamphlet was brought out attacking the loyalty of Catholics. His words were: "The civil allegiance of Catholics is the same after the definition of infallibility as it was before it. And the civil allegiance of Catholics is as undivided as the civil allegiance of any other body of men."

Now let me ask, in the name of common sense, what connection can there be between our civil allegiance and the fact that the Pope can say that Christ revealed this or revealed that? Every man who believes in the Bible, believes that the words of Christ are infallible. He believes that they are the very words that Christ spoke. Would anyone be so foolish as to say that a man who goes to his Bible and believes in the infallibility of the words contained there, must be a bad citizen? And what more do we say the Pope can do? He can merely say what Christ has already said. And if, in nineteen hundred years, the words of Christ have gone out to the world and have been as a fruitful seed falling into the furrows of time, so that men and nations have sprung up therefrom all free, all independent, all working out their own destiny without interference, from His word and from His gospel, are we to say that in these later days that gospel is to destroy the people?

AUTHORITY AND INFALLIBILITY.

There are two things which non-Catholics always confound, and that is the authority of the Pope with the infallibility of the Pope. We believe that, besides being the guardian of revelation, the Pope is head of the Church. He has authority in spiritual matters. He has not, by the commission of Christ, the smallest shred or tatter of temporal authority. No matter how many quotations men may bring from the middle ages, and no matter how they may season them and salt them and spice them to suit modern taste, it cannot be proved that it was ever taught as a doctrine of the Catholic Church that the Pope had temporal authority over temporal things. The very men whom modern scholarship digs out of their graves and wires their bones together as a bogie man to frighten the American people—those very men wrote with their own hands and with their almost inspired pens that the power of the Pope was purely a spiritual power. This authority, this spiritual authority of the Pope we believe we are bound to obey. We believe that he is to

the whole world what the Bishop is to his diocese. You never yet saw a society that did not have some kind of a government. If five or six men unite for any purpose they have to elect a head, and they must have by-laws, and they must have some one to enforce those by-laws.

So in the Catholic Church we have the Pope as the Supreme governor, who oversees all things connected with the Church, and it is his care that all things should go well in the Church. Then we have under him the Bishops who are in the various dioceses over which they are placed what the Pope is to the world. We believe that when the Pope speaks and directs that this should be done and that should be done and the other should be done in spiritual affairs, that it is our duty to obey him. But at the same time, we never think of saying that he never makes a mistake in those matters. He is not infallible in his acts; he is not infallible in his deeds; he is not infallible in his policy. He has prudence—a prudence supernatural—a prudence which has been the wonder of the whole world; but he may make mistakes in his public policy. And, though you find Catholics obeying him, and obeying him readily, you find that they also retain their Christian liberty to protest. And I am greatly afraid that if some of these people who imagine that the Pope does nothing but sit up in the dome of St. Peter's in Rome and pull all the strings, were sitting in his place for a half hour, and had to deal with the children of the Church, using their Christian liberty of saying what they think, that they would not find it a very easy position.

So, therefore, if the Pope tells us to do this or tells us to do that, we have always of course to receive his commands with reverence, and with respect, just as a dutiful child will receive the commands of his father. But there is one thing, and the Catholic Church guards it and will guard it to the very end. That between God and a man's conscience neither Pope nor priest nor king can come.

CONSCIENCE.

God gave us our reason to tell us, to interpret to us His divine laws, both natural and revealed. And if at any time that reason, that conscience tells us that some command given to us is wrong and should not be done, it does not matter who gives the command, we should not do it. And if our conscience tells us that a certain line of action is the right one, and that it is incumbent upon us to carry it out, even though that line carries us straight from the Pope, if we do not do it we shall suffer damnation.

The Catholic theory of conscience is the only theory which is compatible with free men. There are some who would deliver us, bound hand and foot, to the State. What is the State? State means condition, and there are all sorts and kinds of conditions. These United States form a State. Turkey is a State. Armenia is a State, and a sad state, too. Those men who speak about the rights of the State are very careful not to define what the State means. And one of them has said that if the State should prohibit him from paying his worship to Almighty God he would meekly close up his hands

together, cast down his eyes and retire into his closet.

Therefore, when the State in Turkey goes out into the mountains and slaughters the unfortunate Christians because they are Christians, we are wrong in raising the voice of indignation. The business of these Armenians is to fold their hands and cast down their eyes and bend their necks so that the Kurdish horsemen shall ride over them.

Now the Catholic theory of conscience is that a man has the right before God to preserve that conscience inviolate, and, though he be torn limb from limb, and though like the martyrs, he suffer all the agonies of a thousand deaths, it is not lawful for him to basely surrender his reason or to betray the conscience which God gave him into his charge.

ALLEGIANCE.

As I have said, the infallibility of the Pope has absolutely nothing to do with our civil or our temporal allegiance. And I will conclude now by reiterating that neither has the authority of the Pope, that spiritual authority of the Pope, anything to do with our civil or our temporal allegiance either. We are as free and as undivided in that allegiance as is any other class in the community which believes that there is a God above them. And I think that history bears out what I say. For nigh three months men have been endeavouring to find some proof against the loyalty of Catholics and, let me ask you, though they have had one hundred and twenty years of national existence in this land, have they dared to produce one traitor? If infallibility makes us disloyal, if because we love the Pope we cannot be true to the flag, surely one hundred and twenty years must have brought out at least one Benedict Arnold.

Ah, thank God; no!

SHERIDAN AND THE PARSON.

One of those who wrote against the Church and who ransacked his notes which were taken years and years ago, and which have been lying in innocuous desuetude ever since, said if that man, whose name we cannot hear without cheering—that sterling little soldier of whom every Catholic is proud, Phil Sheridan, had been met on that day when he was sweeping down the valley of the Shenandoah by a Catholic priest he might have turned back. I happened to be reading the memoirs of Phil Sheridan. I am a very peaceful man and, like all peaceful men, I like to read about battles. I was reading that on that day at Winchester, when Sheridan was riding in full speed to retrieve the battle, he met a clergyman —and it was not a Catholic clergyman either; it was the parson who was chaplain of the regiment, and Sheridan stopped him and asked him where he was going. He did not answer the question, but he said, "Everything will be all right, general, when you get there." But Sheridan remarks, and very justly, that though his words were very consoling, the parson didn't stop in his ride for the rear.

As I said, if there were anything in our principles or in our teachings which would make us disloyal to this republic they would have brought the proof of it long

before this. But from the fact that they have not, from the fact that our record is clean, from the fact that we have no traitor amongst us, I say that men who attack us should think twice before putting their pens to paper. Infallibility, the power of the Pope, only makes us the better citizens. Let us remember that if we have a State at all, if we have a political existence, if we have civilized governments, if we have liberty, we owe it to the struggle which the old Church made.

You remember that when the barbarians came down from the North and swept out Roman civilization, buried it under the ashes of its noblest monuments, it was then that the Popes rose to the occasion; it was then that they went out and met the barbarian flood, and turned it aside into the paths of peace. They sent out missionaries to teach these wild men of the forest, and to raise them up in the arts of civilized life. There is not a language which we speak that the Church of God did not first put into writing.

There is not an art which flourishes amongst us that had not its beginning in the cloisters. There is not a government nor a liberty of the people for which Popes have not fought to keep intact and for which, in fact, many of them have laid down their lives.

The history of the Papacy is a glorious history. Conjure up to your mind's eye that wonderful procession which stretches back unbroken to the very cradle of empire. A long line and a glorious line they form; strong men, with heads uplifted, many with the red robes which tell of the martyr's death. They have not had wealth or arms to support them, and yet they have guided the destinies of the world. They were but poor bishops left in a decayed capital, yet they lifted Europe out of the dust. To-day a representative of that glorious line sits a captive in his so-called palace, the Vatican, yet almost four hundred millions of hearts beat lovingly for him, and their eyes are turned with affection towards the figure of Leo the Thirteenth.

He sums up, as it were, all that the old Popes have been, and his word has always been lifted up in behalf of the people. Men speak about the difference between the Pope and our American Constitution. Men say that Papal ideas are not in accordance with our American laws. Yet this Pope, Leo XIII., who desires not favour from any man by speaking untruth, has said publicly to the nations of Europe, "Look at the Constitution of the United States; there is your model."

They tell us that the Papacy is failing. They have specified the hour and the day, and they assure us that this doctrine of infallibility has been the last nail driven in the Pope's coffin. It seems to me otherwise. It seems to me that when we consider the world to-day how men and women are looking for the truth, earnestly searching for it, tossed about by every wind, tossed about in that unstable sea of human opinion, that it is a glorious thing that they can turn their eyes to the old rock of Peter which rises high and secure above every wave. For two thousand years, almost, it has braved the seas. The gates of hell have surged against it and have surged in vain. The Emperors of Rome tried to sweep it away in a torrent of blood, but Rome went and the old rock

remained. The barbarian flood almost overwhelmed it, but that flood settled down around about it, and the rock of Peter rose, more glorious, more imposing than ever before. In our days men's voices and men's pens are lifted up against it, but they cannot prevail against its adamant sides.

The storms of centuries have not shattered it nor scarred it. Are men's words to rend it asunder now? No, ladies and gentlemen; it has been placed by the right of God, it has been placed to outlast all storms, to outlast all time. Its guardian is Peter, upon whose head there are no gray hairs, whose youth is renewed like unto the youth of the eagle, whose feet are as the feet of harts and underneath whom are the everlasting arms of God.

WHAT THE CATHOLIC CHURCH IS AND WHAT SHE TEACHES.

A Short Guide for Inquiring Protestants.

BY ERNEST R. HULL, S.J.

THE AIM OF THIS ARTICLE.

Clear ideas of Catholic doctrine rather than proofs—such is the aim of this little work. For unless the doctrine itself be presented in a reasonable light, the most convincing proofs will be thrown away. Again, clear ideas can often be expressed in a few words, whereas the real strength of a proof may be lost by compression. Moreover, the real difficulties felt against the Church are not generally due to want of proof, so much as to want of correct information as to what the Church is and what she teaches.

This tract has therefore been written with a view of enabling non-Catholic inquirers to obtain concise and correct information about our Catholic position and teaching. Those interested in its contents will have no difficulty in obtaining references to larger works by which to carry on their inquiries.

PART I.—THE BIBLE OR THE CHURCH.

Is the Bible the sole means left to us for ascertaining Christ's full doctrine? Or did Christ make any other arrangement for this purpose?

1—HOW PROTESTANTS REGARD THE BIBLE.

PROTESTANTS generally take it as a principle that the Bible is the sole and adequate Rule of Faith. This is only natural, since, after rejecting the authority of the Catholic Church, there is no other rule to be found. Yet the results of this view are calculated to raise serious doubts of its correctness. In the New Testament even the most essential points of doctrine are touched on so incidentally, and require such careful study and balanc-

ing of different texts, that it is an extremely delicate matter to arrive at any definite conclusion. Most Protestants believe that the divinity of Christ is clearly taught in the Bible; yet the Socinians have argued with apparent sincerity that the New Testament presents Christ merely as an inspired man. Protestants also forget how much of their firm conviction is due to early education, and to a traditional interpretation of the Bible, rather than to any critical investigation of their own. And, if this is the case with regard to fundamental doctrines, much more is it so with those points which are hinted at rather than expressed in the sacred text, and upon which the sects cannot come to any agreement.

In such a state of uncertainty, the only resource left to the inquirer is to suppose that Christ meant us to believe only what is clearly taught in the Bible, and left us free to form our own opinions as to the rest. But yet, in each of these disputed points, Christ must have taught either one thing or the other; and whatever He taught He must have intended us to believe. Hence it seems strange that He should have left us without the means of ascertaining which of the two doctrines we ought to believe. As the case stands, an earnest man can only throw in his lot with the sect whose views of Bible teaching approach nearest to his own, without the least guarantee that in doing so he has embraced Christ's real teaching, and not the exact contrary.

Again, the New Testament does not bear the marks of having been drawn up to serve as a code of Christian belief. Neither does it anywhere direct us to take Scripture as our sole Rule of Faith, or free us from the obligation of believing more than is clearly taught in its pages. Therefore, to assume that the Bible is the sole and adequate rule of Christian Faith may perhaps be the only alternative left, after rejecting the authority of the Catholic Church; but neither Scripture nor history seem to afford any warrant for such an assumption.

2—HOW CATHOLICS REGARD THE BIBLE.

Catholics on the other hand cherish the highest esteem and veneration for the Bible as the inspired Word of God, and regard it as a treasure of unique value; first, because of the vivid picture of Christ's life and character which it presents; secondly, because of the rich spiritual suggestiveness of its writings; thirdly, as a precious storehouse of dogmatic and moral instruction; fourthly, as a historic witness to the claims of the Catholic Church. Still, they consider that the Bible was never intended for the sole and adequate Rule of Faith; partly because it is not a sufficiently exhaustive account of all Christ's teaching, partly because its expressions of doctrine are often ambiguous, and require authoritative interpretation. At the same time they believe that the New Testament itself points to another means provided by Christ for the preservation of His full teachings through all ages, and that means is the authority of the Catholic Church. The facts alleged to show this will be frankly admitted by Protestants themselves, even

if they hesitate to agree with the conclusions drawn from them.

3—CHRIST FOUNDED AN APOSTOLIC TEACHING BODY.

We find that Jesus Christ, without saying a single recorded word about a written creed or code, appointed twelve apostles to carry on the work He had begun. Invoking the power which had been given Him in heaven and on earth, He bade them go and teach all nations, baptizing those who should believe, and teaching them to observe whatsoever He had commanded. The apostles were sent, not as mere messengers, but as ambassadors bearing Christ's authority and power, and teaching and ministering in His name and person; so that in hearing them men were hearing Him, and in despising them they were despising Him. (Mt. xxviii. 18-20; Mk. xvi. 15; Lk. x. 16.) Besides the office of teaching and baptizing, they were entrusted with the celebration of the Lord's Supper, and received a special power by the Holy Ghost to remit and retain sins. (Lk. xxii. 19; Jn. xx. 21.) In order that they might infallibly carry out this commission, Christ promised them the spirit of truth, which should lead them unto all truth, and bring to their minds whatever He had said to them. (Jn. xiv. 17-26, xvi. 13.) Finally, He promised to be with them in person, not for a few years or a generation, but for the indeterminate future; thereby seeming to imply that the apostolic order should last beyond the lives of its present members, even to the end of time. (Mt. xxviii. 20.)

In thus constituting the apostolic body, Christ was in reality constituting His Church. The Church was no mere collection of individual believers, but a definite organization, which was to be the pillar and ground of truth. (I. Tim. iii. 15.) It was to be founded on a rock, and the gates of hell should not prevail against it. (Mt. xvi. 18.) The Church, taken as a whole, comprised the teaching body and a body of lay believers; but its essential constitution lay in the existence of that teaching body, authorized and guaranteed by Christ. Such was the original constitution of the Church; and as the Church was to last for all ages, it is natural to suppose that it should always continue to exist according to its original constitution—that is to say, as an apostolic teaching-body. The burden of proof lies on those who deny so obvious an inference. There are no signs that this organization was a temporary expedient, to die out after a few years, and leave a totally different system in its place.

4—HOW THE APOSTLES REGARDED THE NEW TESTAMENT.

Following the career of the apostles as they carry out their work, we find these conclusions confirmed. There occurs no mention of any scheme for producing a written code to dispense with the authority of apostolic preaching. The apostles show no signs of regarding it as a duty to leave behind them a full written legacy of their teaching. They write to meet incidental occasions and local needs. The evangelists seem to think it an important

matter to leave us, in outline, their recollections of Christ's life and character, but they make no pretence of giving us a complete scheme of His dogmatic teaching. St. John himself declares the impossibility of writing anything like an exhaustive account of all that Christ did. There appears nowhere in the New Testament a consciousness that its writers were thereby supplying Christendom with the one sole and adequate rule of faith, which should supersede the need of appeal to their oral teachings. As far as we can gather, nearly all the apostles were dead or dispersed before half the New Testament was written. According to the verdict of history, neither St. Peter nor St. Paul were alive when Mark and Luke wrote. There is no clear evidence to prove that any of the apostles saw each other's writings, with one or two exceptions. None of them, except the author himself, ever saw the gospel of St. John. Only St. John lived long enough to see the whole series which make up the New Testament; but there is no evidence to show what he actually did see. The only clear allusion made by one apostle to another apostle's writings is that of St. Peter, who tells us how hard St. Paul's epistles were to understand, and how some had wrested them to their own destruction.

On the other hand, we find many illusions to Christian doctrine as derived from oral teachings. The Thessalonians are told to "hold fast the traditions which they had been taught, whether by word or by epistle." (II. Thes. ii. 15.) Timothy, who had been ordained Bishop of Ephesus by St. Paul (cf. note at end of 2nd Epistle, Authorized Version), is instructed to "hold fast the form of sound words which he had heard from his teacher among many witnesses"; "to continue in the things learned" (viz., "the gospel which was committed to his trust"), "knowing from whom he had learned them," "and to commit the same to faithful men who shall be able to teach others," (I. Tim. i. 11; iv. 11-16; vi. 20; II. Tim. i. 6, 13; ii. 2; iii. 10, 14; iv. 2, etc.) all of which certainly stands in favor of the Catholic idea of apostolic authority transmitted to a line of successors, and against the Protestant idea of substituting the Bible as the sole and adequate rule of faith.

5—THE EARLY CHURCH CARRIES ON THE APOSTOLIC SYSTEM OF TEACHING.

Still following the course of history, the Catholic view receives yet further confirmation. The various parts which now make up the New Testament were carefully treasured and read in the local churches where they had been received, and it was only by degrees that copies were spread to other places, and the whole series came to be circulated throughout Christendom. Though held in the highest authority, we find no signs of the Scriptures being substituted for traditional teaching as a sole rule of faith. The bishops were regarded as the authoritative successors of the apostles, responsible for the preservation of Christian doctrine; and the people looked to them for the true interpretation of Scripture. Belief did not follow interpretation of Scrip-

ture, but interpretation of Scripture followed belief. When heretics cited Scripture in support of novel views, the fathers denied them the right to do so, reserving the interpretation of Scripture to the Church. On the other hand, the Church quoted Scripture against the heretics, not as the sole basis of its teaching, but as an inspired witness to its correctness. Moreover, it is remarkable how clear the Church was in its traditional teaching even before the evidence of Scripture had been fully discussed—I refer to such questions as the nature and person of Christ. What the heretics regarded as disputable on Scripture grounds, the Church regarded as indisputable on grounds of tradition. In short, the general impression given by the history of the third and fourth centuries shows us still in operation the idea of an apostolic teaching-body, authorized and guaranteed by Jesus Christ, to provide the rule of faith, while Scripture is still regarded as a witness to the correctness of the Church's teaching, but not as a sole and adequate rule of faith to be put in its place.

6—HOW THE CONTENTS OF THE NEW TESTAMENT WERE DETERMINED.

Moreover, during the first four centuries of the Church, it remained an unsettled question what belonged to the sacred Scripture and what did not. There were many gospels current besides the four we now acknowledge, and a few other works like the epistles of Clement and Barnabas, and the Pastor of Hermas. Of these, several were regarded by certain of the fathers as parts of Scripture, and were publicly read in local churches. On the other hand, the Epistle to the Hebrews, Revelation, James, Jude, second Peter, second and third John, were called in question in some parts of the Church. It required much discussion to arrive at a final conclusion. But when in the synods of Hippo and Carthage, about A.D. 393-397, a list of authentic books was agreed upon and Pope Innocent I., and afterwards Pope Gelasius (A.D. 494) confirmed this list, the discussion was closed; and for the first time the New Testament was capable of being bound up into one book as we have it now.

But how was this question settled after so long a discussion? Purely and simply by an appeal to the traditions existing in local churches where each document had been preserved, and by the authoritative verdict of the Church judging according to those traditions. Other historic evidence deciding the question in all its details, we do not possess. So that Protestants, in accepting the New Testament as it stands, are implicitly reposing the highest confidence in the authority of the Catholic Church in the fifth century; and some of them have candidly acknowledged this (cf. preface to Revised Version). These facts seem fatal to the idea that Scripture was intended by Christ and His apostles to be the sole and adequate rule of faith; since our very assurance as to what the New Testament contains rests historically on the teaching authority of the bishops of the fifth century, the successors of the apostles commissioned and guaranteed by Christ.

7—THE APOSTOLIC TEACHING BODY CONTINUES DOWN TO THE PRESENT DAY.

Passing on through the ages, we find the same system at work. Down to the sixteenth century there existed in Christendom no other than this idea. The bishops were looked upon as successors of the apostles, and their unanimous teaching was regarded as absolutely trustworthy—as truly representing the doctrine of Christ. The Church, as a whole, could not possibly fall into error; for this was guaranteed by the promises of Christ. And those who claimed Scripture in support of their new doctrines, and against the prevailing doctrine of the Church, were regarded as heretics and rebels against Christ, and against His authority delegated to the Church.

It was not till the 16th century that this state of things received a rude shock. The radical principle of the Protestant Reformation lay in the rejection of the living authority of the Catholic Church, and the substitution of the Bible, interpreted by each individual, in its place. Reviewing the consequences of this experiment, and the absence of all warrant for it in Scripture itself, and considering that it runs counter to the unanimous conviction of Christendom for 1500 years, it can only be prudent for Protestants to reconsider their position; and to ask themselves whether after all, the conviction of Christendom for 1500 years may not be right. If at length they come to this conclusion, their plain course will be submission to the authority of the Catholic Church.

PART II.—THE CATHOLIC CHURCH.

1—WHAT SUBMISSION TO AUTHORITY MEANS.

The idea of authority in matters of religion has been much cried down in modern times, as if it were injurious to liberty of conscience. It will be well to remove this prejudice before going further. Submission to the authority of another, in matters of thought, may be justly objected to, especially when half the advantage lies in the intellectual exercise of thinking such matters out for oneself. But when it is a case of ascertaining facts which some one else knows, and which we cannot find out for ourselves; then we must, whether we like it or not, take them on the authority of another, if we wish to acquire them at all. The only important condition is to make sure that our authority is reliable. No one believing in the trustworthiness of Jesus Christ would refuse submission to His authority in matters of revelation; for everything He teaches must be true, no matter what our previous ideas on the subject may have been; and submission to His authority means acquisition of the truth. The same holds good as regards the apostles, when once we have ascertained that they are reliable witnesses to the teaching of Christ. Every Protestant accepting the statements of the Bible as correct, submits to the authority of those who wrote the books of the Bible. Finally, once being convinced that the living voice of the Catholic Church is authorized and guar-

anteed by Christ, the only rational course is to accept that authority as a means of ascertaining Christ's teaching; and instead of resenting it, we ought to be thankful for the gift.

Some further apprehension may, however, be felt about the Church extending her authority beyond the limits of revealed dogma, and fettering the mind in fields where Christ has left it free. This is not really the case. The Church naturally expects the prevailing Catholic lines of thought and feeling, outside the strict limits of faith, to be treated with respect, especially in public writing and speaking; and her general policy is to be cautious and slow in taking up novel views, such as tend to shock and alarm the simple minded, until such views have been firmly established by evidence. But as for freedom of private thought and opinion and taste, in all matters outside the strict limits of faith, Catholics (even though some of the more simple may not realize it) enjoy the fullest liberty. The great richness of Catholic theological speculation, compared with that of Protestants, is a proof which will appeal to those who have studied in both schools.

2—HOW THE TEACHING OF THE CHURCH IS TO BE ASCERTAINED.

In communicating His teaching to mankind, Christ has made use of the most natural means at His command. Even the apostles did not grasp their Master's full doctrine at once, or without thinking over what they had learnt and asking further questions. Thus also an inquirer coming to the Catholic Church would naturally begin by studying the penny Catechism; which represents the doctrine taught in the schools and churches of the diocese in which he lives. His further questions would be answered by reading or by instruction from a priest. Continued study will carry him deeper into each subject, but will not require a departure from this simple Catechism. It is not essential that he should be a master of theology before entering the Church. A sound knowledge of the substantial doctrines is sufficient. The important thing is to be thoroughly imbued with the principle of belief in the authority of the Church; and to be ready to accept, in general, whatever the Church teaches as belonging to the deposit of faith.

So far in practice; but speaking more scientifically, it will be necessary to go further afield, to explain the constitution of the teaching-body of the Catholic Church. If we trace back to its source the authority of the Catechism and of the priest who explains it, we shall come ultimately to the bishop of the diocese, who is responsible for the teaching of the faith within the limits of his own jurisdiction. The Catechism of one diocese is practically the same as that of every other; and thus the Catechism represents substantially the unanimous teaching of the bishops all over the world. Catholic bishops are no mere "ornamental heads of churches," as Mr. Jacob Primmer calls them, but the responsible guardians of the deposit of faith. They are the successors of the apostles, endowed with their au-

thority and power to teach and govern the Church. Taken singly, they do not inherit the personal endowments of the apostles; they have neither the gift of inspiration nor of miracles, nor of personal infallibility, nor of universal jurisdiction. They receive no new revelations, nor repetitions of old ones; and yet they are infallible in this sense, that they cannot collectively be guilty of false teaching, and so lead the whole Church astray. It is possible for individual bishops to desert their duty and fall in heresy, as some have done in times past. But such are quickly cut off from the Church, and lose their position in the teaching-body. For a bishop can retain his office only by remaining in communion with his fellow-bishops and with the pope; separated from this communion, he ceases to be a member of the teaching Church. It is in this collective body of bishops in communion with each other and with the pope, that the teaching Church properly consists. Hence it is to this collective body that the promises of Christ apply. Consequently it is believed that any doctrine unanimously taught by this collective body, as part of the deposit of faith, must be infallibly correct; since otherwise the whole Church, clergy and laity (whose belief is simply a reflection of the teaching of the bishops), would be committed to a false doctrine, and so the gates of hell would have prevailed against the Church. It will be seen that everything works in the most natural manner possible; and the only effect of Christ's promise is, that it guarantees the unanimous teaching and belief of the Church.

3—HOW DOES THE POPE STAND IN RELATION TO THE TEACHING BODY?

The pope, besides holding the position of bishop over the local Church of Rome, enjoys the twofold prerogative of supreme ruler and of supreme teacher of the whole Church. These prerogatives are believed to have been bestowed on St. Peter by Christ (Mt. xvi. 13-19; Lk. xxii. 31-33; Jn. xxi. 15-17) and to have been inherited by his successors in the see of Rome. As supreme ruler, the pope has power to make disciplinary laws binding on the whole Church. As supreme teacher, he possesses authority to settle disputed points of faith and morals. It is with the last-named prerogative that we are now chiefly concerned. Under favourable circumstances, when the teaching of the bishops is unanimous and the belief of the people undisturbed, no ulterior guarantee is needed beyond this fact. But when a heresy arises, and the unanimity of the bishops is disputed; or when the traditional doctrine has been imperfectly transmitted in some part of the Church, and a dispute arises on this or any other account, an authoritative declaration may be needed to close the question in a manner which admits of no evasion. It is then that the decision of the supreme teacher is called for. Now Catholics believe that in these decisions, and in these alone, the pope is infallible. For it is of the nature of these decisions to bind the whole Church, and commit it irrevocably to teaching and to believing as part of Christ's revelation the doctrine pro-

claimed by them. Hence, unless the pope were absolutely reliable in such decisions, the faith of the Church might be corrupted by an error, and so the gates of hell would have prevailed against it.

From this it will be clear what papal infallibility means. The pope is not inspired; he receives no private revelations; he does not carry in his mind the whole of Christ's teaching as a miraculous treasure on which to draw at will. He has learnt the faith as we learn it, from his Catechism and from his theology. If he wishes to know the two sides of a dispute he must study it as we must. Even when preparing to make a definition in his office of supreme teacher, he can count on no new revelation or inspiration of a personal kind. But when he comes finally to the act of definition—when, acting in his highest official capacity of teacher of the Universal Church, he defines a point of faith or morals with the intent of binding the whole Church, then we believe, by virtue of Christ's promse, that the decision will be infallibly right.

4—A MISTAKE ABOUT INFALLIBILITY.

Protestants find a great difficulty in believing that infallibility means no more than this. Dr. Salmon, for instance, thought that if the pope is infallible at all he must be infallible in all his acts. This is simply refusing to accept the Catholic's account of his own belief. But it is a groundless objection. King Edward VII. does not always act as king. No one would attribute royal authority to his views on hunting, or yachting, or on the drama. Even when he presides over a court function, he is not always using his royal prerogatives. No one would attach the full authority of the crown to the remarks he makes to a deputation of Presbyterians, Jews, or Catholics. Even when speaking in Privy Council, or making his official speech at the opening of Parliament, he does not intend to throw the full weight of his authority into his utterances. It is only when signing an Act of Parliament, or a treaty with some foreign nation, that the full and highest exercise of his royalty comes into play. Then and then alone does he act as ruler of the empire, committing the crown to the deed, and binding the whole nation. As it is with the king of England, so it is with the pope. In his private acts as a Christian, in his official acts as a bishop, in his official acts in the government of the Church, he might make a mistake or fail in prudence, and no great harm would be done. But if he made an error in committing the whole Church to a point of faith or morals, the damage would be irreparable; the teaching of Christ's revelation would be adulterated, and the Church would cease to be the guaranteed delegate of Christ. Hence in these acts only is it necessary for the pope to be infallible, according to Christ's promise that the gates of hell shall not prevail against the Church.

5—DOES THE CHURCH ADD NEW DOCTRINES TO THE FAITH?

But this doctrine of the pope's power is open to another objection; for it seems as if, by means of it, new doctrines were

periodically added to the Church's teaching. Certainly more doctrines are taught as of faith to-day than were taught as of faith a thousand years ago; and therefore, presumably, more than were taught as of faith by the apostles.

This question leads to the idea of development of doctrine. Catholics believe that the Church never develops into a doctrine of faith anything that was not originally part of Christ's revelation. But a development can take place in clearness and definiteness of expression. St. Peter would have told us that our Lord was God and Man, but he would hardly have been able to express his doctrine in the terms of the Nicene or Athanasian creed, because that kind of language was not in use in St. Peter's time. This is an example of development from a less scientific to a more scientific form of expression. Take another example. None of the apostles, except St. John, lived long enough to see the whole of the New Testament written. Probably St. John informed the Church of his own time that certain writings, and no others, were inspired. But this knowledge was not so spread throughout the Church as to make it universally known. It took some centuries for this tradition to become unanimous and universal in Christendom. Then only could the canon or list of the New Testament books become a recognized dogma of faith. This is an example of development from local knowledge to universal knowledge, by the complete spread of the original tradition to all parts of the Church.

Protestants have accepted the results of these two examples of development. But the same principle applies to other cases which Protestants do not usually admit. The fathers were quite clear in teaching that the consecrated bread and wine were not common bread and wine, but became, by God's mysterious power, the real body and blood of Christ. When the scholastic divines invented the philosophical word "Transubstantiation," they merely brought about a development of expression, the doctrine remaining the same. Again, the fathers were exceedingly strong in asserting Mary's absolute freedom from sin, or from any touch of the devil's power. Yet it was only by a gradual process that the term "Immaculate Conception" was invented; an expression meaning substantially the same thing. Besides, the tradition of Mary's immaculate conception was current at Rome, and in other places, before it became clear in all parts of the Church. Hence arose theological disputes, which lasted till the belief had come to be accepted almost universally by clergy and people; and a final definition by Pius IX. in 1854, confirmed the doctrine as part of the traditional faith. Lastly, the Church is accused of inventing the papal infallibility in 1870. Yet this doctrine is found clearly taught by the scholastic divines centuries back (cf. Suarez for example), and an examination of history will show that it was clearly supposed by the Church from very early times. A section of the Gallican clergy resisted it for a time, but this opposition soon died down sufficiently to allow a practical unanimity to be arrived at, and the definition of

1870 closed the discussion once for all. All these are regarded as examples of legitimate development, in the sense of an advance in clearness of expression or unanimity, but not an invention of new doctrines, beyond those revealed and traditionally handed down from the first.

This being the case, converts need entertain no fear of the pope capriciously springing new and unheard of doctrines upon them for subsequent belief. There exists in history no case of a final definition made without accurate previous knowledge of the state of belief in the Church at large. And when we consider the numberless snares into which a pope left without divine assistance might have fallen, by making definitions based on the imperfect state of knowledge in his own times, at the risk of being proved wrong afterwards; we can say that history affords a strong support for our doctrine, that a special providence has watched over the pope from the very beginning, and will not fail us in the end.

6—HOW THE CHURCH REGARDS THE USE OF THE BIBLE.

The deposit of faith preserved by the Catholic Church includes: (1) Doctrines clearly taught in the New Testament; (2) Doctrines obscurely taught in the Bible, and requiring the authority of the Church to decide their true interpretation; (3) Doctrines not mentioned in the Bible at all—*e.g.*, the abrogation of the Jewish Sabbath, with the obligation of observing Sunday instead; the practice of eating meat with blood, which was forbidden for a time by the apostles (Acts xv. 20); the inspiration of each and every part of the New Testament. It is not that there is any antagonism between the Church and the Bible, as Protestants imagine, but that the two stand on a different footing. The Church derived its doctrine from the apostles before the New Testament was written and has followed the law of oral transmission ever since. The fact that the New Testament was afterwards written does not interfere with this principle, but only provides us with an inspired and historic witness to the claims of the Church, and, in many points, to the accuracy of her teaching, without, however, supplying a substitute for her authority.

It is, however, sometimes alleged that the Church confesses a fear of the Bible by discouraging its use. This charge is entirely untrue. The Church never did discourage the use of the Bible, but only its abuse. Probably St. Peter would have recommended those who misunderstood St. Paul's Epistles to leave such difficult writings alone, until they could use them with better discretion. No book has ever been so badly abused as the Bible. There is no heresy which has not claimed Scripture in its own support against the doctrine of the Church. The Arians and Socinians both relied strongly on Holy Writ. When it becomes a fashion to use the Scripture in this way for the support of private views, the Bible, instead of being a help to faith, is converted into a sources of confusion. Again, modern scholarship has proved the enormous textual difficulties which abound in the

Scripture, and which require all the apparatus of science and Oriental languages to master. Simple Protestants think the Bible is easy to understand, because they can find some meaning or other in every verse. It is quite a different matter to find the true original meaning. The most extraordinary ideas can be drawn out of an English translation, which reference to the original Hebrew or Greek will show not to be in the text at all.

No wonder then if the Church considers the Bible anything but an easy book, which he who runs may read. The infinite capacity of the human mind to go wrong is sufficient reason for caution; but, in spite of this, Catholics have always been free to read the Bible, and encouraged to do so, provided they use the original text or an authorized translation. No one can accuse the Douay Version of being a garbled version, though not without the defects incidental to all translations. Nor does the obligation of accepting the Church's interpretation, in those few dogmatic texts about which she has declared her mind, hamper or stullify the mind. For nowhere does such an interpretation do violence to the text, and in each case it will be found reasonable and likely, to say the least; and given that the Church is what Catholics believe she is, it is a distinct advantage to have an authoritative decision, where otherwise all would be left to uncertain speculation. But these decisions are comparatively few and far between; and the freedom of discussion which exists in our theological and scriptural schools would surprise Protestants if they came to realize it.

PART III.—THE TEACHING OF THE CHURCH.

1—PARTICULAR DOCTRINES AN OBSTACLE TO ENTERING THE CHURCH.

One who believes in the authority of the Church will naturally argue that *therefore* whatever the Church teaches ***must*** be true. But Protestants sometimes reverse the argument, by saying that the doctrines taught by the Church are superstitious, or corrupt, or anti-scriptural; and therefore the Catholic Church *cannot* be the true Church of Christ, no matter what arguments may be brought in its favour; and so they cannot accept its authority. Hence, after expounding the Catholic view of the Church, it is necessary to show that those doctrines of the Church which run counter to Protestant ideas are not what Protestants imagine them to be, and that when rightly understood, they ought to afford no obstacle to accepting the authority of the Church, as explained in the previous section.

2—CHRIST OUR SOLE MEDIATOR AND SOURCE OF MERIT.

The Church strenuously maintains that Christ is our sole Redeemer, Mediator of reconciliation, and source of merit. Without the free gift of grace we can do nothing towards salvation, nor can we purchase the least title to grace by any exertion of our own. Our good works derive all their value from the grace which moves us to perform them, and any merit

they possess or heavenly reward they secure, springs entirely from the merits of Christ. The only way in which merit can be called our own lies in this, that by our free co-operation with grace we have fulfilled the conditions attached to Christ's promise of eternal life, and thus deserve to receive the fulfilment of that promise which God has freely vouchsafed to make. In this way St. Paul speaks of the crown of righteousness laid up for him by the Just Judge, because he had finished his course and kept the faith.

3—PREDESTINATION AND REPROBATION.

But although grace is a free gift, the Church repudiates the idea that God acts so unequally in its distribution as to predestine some souls to salvation and others to damnation. God wills all men to be saved and to come to the knowledge of the truth. He wills also that no man shall perish. Hence Christ was given as a redemption for all. (I. Tim. ii. 4; Rom. viii. 32; II. Pet. iii. 9.) Consequently God will never allow any man to fall into hell for want of grace, but only through his own fault in refusing to make use of it. The lowest degree of grace ever offered to any man is amply sufficient for his salvation; and this grace is offered to all.

4—WHAT IS JUSTIFICATION?

Justification consists in the infusion of grace into the soul, by which we are put into a new relation with God—raised from the state of original sin to the state of grace, from the position of servants into that of adopted sons, brethren of Christ and children of God. God is no longer merely our Creator and Lord; He becomes our Father and our Friend. We are made heirs of God and co-heirs with Christ, and our inheritance is the enjoyment of God face to face for all eternity.

5—BAPTISM THE MEANS OF JUSTIFICATION.

The divinely-appointed means of justification is regeneration by water and the Holy Ghost in Baptism. Since justification is a free gift not depending on the act of any creature for its bestowal, even infants can and ought to be baptized. Being baptized, these children are put into the state of justification, and would enter heaven if they died in infancy. On coming to the age of reason the Church denies the need of any further justification, and only requires them to cherish and preserve the grace already possessed by avoiding grievous sin.

A grown-up person approaching baptism must do so with faith, sorrow for sin, and a desire to receive the grace of the sacrament. These dispositions of soul do not give any right to grace, but are the requisite conditions for the worthy reception of the sacrament. It is possible for those who cannot be baptized to receive the grace of justification without it, but only supposing they would be willing to receive baptism if they could do so; and the obligation remains of receiving it when it becomes possible.*

** In case of invincible ignorance of this divine institution, submission of the will to God's known laws is understood to imply the requisite desire, when Baptism cannot be received. The same applies to the Sacrament of Penance.*

6—"APPREHENDING CHRIST BY FAITH."

It will be seen that Catholic teaching about justification differs from the view common among Protestants that justification consists of a subjective "apprehending of Christ by faith," and a conscious sense of being justified. According to the Church, justification is quite an objective thing—viz., the infusion of grace; and the best means we have of knowing whether this has taken place is the external act of Baptism, to which the grace has been attached by Christ. The Church allows that justification *may* be attended by a sense of confidence; but such sentiments are not an infallible sign of justification, just as their absence does not prove the absence of justification.

7—"ONCE JUSTIFIED, ALWAYS JUSTIFIED."

Again, the Church does not admit the maxim sometimes used by Protestants, that "once justified means always justified." The state of justification may be forfeited at any time by the commission of a grave sin. Moreover, the state of justification thus lost can, through God's mercy, be recovered by sincere repentance, and by the Sacrament of Penance. During this life no man is in an absolutely assured position of being guaranteed for eternal happiness, since he always retains his power of freely co-operating with grace or rejecting it, of sinning or abstaining from sin. Therefore, we must all work out our salvation with fear and trembling—not fear lest God should fail us, but fear lest by our negligence we should abandon Christ and fall away into sin.

8—FINAL PERSEVERANCE.

Hence it is possible for a soul once justified to end by falling into hell. The final destiny of each man is directly determined by the good or evil state in which he dies. Theoretically speaking, an evil life may end with a good death, and a good life with an evil death. But practically, the probabilities are against this. It is not only risky, but criminal, to count on a death-bed repentance, and every Catholic is urged to make his last end as secure as possible by an earnest life, which is the highest assurance we possess of final perseverance.

9—SANCTIFICATION AND "MERIT."

Besides putting us in a new relation to God, justification carries with it a true quality of holiness or sanctification, but not such as to dispense with the need of spiritual efforts to grow in holiness. We must stir up the grace within us, and use it as a means of advancing in God's service. The Church also holds that our reward in heaven will increase according to our increase of holiness in this life. Catholics ordinarily speak of this growth in grace and good works as growth in "merit;" but with the explanation already given, that all the "merit" springs from the grace by which we perform these works. The only credit due to ourselves is our willingness to co-oper-

ate with grace instead of rejecting it. Thus the faithful servant who gained the ten talents deserved his reward, not for the talents he used, which were not his own, but because of the good use he made of them, instead of putting them into a napkin.

PART IV.—THE SACRAMENTS OF THE CHURCH.

1—THE NUMBER AND MEANING OF THE SACRAMENTS.

According to Catholics, certain definite means of grace have been provided by Christ in the seven Sacraments of the Church. Of these seven, Protestants usually admit only two, viz., Baptism and the Lord's Supper. The description of a sacrament, as this term is used in the Church, is as follows:—"A perceptible ceremony, instituted by Christ, to which He has attached some definite gift of grace, of which the ceremony is an outward sign." It is by the tradition of the Church and its constant practice that these five ceremonies (Confirmation, Confession, Ordination, Anointing of the Sick, and Matrimony) are included with Baptism and the Lord's Supper in the list of Sacraments. Catholics do not believe that the Sacraments are anything of the nature of magical charms, or objects for superstitious reverence. They are reverenced simply as functions instituted by Christ, to which He has attached the promise of grace to those who receive them worthily.

2—BAPTISM, CONFIRMATION, MATRIMONY AND UNCTION.

The meaning and effect of Baptism has been already explained. It is only needful to add that certain symbolic ceremonies, performed over and above the principal rite, are due to custom and Church law, but are not essential, and in cases of urgency are omitted.

Confirmation is identified with the apostolic practice of laying on hands, whereby we receive the grace of the Holy Ghost to stand firm and true in the manly service of Christ. This sacrament is not essential to salvation.

Matrimony was elevated into a sacrament by attaching to it definitely the graces required for fidelity and mutual helpfulness in the married state.

The Anointing of the Sick, as described by St. James (v. 14), has been kept in practice by the Church ever since the apostolic age. It is, as St. James implies, a means of grace to the sick and dying, and may even tend to promote bodily recovery, but does not necessarily do so.

3—ORDINATION. "SACERDOTALISM."

The Sacrament of Holy Orders conveys the graces and powers required for the ministrations of the clergy. Bishops thereby acquire grace to act as trusty guardians of the faith and rulers of the Church, and the power of administering all the sacraments. Priests receive power to consecrate the Eucharist and offer the

Holy Sacrifice, and to administer Penance and Extreme Unction. Without sacramental ordination, the sacraments peculiar to each office have no validity, as not proceeding from ministers deputed by Christ. This idea of a privileged class possessing powers not enjoyed by the laity, is sometimes contemptuously branded with the name of "sacerdotalism." If it were the usurpation of power by a caste or clique of men claiming for themselves a position of superiority, nothing could be more objectionable. But clergy and laity alike believe that such offices are of Christ's institution, not for the depression, but for the service of the laity; offices to be undertaken in the spirit of humble ministers of Christ, rather than that of proud masters of the people; nor is any one able to assume these offices to himself, but only those who are accepted, ordained and commissioned by the authority of the Church in the name and person of Christ.

4—THE LORD'S SUPPER.

The Eucharist (or Lord's Supper, as it is called by Protestants) is the sacrament for supplying our souls with the nourishment of spiritual food. It is believed that when the formulas of consecration are pronounced, the words of Christ, "This is my body," "This is my blood," are literally fulfilled, so that what were previously bread and wine become really and truly Christ's body and blood. There is no deception of the senses; for all the properties of bread and wine that can be discovered by inspection remain as before; and yet the things themselves are no longer bread and wine, but Christ's body and blood concealed under those appearances. It is an invisible miracle and a mystery; but still greater is the mystery of divine condescension, which thus brings Christ down among us, and into a most real, intimate, and mystical union with our souls.

5—ADORATION OF THE BLESSED SACRAMENT.

It follows that since Christ is really present in the sacred elements, He can and ought to be adored there; just as He would be adored if He came again on earth in His natural human form. Hence the Church causes the sacred host to be reserved in the tabernacles of the churches, not only for the use of the sick, but to enable the faithful to pay their devotions to Christ there present. The service of Benediction is an act of this kind of reverence; the sacred host being then exhibited on the altar for adoration. Processions of the Blessed Sacrament are another form of this devotion. Clearly the adoration of the Blessed Sacrament cannot be charged with superstition or idolatry; for all the worship is directed to Christ's person, which is believed to be present by virtue of Christ's own express words, understood in their plain literal sense.

6—COMMUNION IN ONE KIND.

According to the present discipline of the Church, the Blessed Sacrament is received in two kinds by the celebrant, but distributed in one kind only to the faith-

ful. Protestants regard the refusal of the cup to the laity as something counter to Christ's institution, and as mutilating the sacrament. Yet the practice of the early Church shows clearly that reception under one kind was sufficient. It was usual to communicate infants after baptism under the species of wine only. It was also common, in time of persecution, for the faithful to take the species of bread to their homes and administer communion to themselves and their families under one kind alone. The same was done with regard to the sick. History affords us a striking example to show how Church discipline could be varied according to circumstances. Those who were infected by the Manichaean heresy used to abstain from receiving the cup, on the principle that wine was evil. In order to expose these secret heretics, the Church left it no longer optional to communicate under one kind, but required all to partake of the cup also. Later on, the risk of accidents to the chalice and other considerations caused the use of one kind only to prevail. It was not until a sect arose which insisted on the necessity of both kinds that the Church, in protest, and in defense of a doctrinal principle. made it a law that only one kind should be distributed. No Catholic believes that he is thereby deprived of any of the benefits of the sacrament, since under either kind he truly receives communion with the living Christ, whole and entire, which is the very idea of this sacrament. The purpose of the two species is found in the mystic representation of Christ's death signified thereby, and both are therefore necessary in the celebration of the Eucharist as a commemoration of Christ's passion in the Sacrifice of the Mass.

In the course of controversy with Protestants, the text (I. Cor. xi. 27) "Whosoever shall eat this bread *or* drink the chalice of the Lord unworthily, etc.," has been used to prove the need of both kinds. But the argument is an unfair one, simply because the Authorized Version has misled its readers by using *and* in place of *or*. Protestant scholars admit this rendering to be an error, which has in fact been corrected in the Revised Version; and hence the inference falls to the ground.

7—THE SACRIFICE OF THE MASS.

Besides being a sacrament, the Lord's Supper is a commemoration of the death of Christ; not, however, a mere historic commemoration, but a sacrificial commemoration, in which, while the human minister is performing the visible rite, Christ the great High Priest of the new covenant offers Himself to the Father in the attitude of a victim for our redemption. The idea is sublime, but difficult to explain. There are many passages scattered through the New Testament which seem to regard the act of redemption as no mere momentary act, exercising an influence over the future and the past, but as an act mystically and yet truly eternal (cf. I. Pet. i. 20 with references there given; also many passages in Hebrews). Not only did Christ enter once into the holy place, obtaining in the act of entering (such seems to be the sense of the Greek) an eternal redemption (Heb. ix. 12), but this entrance into the holy

place appears to be Christ's entrance into heaven (Heb. ix. 24); where He ever lives to make intercession for us (Heb. vii. 25); thus exercising forever His unchangeable and eternal priesthood by a continuous mediation, and carrying on forever, though not repeating, the sacrifice once offered on the Cross (Heb. vii. 24 and chap. v.). Hence in the book of Revelations the Lamb is represented as alive, and yet standing as it had been slain (Gk. standing as slain) (Rev. v. 6). Certain obscure passages seem even to go so far as to remove the Redemption out of connection with any particular time, as in Rev. xiii. 8, which reads as if the Lamb had been slain from the beginning of the world. There are other places which treat Christ's appearance on earth as the manifestation of a mystery kept secret from the beginning of the world, by which those who lived before His coming had been redeemed (cf. again I. Pet. i. 20 and refs.). Without pressing this mysterious language too far, it may at least serve to illustrate the idea underlying the Catholic doctrine of the Mass; in which Christ's eternal intercession as the victim of redemption is, as it were, directed to His Father from the local centre of an earthly altar (and that we have an altar is clearly emphasized in Heb. xiii. 10). In this manner the mystery of redemption is, as it were, brought nearer to us through the ages, and made sensibly real to us in our midst here and now. By this continual priestly function is fulfilled that prophecy of Malachi (i. 11) which tells of a clean oblation (minchah) to be offered in every place among the Gentiles, from the rising of the sun unto the going down of the same.

The correctness of any attempt to conceive this sublime idea will be safeguarded by the following theological propositions:—(1) In the Mass, Jesus Christ is the Priest, offering Himself as the victim of redemption to the Father; (2) Christ's offering of Himself is identically the same as that on Calvary, but the manner is bloodless and mystical; (3) The human minister acts in the name and person of Christ, being strictly only Christ's deputy or instrument for the performance of the external rite; (4) The Mass is a local application of the one great sacrifice of Calvary to particular groups of souls, in divers times and places, rather than a repetition of the sacrifice itself.

Any idea, therefore, which Protestants have conceived of the Mass being derogatory to the one sacrifice or to the priesthood of Christ, is due mainly to the difficulty of understanding this very deep subject, and is not to be wondered at. A careful study of the above remarks will, at least, clear us of this charge.

8—AURICULAR CONFESSION, OR PENANCE.

In pronouncing the words "Receive ye the Holy Ghost; whose sins ye shall forgive shall be forgiven, and whose sins you retain are retained" (Jn. xx. 19, 20), Christ bestowed on the apostles that power which is exercised in the Sacrament of Penance. This sacrament is the outward and visible means by which those who after baptism have lost the grace of God by grave sin may, through

repentance, confession and absolution receive pardon and reconciliation with God. As in case of other sacraments, the value of the outward function consists in giving us a definite sign of the forgiveness we have received, instead of leaving the repentant soul in a state of harrowing uncertainty. Sincere sorrow and sincere confession, and a puropse of avoiding sin for the future, are the conditions for a valid reception of the sacrament. Confession is, therefore, no magical means of getting rid of sin; for instead of dispensing with repentance, it is valueless without repentance; and if this is wanting, the priest may be deceived, but God is not mocked, and the sacrament is worse than useless. The priest acts the part of an intermediary as regards hearing the confession; but as far as the effects are concerned, it is a matter entirely between the soul and God.

9—NOT A BARRIER BETWEEN THE SOUL AND GOD.

Hence the favourite objection, that confession places a barrier between the soul and God, is quite fallacious. The office of a confessor is that of a helper, for his training enables him to solve doubts, to ease difficulties, to offer advice as to the way of avoiding sin, and to give encouragement to the weak. Many a soul has felt the need of some one who, from his position, can receive confidences in a purely professional, and at the same time sympathetic spirit, and discuss difficulties and troubles in the light of a wide experience, and yet never betray outside the confessional any consciousness of having received such confidence at all—and this is the function which a confessor exercises for those who wish it. On the other hand, those who need no such help can make their confession in a business-like manner, without question, or discussion, or comment, except of the briefest kind, selecting, if they like, a confessor noted for taciturnity. It is true that a sensitive subject sometimes finds an ordeal in barely mentioning sins committed; but the feeling wears off when it is found that an experienced confessor is surprised at nothing, having often heard every kind of sin in the course of his experience; that he is never supposed to scold his penitents, but to direct all his remarks towards their help and encouragement.

10—NOT A DANGER TO MORALS.

As for the alleged moral unhealthiness of priest and penitent dealing in matters of a delicate nature, this objection comes only from those who know nothing of the confessional in practice. If the matter is plain and straightforward no question or discussion is needed. If the penitent needs advice or help, it can be given in the same professional way as a doctor would give it. But confessors are trained to great prudence in this matter, and are taught that "it is better to fall short by reserve a thousand times than to go beyond the mark by a single superfluous question." They are cautioned never to say a word which will convey fresh knowledge of sin to innocent minds; and a bishop who came across a case of imprudence in this matter would take active measures against it occurring again.

11—THE PRACTICE OF CONFESSION.

There is no absolute necessity to go to confession except in case of grave sin; but it is a laudable and customary practice to do so, as a safer preparation for each communion, and also to confess all sins that the soul is conscious of without drawing any hard and fast distinction between graver and lighter sins.

PART V.—PRACTICES AND DEVOTIONS OF THE CHURCH.

1—DIFFICULTY OF TAKING UP NEW PRACTICES.

Those who, by reading the foregoing pages, have come to see the main doctrines of the Church in a reasonable light, may still be kept back by the difficulty of taking up certain practices and devotions of Catholics which they have been used to regard as objectionable. These it is now necessary to explain, together with the doctrinal basis on which they rest. To smooth down difficulties at first it may be remarked, in general, that no convert is obliged to plunge at once into the practice of every kind of Catholic devotion. He must begin by acknowledging the doctrine on which they rest, and the legitimacy of their practice. In course of time he will find himself naturally drawn rather to one devotion than another; and need have no fear of following his preferences, since the choice of devotions is largely a matter of taste.

2—THE WORSHIP OF OUR LORD.

Obviously, devotion in some form or another to Christ our Lord is the essential part of a Catholic life. Two special forms of devotion alone need explanation. Devotion to Christ in the Blessed Sacrament means prayer and worship directed to Him as being really present on the altar of the Church, and in a spirit of gratitude for the gift of this great sacrament. Devotion to the Sacred Heart regards Christ specially in the aspect of His human nature, and the affectionate love of His human heart for mankind. It will be seen from these examples that devotions to Christ only differ from each other by the particular line of thought which dominates our prayers to Him. The worship directed to Christ is of the highest kind, such as is due to God alone; since He is the second person of the Blessed Trinity.

3—REVERENCE FOR THE SAINTS.

The subsidiary devotions now to be considered are of a totally different kind, and stand on another footing. They concern our fellow creatures in the household of God. If the word "worship" is ever used with regard to a creature, it is used in the wide sense in which our forefathers used to speak of the "worshipful company of fishmongers," or as we now address a judge as "your worship." It is practically better not to use the word "worship" at all, and to take in its place the more ordinary terms "reverence" or "honour." No one can object to Catholics reverencing Mary or honouring the

saints. The only complaint which might be raised is against regarding this reverence and honour as part of religion. To this the answer is quite clear. Religion is necessarily concerned with many objects besides God. It involves the love of others for God's sake. To love our neighbour as ourselves is a part of religion. St. Paul teaches that it is part of the Christian religion to honour the king. Our Lady herself declares that all generations shall call her blessed. To honour those whom God has delighted to honour is to reverence God Himself in His noblest works.

4—PRAYING TO THE SAINTS.

But we go a step further in praying to them; and it is imagined that prayer ought to be directed to God alone. Yet prayer only means asking for what we want; and provided those in heaven take an interest in us on earth, and can hear us when we speak to them—as the Church teaches to be the case—there is no more objection to our asking them to help us by their prayers than there was to St. Paul asking the Ephesians and other Christians to pray for him (Eph. vi. 19; Phil. iv. 3; I. Thes. v. 25; II. Thes. iii. 1). If the saints on earth can be asked for prayers, why not the saints in heaven? If St. Paul's request for the prayers of his fellow Christians on earth does not encroach on Christ's sole mediatorship, neither does our request for the prayers of the blessed in heaven. No Catholic can be so ignorant or stupid as to imagine that in praying to the saints he is praying to God. Nor can it be objected that we pray too much to the saints and too little to God. The whole of Mass and Communion, Vespers, Benediction, the Stations of the Cross, Devotions to the Sacred Heart, the use of all the sacraments; these one and all are acts of the direct worship of God; prayers to the saints are, as it were, thrown in incidentally and now and then, and hold the subsidiary place to which they are entitled. Even the Rosary is not mainly an act of devotion to Mary, but is more properly a rapid review of the chief events of the life of Christ. Only two out of the fifteen mysteries concern our Lady alone. In the rest, Mary only figures as she figures in the gospel; and in several she does not appear at all. As for the recitation of the Hail Mary, this is mainly a repetition of the greetings addressed by the angel Gabriel and St. Elizabeth to our Lady; a practice to which no one can reasonably object.

5—DEVOTION TO OUR LADY.

The main idea being clear we can deal more in detail with the Church's doctrine concerning our Lady. It may be summed up briefly under three heads:—First, Mary is mother of the God-Man Jesus Christ, and is a most eminent saint, dear to God and man. Secondly, she takes an interest in the faithful on earth, redeemed like herself by the blood of her Son, and prays for them in heaven. Thirdly, it is legitimate and becoming to honour her, and to ask for her prayers. On the other hand the Church repudiates all idea that Mary is more than a creature, or that her intercession stands on the same level

or in any way means the same thing as the intercession of her Divine Son. Any language used by foreign devotional writers which seems to English ears to suggest otherwise, would be condemned by the Church if intended to bear such an objectionable sense; but such expressions ought rather to be taken in a rhapsodical and poetic sense, and not to be regarded as serious doctrinal prose. As a matter of taste, it might be better to restrict in some way the use of words. For it is in this case as in the abuse of superlatives; if we exhaust our highest language over Mary, we shall have no higher language left to apply to our Lord. But matters of taste are not matters of dogma.

6—THE IMMACULATE CONCEPTION.

The doctrine of the Immaculate Conception simply means that Our Lady, in view of her exalted office, was endowed with God's grace from the first moment of her existence, instead of being conceived and born in original sin. Every Christian receives this purification from original sin by baptism; in our Lady's case, the effect of baptism was anticipated. We cannot hence infer that Mary did not owe her redemption to Christ's death, but only that the grace of redemption was conferred beforehand in view of Christ's future merits; just as was the case with the saints of the Old Testament, who received their justification before Christ came on earth. The idea of this total freedom from the stain of original sin will seem more natural by the fact that Adam and Eve both enjoyed this privilege in their creation; and had it not been for the fall, every member of the human race would also have been immaculately conceived. As to the definition of this doctrine in 1854 by Pius IX., enough has been said in the section on development of doctrine.

7—STATUES, PICTURES AND RELICS.

The above remarks will make it superfluous to deal with devotion to other saints in the calendar of the Church. As regards the use of statues, crucifixes, and pious pictures, the Church allows them as means to help the memory and imagination. No one can say that graven images were absolutely forbidden by the law of Moses, since graven cherubim and lions, oxen and palms, flowers and pomegranates were freely used in the ornaments of the tabernacle and the temple. Such objects were forbidden to be made for the purpose of idolatry. The Church is quite unnecessarily clear in asserting that we do not pray to images, for they can neither see, hear, or help us. The same applies to the veneration of the Cross and relics of the saints, which stand on a par with heirlooms and property once belonging to those we love and reverence. As for the act of bending the knee before such objects, it might as a matter of taste be preferable to restrict the kneeling attitude to acts of divine adoration. But so long as Englishmen continue to bend the knee before the king or bow before his throne, there ought to be no difficulty in allowing Catholics to do the

same before the sign of redemption, or the relics and images of the saints.

8—INDULGENCES. THE IDEA OF TEMPORAL PUNISHMENT.

In any Catholic prayer book there will be found attached to certain prayers such remarks as the following: "40 days' indulgence," "100 days' indulgence," or "A plenary indulgence is granted to the devout recital of the following prayer." It need hardly be said that these indulgences do not mean a privilege to commit sin. To explain what they mean will require a somewhat lengthy consideration.

The root idea underlying the use of indulgences is that Christ, in freely gaining for us the grace of forgiveness and reconciliation, did not abrogate the law of right order and healthy discipline, which requires that wickedness should never be passed over with impunity, that sin should carry with it some penalty, and that forgiveness should not leave us without the obligation of making some amends for the past, even after the sin itself has been forgiven. According to this principle, the church teaches that every sin committed after baptism incurs a debt of temporal punishment. This debt or part of it may remain, even after the offence against God has been condoned, and must be paid to the uttermost farthing; either in this life, by penance or other works of Christian virtue, or in that state of purgation which intervenes between our death and our entrance into heaven. Every act of Christian virtue we perform can be accepted by God as amends for past sin, whether it be prayer, almsgiving, or works of self punishment, such as fasting and other forms of penance, or even the incidental hardships of life borne with patience. This doctrine carries with it the double advantage of affording a check on sin and an incentive to earnestness of life. To Protestants it may seem novel, but ought not to seem unreasonable.

9—THE USE OF INDULGENCES.

In ancient times the Church used to take the matter in hand, by imposing severe penances for the more grievous sins. The good disposition of the penitent, or the prayers of the confessors and martyrs, sometimes led to a remission or shortening of the penance; and any such remission was called an "indulgence." The ancient discipline is now obsolete, except so far as its practice survives in the short prayers given as a "penance" in the confessional. The Church, however, retains the custom of attaching "indulgences" to certain forms of prayer or other good works which she specially wishes to encourage; and still preserves a relic of ancient forms by assigning numbers of days to the indulgence—"40 days," "100 days," or a full and "plenary indulgence." These numbers have no definite assignable value except for comparing one indulgence with another; since we know neither the measure of the debt due, nor the absolute value of each penance in the sight of God. The power of the Church to assign expiatory value to prayers and good works springs from her jurisdiction over the sins of the faithful, and rests on the belief that the wishes of the Church, expressed in granting an indul-

gence, will be ratified by the application of Christ's merits to the advantage of those who use them. A plenary indulgence is one in which the wish of the Church is unlimited except by the full needs of the individual soul. And if such an indulgence be performed with the highest devotion, it is believed that God will regard the whole penitential debt as satisfied. But the actual results of indulgences remain a secret known only to God. Catholics generally speak of the penitential value of such acts as "satisfaction," not in any sense which touches the satisfaction made by Christ for the guilt of our sins, but as meeting the debt of temporal punishment which, as already explained, God has attached to sin to prevent it from being passed over with impunity.

10—PURGATORY AND PRAYER FOR THE DEAD.

Closely allied with this question is the subject of purgatory, where the residue of penitential satisfaction is undergone if full amends for sin have not been made in this life. We know nothing with certainty about purgatory, except the fact of its existence, and that it involves a delay in entering heaven till the last relics of sinfulness are purged away. We are told nothing of the amount, kind, or duration of its purgative processes. We know, however, that by our intercessions and other good works we can help those detained there. Hence the practice of prayers for the dead, and the application of indulgences to the soul of the departed.

11—THE COMMUNION OF SAINTS.

From what has been said, it will be seen how the Catholic idea of the Communion of Saints brings the blessed in heaven, the faithful on earth, and the souls in purgatory into one great family and household of God, bound together by an intercourse of prayer and intercession; the Church triumphant helping the Church militant, the Church militant helping the Church suffering; all united in the common offices of mutual charity, and all working for the one great end of God's greater glory and the happiness and well-being of mankind.

12—FASTING AND ABSTINENCE.

No one can deny that this is the usage recognized and recommended by Christ and His apostles, and practiced by the early Christians; and that the Church is more Scriptural in retaining it than Protestants are in abandoning it. The only question is whether it suits the present age or not to impose fasting and abstinence as a routine duty, instead of leaving it to each one's devotion. However, the Church still retains an immemorial custom, which seems strange to Protestants only because they have abandoned its observance. But circumstances have introduced the need for many exemptions and dispensations, at least in this country; and the rigour of ancient discipline has been mollified to suit the case. Even for those who through weakness or excessive occupation cannot practice it, it still serves as a reminder that we do not live for

pleasure only, and that self-mortification in moderation is good for the soul.

13—CHURCH CEREMONIES.

The liturgical services of the Church are solemn and dignified, but cannot be called simple. They are more or less dramatic, and as far as possible magnificent in their appointments; music, lights and incense, vessels of gold and silver, embroidered vestments all contributing to this effect. Protestants have been accustomed to a bald bare service, and fail to understand the Catholic usage. Let us admit at once that it is no question of divine appointment, and mainly a matter of taste; and the Catholic taste happens to have tended towards making the public functions of the Church as splendid as possible. If this is found attractive to the people and induces them to attend service without weariness, it is difficult to see any objection to it. But when the novelty wears off, these exhibitions of splendour cease to be sensational, and become instead full of interest, religious significance and devotion.

14—THE USE OF THE LATIN TONGUE.

The use of Latin is felt to be perplexing to strangers. But to Catholics the difficulty does not occur, as they are accustomed to following the service with an intelligent knowledge of its meaning, and a translation, or suitable private devotions. Possibly if the English or Scotch people were to come over to the Church in large bodies, the Pope might willingly grant them an English liturgy, since he has made similar concessions among the English schismatics. There is nothing essential involved, and Latin has its advantages and disadvantages. Converts, as a rule, find their objection vanish almost as soon as they have joined the Church. The movement now afoot in favour of English evening services, and the congregational singing of English hymns, will do something towards meeting the want wherever it is felt.

Question.—In conclusion, can the labour of examining the claims of the Catholic Church, or the trouble of submitting to them, be evaded by thinking that after all, religion itself is very much a matter of taste, and provided a man leads a good life, one religion is as good as another?

Answer.—The labour and the trouble may be evaded, but not the responsibility. If all religions were human inventions, one religion would be as good as another. But if Christ has instituted one, and not the rest, one religion is not as good as another; in fact, there can only be one good religion, and that one instituted by Christ, taken in the way He instituted it.

The foregoing pages will perhaps have shown that the Catholic Church is not what she is believed to be by many Protestants, who in their opposition to her are opposing what is only a creature of the imagination. If this fact has been made clear, the reader's next duty will be to inquire further into the claims of



SAINT ROSE OF LIMA.

the Church; since, if she is the true Church of Christ, it must be the unquestionable duty of every man to submit to her authority and enter into her fold.

ST. ROSE OF LIMA.

*Virgin of the Order of St. Dominic.**

(1586—1617.)

EARLY LIFE OF ST. ROSE. HER AUSTERITIES.

ABOUT thirty years after the discovery of the New World, a band of Spanish adventurers undertook the conquest of the rich territory in South America, lying between the Andes and the Pacific. Profiting by civil dissensions, they succeeded in making themselves masters of the country, and on the Feast of the Epiphany, A.D. 1535, their leader, Francis Pizarro, laid the foundation stone of the "City of the Kings," better known to us as Lima, the capital of Peru. The gentle natives might easily have been won to the faith of Christ, but the cruelty, treachery and rapacity of their Spanish conquerors was a continual obstacle to the spread of the Gospel. Fifty years later, the country presented a melancholy spectacle. The Indian population had, indeed, been partly converted, but large numbers still clung to idolatry; and, among those who had embraced the faith, many secretly practiced pagan superstitions, and all cherished the hope of one day shaking off the hateful yoke of the invaders. The Spanish settlers were for the most part unprincipled adventurers, attracted only by the prospect of amassing wealth, and eluding all orders emanating from the mother country which in any way tended to better the conditions of the natives. Some of the Viceroys were men of noble and upright character, and the clergy were active and exemplary in their lives, and everywhere exerted themselves in defense of the oppressed Indians; but they were too few in number for the great work of evangelizing the country. Such briefly was the condition of Peru, when God in His mercy bestowed on the unhappy land a Saint whose prayers and penances, we cannot doubt, did much to avert the scourges of His wrath, and to draw down countless blessings.

On the 20th of April, 1586, there was born in the city of Lima a child, who received in baptism the name of Isabella. She was one of a large family; her father, Gaspar de Flores, was a soldier of noble birth, but destitute of fortune; her mother was called Maria d'Oliva. Three months after the birth of the little Isabella, as her mother and several other women were sitting around her cradle, there suddenly appeared in the air a beautiful rose, which gently touched the face of the babe and then vanished. From that day Maria always called the child Rose, a name which was afterwards bestowed upon her in confirmation, and which has received the solemn sanction of the Church. Even from infancy God showered down His

* *The facts mentioned in the following pages are taken from the beautiful French Life of the Saint, entitled, La Perou et Sainte Rose de Lima, par le Vte. M. Th. de Bussie re, which is itself chiefly drawn from the Bollandists.*

choicest graces on this favoured soul. Whilst still almost a babe the little Rose might often be seen gazing intently on a picture which hung in one of the rooms of her father's house and represented our Lord clothed in the purple garment and crowned with thorns; and, when only three years old, she had already learnt to bear sufferings with heroic patience for the love of Him. Her thumb having been accidentally crushed by the closing of a heavy door, the child did not utter a sound nor even change countenance, but hastily hid her hand under her pinafore, lest her mother should be distressed by the sight of the injury; and she afterwards submitted to a severe surgical operation with a smile upon her face, and without giving the smallest sign of pain. On another occasion she was suffering from a terrible abscess, agagravated by mistaken treatment. When asked by her mother how she could have borne such agony without uttering a word of complaint or seeking any relief, the little one said that her pains were very endurable; and then added, pointing to her beloved picture: "Those caused by the Crown of Thorns were far more cruel." At four years old, she had begun to practice severe penances for the sake of Him whom she already called her "Beloved." She would persuade the Peruvian servant, Mariana, to lay heavy blocks of wood upon her shoulders, whilst she knelt, with her little hands joined, meditating on the carrying of the Cross, till she fell beneath her load, and at other times she would oblige the same person to beat her or trample her under foot.

When the child was about four and a half, her lessons began, but, though she was the most docile and attentive of scholars, her mother complained of the wearisomeness of teaching her. When little Rose scarcely knew her letters, she one day brought her book to her mother's knee and, to the amazement of the latter, read quite fluently, and then displayed a beautiful page of writing, saying: "I asked God to teach me to read and write, to spare you the trouble, mother; and He has heard my prayer." Rose only employed her divinely-acquired knowledge to read books which would help her to advance in perfection. She specially delighted in the Life of St. Catherine of Siena, which she studied with the utmost attention, choosing that Saint as her guide and mistress, and resolving to walk faithfully in her footsteps. As our narrative proceeds, we shall recognize many striking features of resemblance between the life of the Virgin-Saint of Lima and that of her seraphic patroness.

On completing her fifth year, St. Rose consecrated her virginity to God by vow, promising henceforth to live only for the accomplishment of His holy Will. An apparently trivial incident, which occurred about this time, seems to have exercised a powerful influence in confirming her in her holy resolutions. Her brothers and sisters were playing with some companions of their own age, whilst Rose, according to her custom, stood silent and recollected in a corner of the room. The little girls of the party were amusing themselves with their dolls, on which they lavished signs of an affection which to Rose seemed excessive. She remonstrated with them, but only brought upon

herself a torrent of ridicule; and her brother Ferdinand threw at her a handful of mud and dust which soiled her hair. The Saint had a horror of dirt, and moved away with an air of distress. Then her brother, half in joke, half in earnest, cried out to her: "Why are you so distressed at your hair being soiled? Do you not know that the fair tresses of young maidens are the cords by which the devil takes possession of those among them who are not on their guard, and drags them into hell? Be assured that your hair, of which you are so proud, is not at all pleasing to God." The words sank into her heart, and were accompanied by a powerful interior light, which showed her the glory and happiness of the elect, the horror and despair of the damned, the hideousness of sin, and the misfortune of those who commit it. She instantly cut off her hair, with the exception of the front locks, concealing what she had done by means of the veil which is commonly worn by females of all ages in Peru. When her mother discovered the fact, she reproved her severely; but, receiving no formal prohibition, Rose continued to keep her hair close cut throughout life.

She was favoured at this early age with a wonderful gift of prayer. She kept herself continually in the presence of God; everything she saw helped to raise her mind and heart to Him; and even in her sleep she might be heard repeating: "May Jesus be with me! Blessed be Jesus." She was a child of extraordinary beauty, and continually heard herself extolled for the clearness of her complexion and the symmetry of her features. These foolish praises deeply wounded her sensitive humility. She began to fear that there was something of flattery in her name of Rose, which she knew had not been given to her in baptism. In her distress she had resource to Our Blessed Lady, and prayed earnestly before an image of the Divine Mother and Child in the Rosary Chapel of the Dominican Church at Lima. Our Lady smiled graciously upon her, and she heard these words: "Thy name is very pleasing to the Son whom I bear in my arms; but henceforth thou shalt add mine to it, and shalt be called Rose of St. Mary. Thy soul must be a fragrant flower, consecrated to Jesus of Nazareth."

It is not our purpose in these few pages to detail the heroic austerities practiced by St. Rose. Although perhaps the most distinctive characteristic of her life, yet they are set before us rather for our admiration than our imitation, and before giving even the briefest account of them, it may be well to recall the teaching of the *Spiritual Combat*, that sanctity consists not in austerity of life or external observances, but rather in the knowledge of God's greatness and our own vileness, in the love of God and the hatred of ourselves, in the accomplishment of the Will of God, and the absolute denial of our own will. In all these essentials of holiness, St. Rose certainly excelled; in her, suffering was the expression of her love of her Divine Spouse. There can be no doubt that she acted in this matter by the special inspiration of the Holy Ghost, having been chosen as a victim to expiate the terrible iniquities of her countrymen. She was always perfectly obedient to her confessors with regard to her penances; and

the very fact that these prudent and enlightened religious, some of them Jesuits, others Dominicans, should have permitted her to practice such terrific austerities, is in itself a proof that they felt God asked this sacrifice at her hands, which it would be rash and presumptuous for ordinary souls to seek to imitate.

St. Rose began her attacks on her lower nature by depriving her body as far as possible of everything which is pleasing to the senses. She was very fond of fruit; from the age of four, she absolutely forbade herself the use of it; and, if any were given to her, she distributed it among her brothers and sisters. She never ate meat; her ordinary fare consisted of hard crusts, tepid and nauseous water and a soup of bitter herbs, mixed with gall and ashes; on Fridays she took only bread and gall. During Lent she abstained from bread, and on Fridays of that holy season contented herself with a mouthful of gall and five orange-pips, in memory of the Five Wounds of our Lord. She sometimes deprived herself altogether of food for a week at a time, supported only by the Holy Eucharist; and in the heat of a tropical summer she would for weeks at a time abstain altogether from drinking. Every night and morning she rubbed her lips and tongue with gall; and to mortify her taste she often chewed nauseous and bitter herbs. She specially chose for this purpose the leaves and stalks of the passion-flower, a plant which she dearly loved, as it reminded her of the suffering of her Divine Spouse. To bring her body into subjection, she deprived it as far as possible of sleep, only allowing herself two hours' repose every night, and this she took on a bed composed of rough logs, strewn with bits of broken glass and earthenware. Full of courage as she was, Rose often shuddered before stretching herself on this instrument of torture. One night, when she felt a greater repugnance than usual to lie down upon it, our Lord deigned to appear to her and encouraged her by recalling to her mind the hard bed of the Cross and the nails which pierced His Sacred Hands and Feet; and from that time her hesitation ceased. The struggle against sleep cost her very dear; and she was obliged to have recourse to the most heroic means to keep herself awake. She would strike her head violently, run needles into her flesh, suspend herself from the nails of a great Crucifix of life-size which she had in her room, or even hang herself up by her few remaining locks of hair to a nail in the wall, just resting the tips of her toes on the ground; and thus compel herself to watch and pray. Several times in the day she took a severe discipline to expiate her own sins and those of others; to avert public misfortunes and the troubles of the Church, to draw down the blessing of God on her native country, to obtain the conversion of idolaters and sinners, the grace of a good death for those in their agony, and for the eternal repose of the souls in Purgatory. On her head, dexterously concealed under her veil and her few locks of hair, she wore in memory of our Lord's Crown of Thorns a triple silver crown, armed with ninety-nine sharp points; every day she changed the position of the crown, so as to multiply her wounds; and on Fridays and Saturdays, in honour of

the sufferings of Jesus and the sorrows of Mary, she fastened it more tightly, so that the points penetrated more deeply into the flesh. She often fastened hard cords tightly round her arms; and at night, in all weathers, she would frequently spend some hours walking barefoot in her parents' garden, bearing on her shoulders an enormous wooden cross. She often fell beneath its weight; and she would then compel her faithful Peruvian attendant, who always accompanied her, to trample upon her and load her with blows and ill-treatment. In the midst of all these terrible self-inflicted sufferings, the Saint's face was always serene and cheerful; no sign ever betrayed the agony she was enduring.

HER LOVE OF RETIREMENT AND MANNER OF LIFE.

St. Rose loved silence and solitude; she hated idle conversations and everything which could distract her from her loving intercourse with her Heavenly Spouse. As a child she had taken no part in childish amusements; and, as she grew older, she constructed for herself in the garden, with the help of her brother Ferdinand, a little oratory of branches, under the shade of a leafy maple. Here she spent whole hours, communing with the Beloved of her soul. Her mother, proud of her beauty, and desirous of finding a suitable match for her, insisted on presenting her to visitors, and taking her to parties and worldly gatherings. In vain did the Saint entreat to be excused from all this dissipation; she was compelled to obey. At length these unwelcome visits and entertainments came to be of almost daily occurrence. St. Rose felt that her mother was drawing her from the path marked out for her by our Lord; and, unwilling openly to refuse compliance, she had recourse to innocent stratagems, and inflicted on herself the severest sufferings that she might be unable to obey. Thus on one occasion, she purposely got her foot crushed under a large stone; on another, she burnt both her feet against the oven; very often she rubbed her eyes with a kind of pepper producing a most painful inflammation; and so she was left in peace for a time. But at length the pious fraud was discovered, and she was loaded with blows and reproaches. Her mother once obliged her to put on a beautiful wreath of fresh flowers. Rose obeyed, but fastened the wreath with a needle, which she drove so deeply into the flesh that she was obliged to have recourse to her faithful Mariana for assistance in drawing it out when the time came for removing the adornment. Nothing was so painful to St. Rose as to hear herself praised. A visitor having once expressed great admiration at the whiteness of her hands, the Saint went and plunged them into quicklime, so that for several weeks they caused her agonizing pain. Her mother now began to press her to wear rich dresses and jewelry, and to make use of cosmetics. The Saint felt that this would offend God; so, for the first time in her life, she humbly but firmly replied that she could not obey. An angry scene ensued; but, by the intervention of her confessor, Rose at length succeeded in obtaining permission to attire herself in a plain dress of

coarse material, such as was usually worn by devout women who had taken a vow of virginity without embracing conventual life. This she continued to wear, until she reached the age of twenty, when, as we shall see, she took the habit of the Third Order of St. Dominic.

Her troubles, however, were not yet over. Like her holy mistress, St. Catherine of Siena, she had to undergo a cruel persecution from her family on account of her refusal to marry. The Flores were in straitened circumstances, and a most advantageous offer had been made for her hand. Her relations were furious when the Saint declined it. Her mother loaded her with blows, and for a considerable time she was treated by the whole family with the utmost contempt as the vilest of hypocrites; they even accused her of being in league with the evil one. Rose rejoiced in the humiliations which were heaped upon her; and little by little the storm calmed down.

St. Rose was the most loving and dutiful of daughters, and consecrated ten hours every day to working for the support of her family. She was wonderfully clever with her needle, and could do more work in a day than any other skilled work-women could do in four. After her death many were found to bear witness to the spotless cleanliness of the work which came from her hands, and to the exquisite taste with which she embroidered flowers of every variety of colour. To increase the slender resources of the household, the Saint also cultivated several beds in the garden, rearing flowers which were carried to market by the faithful Mariana. God blessed her labours; the plants which she tended, regardless of the ordinary laws of nature, blossomed at all seasons of the year; they were more brilliant in hue, and more fragrant in perfume, than those grown in other gardens, and never failed to find ready purchasers among the flower-loving population of Lima. If any of the family were sick, St. Rose nursed them with the tenderest assiduity, yet without ever quitting that inner cell of the heart, which, after the pattern of St. Catherine, she had formed from her earliest years. So great was her love of obedience, that, when she felt exhausted after her prolonged fasts, she would never take anything without first asking her mother's leave. God permitted that the latter should sometimes leave her request unanswered; in this case Rose never repeated it, but interpreted her mother's silence as an indication that God willed her to continue fasting; and thus she sometimes remained several consecutive days without tasting food. She would also apply to her mother for permission to take the silks and other materials she required for her work. Doña Flores was naturally of an irritable disposition, and one day said to her daughter: "Why are you so tiresome, Rose? All that you want is in an open cupboard; why can't you go and take it?" To this the Saint humbly replied: "My work is of very little value in itself, so I try to enhance its worth by giving it the merit of obedience." To test her docility, her mother one day made her embroider her flowers on the wrong side, and then unpick the work, and her orders were obeyed with perfect sweetness.

Soon after her refusal to marry, St.

Rose obtained leave from her mother to build herself a little wooden cell in a remote part of the garden. It was about five feet long by four broad, and her mother alone possessed the key. When her confessor wondered that she should have made it so small, the Saint answered with a smile: "It will be quite large enough for my Beloved and me." Henceforth it became her custom to repair to this little haven of peace at an early hour in the morning, and only to return to the house late at night. As we have seen, ten hours of her day were spent in manual labour for the support of her family; two hours she allotted to sleep, and the remaining twelve were consecrated to prayer.

At the age of twelve St. Rose had already attained to that highest degree of prayer, which mystic writers call the prayer of union. Waking or sleeping, the eyes of her soul were ever open to God. Whether she were spinning, sewing, speaking, eating, or walking; in the church, in the garden, in her home, in the streets, always and everywhere, she kept herself in the presence of God. Yet, whilst this divine presence occupied all her interior powers, her external senses were perfectly free. Whilst she was inwardly conversing with God, she employed herself without difficulty in the duties of her state, patiently answered all questions addressed to her, and devoted herself to her occupations with as much promptitude and attention as though she had nothing else to do. Three times a week she went to receive Holy Communion in the church. There she might be seen like an adoring angel, perfectly motionless, her eyes fixed upon the Tabernacle. She prepared herself for Holy Communion by sacramental confession, shedding floods of tears with as much contrition as though she had been the greatest of sinners; and yet her confessors unanimously testified that she never in her whole life committed a single deliberate venial sin; and she was obliged herself to acknowledge that she had scarcely ever known what it was to feel in herself the slightest opposition to virtue. On the eve of her Communion days she redoubled her austerities, and prepared to receive the Divine Guest with as much fervour as though she were to communicate but once in her life, or as though each Communion were to be her last. When the Blessed Sacrament was exposed, she would remain in the church from morning till night, without moving, and without taking any food.

HER HEAVENLY FAVOURS; TEMPTATIONS; VIRTUES.

St. Rose's little cell became to her a paradise of delights. When she read, the mere sight of the Holy Name of Jesus would throw her into an ecstasy. Then her Divine Spouse would appear to her in the form of an infant of surpassing beauty, lying on the book and affectionately caressing her. As she sat at her work, the same Divine Infant would come and sit upon her cushion, stretching out His little arms to her, and telling her, that, as she desired to belong entirely to Him, so He wished to be all hers, to take her heart and to give her His in exchange. These favours were of daily oc-

currence, and were sometimes witnessed by others. If by midday she had not yet received a visit from her Heavenly Guest, she would implore Him with sighs and tears to come to her, and would send her Guardian Angel to invite Him. Once she had remained till after midnight in her cell; and, when she wished to return to the house, she was too exhausted to take a single step. As she wished to communicate in the morning, she could not bear the thought of breaking her fast, though she felt herself almost dying from want of food. She therefore humbly had recourse to her Divine Spouse, Who appeared to her, and said: "Apply thy lips to the wound of My side, My beloved daughter. It was laid open for the salvation of mankind; and in it the faithful always find the salutary balm of which they stand in need." Rose obeyed, and was immediately consoled and strengthened.

The Heavenly Bridegroom was jealous of the love of this pure heart, and would not suffer Rose to take pleasure in any created thing. As has been already mentioned, she was in the habit of cultivating flowers for the support of her family and the decoration of several altars. Once, when she had been taking special pains to rear some beautiful flowers for the approaching solemnity of the Quarant' Ore, her efforts were blessed with even more than ordinary success. One plant in particular, known in those parts as the Imperial Crown, had blossomed in the richest profusion. Going one morning to water her favourites, the Saint found them lying uprooted and withered on the ground. As she retraced her steps, feeling somewhat sad and disappointed, our Lord presented Himself before her, saying: "Wherefore this affliction, My daughter? Am not I dearer to thee than all flowers? I wish to be Myself thy Imperial Crown; and for this cause have I destroyed those which thou wast tending with so much care. Rose, thou art My flower, henceforth let Me alone be the flower of thy heart."

St. Rose also enjoyed a sweet familiarity with Our Blessed Lady, from whom she received almost daily visits. Whilst still a child, she had constituted herself a sort of little sacristan of the Rosary Chapel in the Dominican Church. She delighted in keeping it exquisitely clean and beautifully decorated. She bore a special devotion to the image of Our Lady and the Holy Child in this chapel. To its feet she brought all her troubles and all her petitions, and she at once knew whether or not to expect a favourable answer. Sometimes the countenances of the Blessed Virgin and of the Divine Infant assumed a serious and even a threatening aspect. "But," said the Saint, "on these occasions I do not let myself be discouraged. I go on praying until I have succeeded in disarming the wrath of the Divine Babe through the intercession of His Mother, and in obtaining from Him a gracious smile." At one time, the Saint suffered from sleeplessness, and received orders from her Confessor to take a sleeping draught, and allow herself longer rest. It was not till toward morning that the draught began to take effect; and then, in spite of the penitential character of her bed, the Saint slept so profoundly as often to exceed the prescribed number

of hours. Her spirit of obedience took alarm, and she besought the Mother of God to come to her assistance. From that day Our Lady deigned to take on herself the office of calling her faithful servant. At the appointed hour she would present herself, radiant with beauty, saying: "Rise, my daughter; the hour of prayer is come." Then St. Rose would leave her bed; and, prostrate on the ground, would exclaim with St. Elizabeth: "Whence is it to me that the Mother of my Lord should come to visit me?" One morning, however, the Saint was more weary than usual; and, though she answered the heavenly call and at once sat up, she involuntarily closed her eyes and fell asleep again. Our Lady returned, touched her with her immaculate hands (a thing she had never done before), and said in a graver tone than usual: "Sleep not, my daughter; thou didst earnestly beg of me to call thee at the hour of prayer. Lo! I come a second time. The hour is past." Rose re-opened her eyes and saw the Mother of God departing; but she had not the happiness of beholding, as usual, her beautiful countenance; whence she concluded, with deep contrition, that Our Lady wished to punish her for her idleness.

Like all faithful servants of God, St. Rose was not free from the assaults of the devil. He continually laid snares for her, in the hope, if he could not lead her into sin, of at least disturbing her at her prayers and wearing out her patience. But it was all in vain. Though he was permitted to strike and ill-treat her, Rose only laughed at his attacks, and drove him from her by calling her Divine Spouse to her aid. Then the evil one began to ill-use her books of devotion, specially her copy of Granada's Meditations, of which she was very fond. He tore the precious volume and threw it upon a heap of filth; but it was presently returned to the Saint, perfectly uninjured. St. Rose would even defy Satan to the combat, bidding him torment her body as much as God permitted. "As for my soul," she added, "thou canst not harm it; it is under the protection of my Divine Spouse." On one occasion, having been tempted to impurity, she pitilessly scourged herself with an iron chain, exclaiming in tears: "O Lord, why hast Thou abandoned me? If Thou hadst been near, never should I have been exposed to so abominable an assault." As she pronounced these words our Lord appeared before her, casting upon her a look of love, and saying to her: "Wouldst thou have conquered, Rose, if I had not been in thy heart?"

The heavenly favours of which St. Rose was the object had the effect of rooting her more and more deeply in humility. The more God exalted her, so much the more did she abase herself, sincerely confessing that she was the last of creatures, the off-scouring of creation. When others contradicted her in this point, she would weep and turn pale, and say to them: "I know better than you; no one knows me as I know myself." Nothing pleased her so much as to be despised and ridiculed; whilst praise, on the other hand, caused her the most acute suffering. Whenever she heard herself extolled, she took her revenge by redoubling her mortifications. On one occasion, for example, when she accidentally overheard one

of the Canons of the Cathedral speaking of her holy and mortified life, she struck repeated blows on her terrible crown, driving its points more deeply into her head. She did all in her power to conceal her penances and the divine graces with which she was favoured, only a very small portion of which has come to our knowledge. Her continual austerities having at one time reduced her to a state of utter prostration, she became very thin and pale; and as she observed that her emaciated countenance attracted attention and respect, she earnestly begged of God to restore her former healthy appearance without in any way alleviating her sufferings, and her prayer was granted. St. Rose's severity to herself was only equalled by her extreme indulgence toward others. She was always ready to make herself the servant of even the lowest; never did a harsh word escape her lips; never was she seen to give way to the slightest impatience or ill-humour. She knew how to make herself all things to all; she was quick to discern the virtues and merits of others, and held her neighbours in the highest esteem, as creatures redeemed by the Blood of Christ. She was full of the tenderest gratitude towards God, who had loved her so much, and who had watched over her with such fatherly care. She was continually expressing her love by fervid ejaculations, and earnestly imploring that God would give her grace to love Him more and more. "Those who do not love God," she would say, "do not know how good He is." Though she hated idle conversations, she was never weary of speaking on this, her favourite topic; and the listeners felt their hearts glow within them as her burning words fell upon their ears. One of St. Rose's prayers for obtaining an increase of Divine love has been preserved, and runs as follows: "Adorable Lord Jesus Christ, true God and true Man, our Creator and our Redeemer, I grieve from the bottom of my heart for having so often offended Thee, because Thou art He who is, and because I love Thee above all things. O true God, the betrothed of my soul, most amiable Jesus, my adorable consoler, I desire to love Thee with that perfect, complete, sincere, incomparable, invincible, and eternal love wherewith the Blessed in Heaven love Thee! Yes, O God of my heart, joy of my soul, I desire to love Thee as much as Thou art loved by Thy Mother, blessed among all women, my Mother and Lady, the most pure Virgin Mary. I would fain love Thee as Thou lovest Thyself, my Lord and my God, my salvation and my happiness. O my most adorable Jesus, grant that I may be consumed and melted in the furnace of Thy most ardent charity!"

St. Rose daily consecrated three hours to the duty of thanking God for His benefits; one in the morning, one at noon, and one in the evening. She took great delight in contemplating the divine perfections. At her request, one of her confessors made out a list of 150 divine attributes. These she divided into fifteen decades, which she used to recite slowly, adding to each decade a Gloria Patri, and she was accustomed to say that the infernal spirits greatly dreaded this prayer.

Our Saint never lost an opportunity of labouring for the glory of God, and the

salvation of souls. She urged the use of spiritual reading and meditation on all whom she knew; and she affirmed that the latter was the most powerful antidote against the poison of sin; that those who practiced it ensured their salvation, whilst those who neglected it were hurrying on to their destruction. She also powerfully recommended the recitation of the Holy Rosary, accompanied by meditation on the Mysteries. "The Rosary," she used to say, "combines vocal and mental prayer, supplication, praise, and thanksgiving; it is a devotion very pleasing to God." Everything which offended God was a subject of deep affliction to the Saint, and excited her zeal; and, in spite of her habitual reserve, she would reprove any whom she saw talking in church; but she did this with such affability, that her words seemed rather a request than a rebuke. From her childhood it was well known, that, however patiently she might submit to personal contempt and ill-treatment, she would not tolerate any offence against God, committed in her presence, without at once reporting the matter to her parents. Lying she held in the greatest aversion, and she could not bear any inaccuracy in speech. "Excuse me," she would say, if she heard anything related inexactly; "what you say seems to me to be incorrect. I think things happened thus," &c. St. Rose had been favoured with the gift of tears. She wept abundantly over her own imperfections, and the sufferings of her Divine Spouse; but she called tears "pearls destined for the eternal treasury," and could not bear to see them wasted on worldly and trivial matters.

Our Saint's confidence in God knew no bounds. Though she regarded herself as the lowest of creatures, she was certain that her heavenly Spouse would never fail to protect her. She took special delight in constantly repeating the verse: "Incline to my aid, O God; O Lord, make haste to help me." This aspiration was all the more dear to her, as it had been a favourite also with St. Catherine of Siena. As a child, Rose had inherited from her mother a great fear of ghosts and of being alone in the dark. To overcome it, she used to retire into dark and solitary places to give herself to prayer. One very dark evening, she had remained in the garden praying till an advanced hour. Her mother came to seek her, accompanied by her father, for she was afraid to come alone. Rose heard them approaching, and said to herself: "My mother crosses the garden without fear, because my father is with her; and shall I be afraid of the darkness, having my heavenly Bridegroom always at hand? I cannot see Him at my side; but He is in my heart. My mother puts her trust in a mortal man, and fears no danger when he is with her; and shall I tremble when my Saviour is with me?" This simple reflection cured her forever of all her fears; from that moment she was afraid of nothing. She gave innumerable proofs of this courage inspired by confidence in God. When she was about twelve years old, she was one day out with her mother and brothers, when a mad bull, which had broken its bonds, rushed towards them. Doña Flores wished to take flight with her children, but Rose urged the whole party to stand still, and the infuriated

animal rushed past without appearing to see them. Whilst the others were still trembling, Rose betrayed no signs of emotion, and calmly remarked: "Let us quietly rely on the assistance of God, when danger threatens us and human help is wanting." At one time the Saint suffered from cruel doubts about her salvation; but Our Lord appeared to her and dispelled her fears on this subject by these words: "Be of good heart, My daughter. I only condemn those who choose to be condemned."

Her Interior Sufferings. She Enters the Third Order of St. Dominic. Her Mystic Espousals.

From the age of fifteen until her death it pleased God to purify the soul of His servant by causing her to endure the most terrible spiritual desolation for an hour or more every day. It seemed to her that God had abandoned her, and she cried out with her Divine Spouse: "My God, my God, why hast Thou forsaken me?" In this state of mysterious suffering, her memory was completely obscured; it seemed to her each time that this moral torture was to last forever; and she compared her anguish to the sufferings of purgatory and hell. Her understanding was without light; her will still tried to love, but was hard and cold as ice; her memory sought in vain for any consoling recollection. But in her sorrow she wholly submitted herself to the Divine will. When pressed by her confessors to say what happened to her at the end of her daily agony, she told them that God suddenly flooded her soul with spiritual consolations, assuring her that He would never abandon her; and that visions of the Sacred Humanity of our Lord and of His Blessed Mother were then vouchsafed to her.

From childhood Rose had earnestly desired to wear that Dominican habit with which her beloved mistress, St. Catherine of Siena, had been clothed. She ardently wished to see a Convent of Dominican nuns founded in Lima; but the Spanish Government would not give the necessary authorization, on the plea that there were enough convents in the city already. Spite of this obstacle, which seemed insuperable, St. Rose predicted that her wishes would be realized. She even recognized at first sight the person who was to be the future Prioress, drew an exact plan of the buildings, and foretold that her own mother would take the habit in the new community; and after her death, all came to pass as she had said.

One day Rose fell into an ecstasy, and it was revealed to her that she was, according to her desire, to take the habit of the Third Order of St. Dominic. On the Feast of St. Laurence, therefore, A.D., 1606, being then in her 21st year, in her beloved Chapel of the Rosary, she received from the hands of her confessor the white habit and black mantle of the Order, continuing to reside as before in the house of her parents. Being now a member of the Order of Penance of St. Dominic, St. Rose redoubled her austerities, using a double iron chain in place of the discipline of knotted cords she had hitherto employed, and wearing next her skin a garment of horsehair, garnished with sharp points and prickly thistles, so

that she could not move a step without pain. Her health was always delicate, and during her whole life she was subject to a complication of diseases, which baffled human science, and left no part of her body without its torment; but in the midst of her pains she would exclaim: "O Lord, increase my sufferings, but increase also the flame of Thy love in my heart."

About the time of her admission into the Dominican Order she was granted a most beautiful and instructive vision, which fortified her desire of suffering. Being in prayer, she was all of a sudden ravished in spirit, and beheld a brilliant light, in the midst of which was a resplendent arch of various colours; above the arch was a second of equal beauty, which bore in its centre the blood-stained Cross of our Lord; rays of light marked the place of the nails; the title, "Jesus of Nazareth, King of the Jews," was also discernible. Our Lord, resplendent with majesty and glory, appeared in the space between the two arches, and from His Sacred Humanity there darted forth flames which seemed to penetrate into the inmost depths of the Saint's soul. Beside Him lay a pair of scales and some weights. The Angels took them and weighed out sufferings and tribulations, of which Jesus distributed a share to each of the elect, giving the Saint a large measure. Then she saw an enormous heap of heavenly favours, which our Lord Himself placed in the scales, weighed them with the tribulations, and then divided them amongst the elect, Rose receiving a share equal to the measure of her sufferings. After this, she heard our Lord say: "Affliction is always the companion of grace. Grace can only be obtained by suffering; Divine consolations are distributed in the same proportion as sufferings; let every one understand this. Let none deceive themselves. The way of the Cross is the only path which leads to Heaven. Earthly sorrows are the roots of heavenly joys." Then the Saint felt an earnest desire to proclaim to the whole world the blessings attached to suffering. "Know," said she, "that sufferings are never disproportioned to the strength of those to whom our Lord sends them; for He does not strike at random; His wisdom weighs out the crosses which He imposes."

The mystic espousals with our Lord, accorded to St. Catherine of Siena, were vouchsafed also to this, her faithful client. St. Rose was prepared for this wonderful favour by a heavenly voice, which said to her: "Give Me thy heart," and by a mysterious dream in which our Lord appeared to her under the garb of a sculptor about to start on a journey, and asked her to become His Spouse. On receiving her consent, He showed her some blocks of marble which she was to polish and chisel during His absence. Shortly afterwards He again appeared to her, as though returned from His journey; the Saint excused herself for not having yet completed her task, saying it was a labour to which she was wholly unaccustomed, having hitherto only occupied herself with needlework and other female employments. "Think not," said our Lord, "that thou art the only one of thy sex on whom I have laid a similar task; look here." So saying, He opened a door, and Rose beheld a large workshop, full of blocks of marble. A multitude of young maidens,

armed with chisels, mallets, and other tools, were carving and polishing the blocks and watering them with their tears. Rose remarked that, in spite of the dusty nature of their work, they were clothed in rich garments of spotless cleanliness, as though bidden to a marriage feast. Then it was revealed to her that this chiseling of stones was figurative of the pains, tears, and efforts needed for the acquisition of virtue. Whilst she was watching the maidens at their work, she suddenly beheld herself clothed in a magnificent garment of gold brocade, adorned with the richest jewels. She then awoke, full of supernatural joy and consolation. A few days afterwards, on Palm Sunday, the Saint was assisting with the other Sisters of the Third Order at the office of the day in the Church of St. Dominic, and the Sacristan forgot to give her a palm. In her humanity, Rose attributed this omission to her sins, yet she failed not to follow the procession devoutly with the rest; and at the end of the ceremony, she resumed her place in the Rosary Chapel; and looking up affectionately at the statue of Our Lady, accused herself of having perhaps too eagerly desired the blessed palm. The Mother of God smiled upon her even more lovingly than usual; and Rose forgot her trouble and exclaimed: "Henceforth, most amiable Lady, I will never receive any palm from mortal hands, for thou, O palm-tree of Cades, wilt give me one which will never fade." Then Mary turned her eyes on the Divine Infant, as though asking a favour; and the Holy Child distinctly pronounced these words: "Rose of My Heart, be thou My Spouse." The Saint prostrated on the ground, and in the transport of her gratitude exclaimed: "I am Thy servant, O Lord, O King of Glory, I am the last of Thy slaves. I am Thine, and desire to belong to Thee alone. I will be eternally faithful to Thee, and I desire to lay down my life for Thee." Then Our Lady said to her: "O my Rose, thou seest and understandest the favour which my Son has granted thee." The Saint resolved to have a ring made, which she might always wear as a memorial of the immense favour which had been conferred upon her. She entrusted her brother Ferdinand with the commission, begging him to have a motto engraved on the ring. The young man, who knew nothing of what had passed, reflected for a moment, and then wrote down the very words which our Lord had used: "Rose of My Heart, be thou My Spouse." The Saint joyfully acquiesced, recognizing in this wonderful coincidence a fresh proof of the love of her Divine Spouse. The ring was brought to her on Maunday Thursday morning, and she begged the Sacristan of the Dominican Church to place it where the Blessed Sacrament was to repose. Her request was complied with, and on Easter Sunday the Saint suddenly beheld the ring on her finger, without knowing how it came there.

Closing Years of St. Rose's Life. Her Last Illness and Death.

At the time of her espousals, our Lord told St. Rose that He would now take upon Himself the charge of her family; and thenceforth she consecrated to the service of the poor, the sick, and the af-

flicted, the time which she had hitherto devoted to working for the household. St. Rose beheld her Divine Spouse in the person of His suffering members, and laboured for them with heroic and self-sacrificing charity; and God often bestowed upon her miraculous powers for their relief. In her zeal for souls she was a true daughter of St. Dominic. She would gaze on the lofty mountains of her native land, and weep to think of the eternal loss of the poor pagans who dwelt in their recesses. Often was she heard to exclaim that, to save souls, she would gladly suffer herself to be cut in pieces; and that she would fain be placed at the gate of hell to prevent sinners from entering there. She bore a holy envy to missionaries whose sex and vocation enabled them to carry the light of faith to the Indians and die a martyr's death. Once indeed she hoped that the crown of martyrdom was within her own grasp. On August 24, A.D. 1615, the Dutch fleet appeared off the coast of Peru. Now the Dutch were at that time impious and sacrilegious heretics, the implacable enemies of the faith. The inhabitants of Lima were panic-struck; but Rose, surrounded by a few devoted souls, hastened to the Dominican Church, and took her stand on the altar steps, well knowing she could do nothing to protect the Blessed Sacrament, yet resolved to shed her blood in its defense. "I shall entreat the heretics to slake their rage on me," she exclaimed; "and I hope, that, instead of killing me at one blow, they will slowly cut me to pieces, and that the Holy of Holies will be spared." When, however, the danger seemed most imminent, the Dutch Admiral was struck with apoplexy, the fleet sailed away, and no further attempt was made. Rose alone did not altogether share in the general rejoicing; she was disappointed at not having been permitted to shed her blood for our Lord.

The last three years of our Saint's life, with the consent of her parents, though from what cause does not appear, were spent under the roof of Don Gonzalo de la Massa, who held an important post under the Viceroy, and whose wife had always been devotedly attached to Rose. She had for some time previously been allowed the privilege of daily Communion, and had reduced her bodily sustenance to one, or at most, two mouthfuls of bread by day; often she passed whole weeks without taking any nourishment whatever. When she came to live with the de la Massa family, it became her practice to go daily to the Dominican Church, at daybreak, to assist at all the Masses celebrated there till noon, when she would return to the house and retire to a little garret, where she led as solitary a life as formerly in her cell in the garden. During the last Lent of the Saint's life a little bird used to come daily to celebrate the praises of God in her company.

It was in the house of these kind friends that she was attacked by her last illness, which lasted three weeks, and was one of agonizing suffering, borne with the most angelic patience. She received the Last Sacraments with the utmost devotion, reciting the Creed over and over again, and expressing her joy in living and dying a child of Holy Church. She begged that her white scapular might be placed before

her, that she might have continually before her eyes the standard to which she had sworn fealty. Seeing her mother weeping beside her, she said: "Lord, I resign her into Thy hands, do Thou strengthen and support her." Her father was ill at the time, but she caused him to be carried to her bedside, that she might receive his last blessing. Then she asked for the blessed candle, raised her eyes to heaven, and pronounced the words: "Jesus, Jesus, be with me." Thus did her pure soul go forth to meet the Bridegroom, on the 24th of August, A.D. 1617, at the age of thirty-one. Her dying prayer had been heard; her mother found herself so overflowing with supernatural joy that she was obliged to retire to conceal her transports.

The virginal body of St. Rose was buried with great honour in the Dominican Church. At the funeral, the image of Our Lady of the Rosary was seen to shoot forth beams of dazzling light, whilst the eyes of the Queen of Heaven seemed to rest lovingly on the mortal remains of her devoted client. An extraordinary religious movement took place at the death of St. Rose; the confessionals were besieged, hardened sinners were converted, scandals ceased, and works of charity and mortification were begun. This wonderful change was not confined to the city of Lima, but spread with marvellous rapidity throughout the whole of New Spain. By the rigour of her penances and the practice of heroic virtue, Rose had satisfied the Divine Justice, effaced the scandals of the past, and drawn down the blessing of God on her native land. She was beatified by Clement IX., A.D. 1668, and canonized by Clement X.; A.D. 1671, the 30th of August being appointed for her festival. She was declared Patroness of America and of the Philippine Islands. The narrow limits of these pages preclude the insertion of any of the miracles and heavenly favours granted through the intercession of this "First Victim of Divine Love in the New World."

ST. BRIGID.

I.

THE THREE PATRONS. BRIGID'S EARLY YEARS. A MONASTIC SETTLEMENT.

IRELAND'S patron saints are three—the wonder-working triad—Patrick, Brigid, and Columba. Wherever an offshoot of the Gaelic stock takes root—in torrid clime or snowswept regions, under the shadow of the silent palm or in the shelter of the rustling pine—the Irishman plants the standard of the tutelary three, whose story is in his memory, and whose sanctuary is in his heart. For a thousand years and more these names rang like a clarion blast in the ear of generations called out to answer for the faith within them. For a thousand years and more these names trilled like harp-strings through every dream of liberty and joy.

According to the order in which they are named, these saintly personages lived, loved and laboured. When Patrick was called to his reward, Brigid had entered on her career, and when the Abbess of Kildare fulfilled her course, Columba was

a stripling of fair promise. Within the period covered by the first Apostle's preaching and the Abbot of Iona's evangelistic labours, Ireland had not only become Christian herself, but had sent forth her sons, a host of missioners, to lead other nations into the fold. Columba's career exhibits the striking inauguration of Ireland's mission to foreign races; while the narrative of Patrick and Brigid's achievements embodies the main incidents in the marvellous, yet indisputable history of the diffusion, under auspices so happy and uncommon, of the Gospel light throughout the length and breadth of the island which had been, up to the date of the preaching of St. Patrick, the Insula Sacra of Druidic worship.

The fame of the pre-eminent triad is traceable to no afterthought of gratitude and pride. It was widespread and assured while these illustrious personages still trod the earth and breathed the breath of life. It was perpetuated and extended through successive ages by the deathless devotion of an "immeasurably loving people." History has preserved the record of the leading events in each life, and the national memory has added to this a body of traditional and illustrative lore, suffused with the poetic charm so characteristic of the Gaelic spirit, whose imaginative faculty was glorified and not eclipsed when the Sun of Justice rose upon the land. The facts of history, and the legend's significant elucidations, have united in vividly portraying these conspicuous and well beloved figures; each, indeed, clothed in the resplendent robes and crowned with the nimbus of sanctity, yet each completely individualized in accordance with nature's gifts and characteristics.

In one respect the three patrons bore a striking resemblance to one another. They cherished each and all, though under different circumstances, an intense affection for the Land of the West, and for the race attached to the soil, and this they displayed in a way that might almost be called excessive and romantic. Patrick landed a foreigner on these shores, bearing Pope Celestine's commission to preach the Gospel of Christ Jesus at the uttermost extremity of the known world. As he journeyed through the island, strenuously and successfully planting the faith in every quarter, his heart overflowed with joy. "Behold," said he, "I have preached God here, where no person is beyond me!" and oftentimes he prayed that he might never lose the children whom he had acquired "at the ends of the earth." These children, who "believed on account of God and Patrick," were the Apostle's *dearly beloved brethren, and most desired, his joy and his crown.* He studied their laws, he adopted their customs, he delighted in their music. He forgot his own tongue in the use of the Gaelic speech, and in that supreme moment, when he was about to vindicate his heaven-appointed mission, and stand before kings *for a testimony to them and to the Gentiles,* it was in the rhythmic "art of the Irish" that he composed the sublime "Invocation of the Trinity," which braced his spirit for "that awful hour." Patrick, in a word, was the first great friend, born of a stranger race, of whom it could be said, that he became *ipsis Hibernis Hibernior.* Surely a more heart-moving in-

stance of love confronting death, and passing at one bound into the very presence of the Creator, could not anywhere be found than that revealed in the closing scene of Patrick's life, when the angel named Victor, coming to strengthen the dying Apostle, consoled him with the assurance that he would be permitted, on the last day, to stand as an intercessor for the men of Erin before the judgment seat of God!

Columba, on the other hand, was native-born, of high Milesian lineage, with warrior kings in his paternal ancestry, and renowned bards in his mother's line. His destiny it was to evangelize and civilize the Pictish nations, to train and send forth a host of Irish missioners to more distant regions, to spend the best years of his life in a strange land, and to die in exile. In him—this man of austere life, worn out with labour, and consumed with zeal—the pang of exile seems never to have been assuaged, save when he poured forth his soul in prayer, as saints in their distress know how to do, or gave voice, now in Latin psalmody, and again in Gaelic verse, to his passionate love for Erin, and his longing desire to step once more upon her shores "amid the whitening foam." From the isle of Oronsay, off the coast of Scotland, where he had first intended to establish a centre of missionary work, the Irish headlands could be descried. But the gray line beyond the surging waters woke in his breast too keen a memory, and he sailed away to Iona. There he set up his monastic encampment, after he had gone to the highest ground in the island and satisfied himself that never, even in the sunset glory, should "the holy hills of Eire" burst upon him in visionary array. Yet, to this elevated point, called by his disciples the Cairn of Farewell, he would daily resort, and, looking across the western waves, waft a prayer and a blessing towards the home of his affections. For his consolation it was revealed to him that, although the appointed place of his decease was Iona, his grave should be in Erin, beside Patrick and Brigid.

Brigid was of the same race as Columba. From first to last she lived and laboured in the island of the Gael. Her missionary vocation led her into every province, and brought her into contact with the highest in the land as well as with the lowliest. She was consulted by bishops and visited by kings, and yet was so sympathetic and accessible that hunted slaves threw themselves into her arms for protection, and simple rustics ran to her for comfort in their homely troubles. The veneration paid to her was equal to that accorded to Patrick and Columba, while the affection which she inspired was unique in its tenderness. She who was so nobly entitled the "Mary of Ireland," the "Mother of the Churches," the "Glory of the Irish," was yet so personally beloved that for generations it was the custom of the western Gael to link her name with a term of endearment. How it was that she won the boundless devotion of an entire nation will best be understood by glancing at the story of her life.

Duvach, Brigid's father, a chieftain in rank, traced his descent from Heremon, the second son of Milesius, through Feidlimidh, surnamed the Lawgiver, King of Ireland in the second century of the Chris-

tian era. Of the same lineage were the famous warrior princes, Con of the Hundred Battles, and Niall of the Nine Hostages. The chieftain's wife, Brotseach, was of the family of O'Conor of South Bregia, a territory in Meath. In all probability both husband and wife were converts of St. Patrick, but it has not been recorded whether they were baptized before or after their daughter's birth, which took place about the middle of the fifth century. However this may have been, they gave her a significant and distinguished name: they called her Bridh or Brigid, after the deity whom the ancient Irish revered as the goddess of wisdom and song. According to some accounts she was educated or "fostered" by a Druid. It has even been asserted that Duvach was himself a Druid, by which possibly nothing more was meant than that he was skilled in all the literature and philosophy of the time. Anyhow, there can be no doubt that the young girl on whom so remarkable a name was bestowed, and whom Sir James Ware includes among the writers of Ireland, received the liberal education which was usually given in her native land to the daughters as well as the sons of the noble and the learned. Faughart, near Dundalk, in the then division of Ulster, is generally named as the birthplace of Brigid, though this does not quite tally with the fact that the people of Leinster from the first claimed her as their own. In a very ancient poem she is addressed as the "princess of the men of Leinster;" St. Columba's hymn, composed in her honour, designates her as the "dear saint of Lagenia," and St. Ultan, of Ardbrechan, who also sang her praises in elegant verse, leaves no doubt as to his own belief when he says, "I shall be saved in all things by my Leinster saint." The fact appears to be that Duvach's family were only temporarily dwelling at Faughart when St. Brigid was born, and that they soon afterwards returned to the district in Kildare where the chief's principal residence was situated.

When of an age to be entrusted with the management of domestic affairs, Brigid was appointed to the duty of superintending the dairy, providing repasts for invited guests, showing hospitality to strangers, and distributing food to the poor. Her natural aptitude and her generosity of spirit had in this task full scope for their exercise. So kind was she to all God's creatures that it was remarked she would not suffer even a dog to go away hungry. Whenever any embarrassment arose in consequence of too liberal a disbursement, she had recourse to prayer, and heaven, knowing how high and holy her intentions were, came to her aid in wonderful ways.

As a matter of course, Duvach's daughter, whose personal attractions were considerable, had many suitors. One of these is named and characterized by the old writers; and this is interesting as showing what manner of man it was supposed might fitly mate with her. The suitor is described as of innocent life and a poet. Brigid's thoughts, however, were otherwise inclined. She had early resolved to dedicate her life to God. A great number of her countrywomen had already taken a like step, moved thereunto by the preaching of Patrick, who

himself said that he could not count all the sons of the Irish and the daughters of kings who were monks and virgins of Christ. There can hardly be a doubt that Brigid saw the Apostle of Ireland and heard him preach, though where or when cannot be ascertained. Her parents offered no serious opposition to her desire of embracing the religious state, and after some time, in company with three maidens of her acquaintance, she repaired to St. Maccaille, then exercising episcopal functions in Offaly, and residing at Usny Hill, on the borders of Westmeath. On arriving at their destination the aspirants were joined by four or five other pious women, natives of the place; and together, presenting themselves before the venerable disciple of St. Patrick, they made their vows and received the religious habit—a white mantle and a veil of the same color. In those days the assumption of the religious garb did not necessarily denote a separation from home and kindred, or a complete interruption of the routine of common life. For the most part the religious women who received the veil from St. Patrick and his disciples lived with their relatives. Yet it is probable that something more than the usual course may have been contemplated in the present instance. At any rate, the newly vowed nuns who resided in that part of the country joined their parents in entreating Brigid, and those who had come with her, to stay in the neighbourhood and occupy a dwelling in which all the religious should form one family. St. Maccaille also desired that this should be done, and at once selected a site for the monastic habitation.

To found a monastery was not a difficult achievement in those primitive and patriarchal times. A well-disposed prince or a friendly sept was asked to grant a piece of land for the community to occupy and cultivate; the vicinity of a spring-well or a running stream being one of the first essentials in a site. This favour granted, a party of the tribesmen, or the monks themselves in the case of a community of men, forthwith repaired to the forest—never far distant in the "woody isle"—cut and carried away some loads of wattles, and constructed on the chosen spot a cluster of huts, circular in shape, plastered with loam, and thatched with straw or sedge. The neatest of these erections served as cells for the religious, while the ruder constituted the group of offices—kitchen, dairy, wash-house, etc. Of course a church or oratory formed the most conspicuous feature of the encampment, recognizable by its superior size, its oblong form, and its more shapely construction in oak planks. When a hedge or paling had been set all round, or, in the case of the greater monasteries, a circular embankment formed, the material structure of the religious establishment might be pronounced complete.

In such a rustic settlement as this Bishop Maccaille planted his religious family, appointing Brigid mother and head over all. Moreover, he helped to stock the farm by presenting the abbess with as many cows as there were members in her community. Contributions in kine and kind were received from other friends; and before long the nuns were prospering in their new settlement, tending their sheep, herding the cattle, cultivating their

fields, dwelling in the midst of peace, and dispensing in generous hospitality and beneficent alms the plentiful produce of their laborious days. We do not find any special mention of a school being taught at the monastery, but we may be perfectly certain that religious and secular education was freely given to all comers according to St. Patrick's strict injunction, which made every monastery and every cell a seat of learning. The probability is that the neighbours' children were gathered together and taught in classes on the green sod round the wattle huts; and that the adults who came asking to be regenerated in the saving waters were instructed in the oratory, and there prepared for the visit of the apostolic missioners who journeyed about from one religious settlement to another, preaching the doctrine of life, and baptizing the converts in the running stream or in the well prepared for that purpose. As cloistral seclusion was not enjoined, Brigid and her nuns travelled hither and thither through the country according as charity, zeal, or necessity required. There was nothing extraordinary in their doing so; for "in those days the saints, both men and women, travelled all over Ireland preaching and teaching, edifying the faithful by their virtues and miracles, and followed by a pious and admiring crowd."* When on a journey, the pious women would seek shelter for the night in some humble tenement, or, if hospitality were offered to them by persons of rank, they would accept the proffered kindness and avail themselves of the opportunity to perform some work of edification in perhaps a half-converted or a wholly pagan family. A bishop's invitation would be gratefully accepted, and on such an occasion the prelate, the clerics, and the nuns would sit down together to the homely repast, taking their meat like the first Christian flock *with gladness and simplicity of heart,* seasoning the fare with spiritual discourses, and adding to the holy joy of the festivity the charm of sacred song, in which even the first converts had learned to excel.

Churches were not numerous, although the faith had been propagated throughout the land; nor were priests resident in every territory. Consequently, at the approach of the great festivals the faithful journeyed in pilgrim fashion to the monasteries or other settlements, where they knew they would have an opportunity to perform their devotions and receive the sacraments. Towns or even large village having no existence, it became a matter of serious difficulty to provide for the wants of the converts who came from a distance, and were obliged to remain for several days in the open country, or by the river side, or on the forest borders, or wherever the church happened to be located. Shelter from the weather was easily enough secured by hardy natives accustomed to camp out; but the food supply was a difficulty which could not be mét by the hospitable forethought of Christian neighbours. Brigid had always a compassionate feeling for the pious crowd gathered round the house of God on these occasions, and often sent presents of food and drink for the refreshment of those who, for their souls' sake, had journeyed

* *M. Tachet de Barneval:—" Histoire Legendaire de l'Irelande."*

a long distance from their homes. Once it came into her charitable mind to provide at Easter time a banquet for all the religious establishments in her part of the country; and we are told that eighteen monasteries and churches received gifts from the abbess, whose store was so wonderfully blessed and increased by Providence, that all who assisted at the sacred functions in those several places, on Holy Thursday, on Easter Sunday, and during the following week, were abundantly entertained. Our saint, with her nuns, had sometimes in the early days of her institute to make a long journey when Eastertide drew near. That she did more than make a pilgrimage and say her prayers, we learn incidentally from an account of what took place at a certain church in the territory of Teffia, to which she had come to celebrate the Resurrection of the Lord. Having arrived at the place, says the chronicle, "she took to washing the feet of the old men and the feeble folk who were in the church." Among the congregation were a leper and a blind man, and other afflicted persons. But when she performed the offices of charity in behalf of the poor members of Christ's flock, "those who were sick and maimed among them, were straightway healed."

By this time a number of holy women had joined the community; the fame of the abbess had spread far and wide, and the monastery had become a centre of attraction to all. Every one recognized the fact that Brigid was specially blessed in all her ways and works. Her pastures, it was observed, were more productive than other lands. Her harvests were gathered in sunshine, even while rain poured down on the surrounding fields. When she visited the sick and prayed over them they recovered. When, having fasted and invoked God's mercy, she washed the lepers, they became cleansed. Evil spirits fled from the dwellings in which they had taken up their abode, when the holy woman entered the door, blessed some water and sprinkled the walls. Wisdom itself seemed to speak whenever she gave advice; angry feelings subsided in her presence; and she had that sweet persuasiveness which made all who approached her willing to do whatsoever she desired. The Christians resorted to the monastery for help in all their necessities, many also coming who wanted nothing but her blessing; while the pagans, impressed by the character of the queenly woman, whom charity urged to perform the lowliest offices, and struck with admiration of the beneficent power with which this great servant of the Christians' God was endowed, made their way to the place of her abode, and presented themselves for baptism.

At no great distance from the seat of St. Maccaille's jurisdiction resided another patriarch of the Irish Church, "Mel of the honeyed tongue," a native of Cambria, who came over with Patrick to assist in the conversion of the island, and was the constant and beloved companion of the apostle in his missionary journeys north and south. Patrick conferred episcopal consecration on Mel, appointed Ardagh as his place of residence, and gave him spiritual authority over Teffia, a district including the present county of Longford, and the half of Westmeath. St. Mel founded a great monastery with

an ecclesiastical seminary at Ardagh, and, like most of his rank in the Irish Church, combined the duties of bishop and abbot. So also his monks engaged in labours not compatible with a life of cloistral seclusion, and took their part in external missionary work; for to spread the faith was, at this juncture, the paramount duty of all religious. Seeing what assistance was given in the work of conversion by Brigid and the pious women associated with her, St. Mel requested the abbess to come to his diocese, establish communities in different localities, and carry on in Teffia the mission that had been so blessed in the neighbouring territory.

Brigid gladly responded to this invitation, and, accompanied by the Bishop, repaired to Ardagh, with which place she became so intimately connected that she has continued to be invoked up to the present day as associated with St. Mel in the patronage of that ancient diocese. She must have remained for a considerable time in Teffia, for several incidents are related as having occurred while she was resident in that part of the country, or engaged in making journeys thence into outlying districts. Thus we read of her going to visit a king living in the plain of Breagh (the "magnificent plain" in which Tara is situated), for the purpose of obtaining the liberation of a captive. On another occasion she accompanies Bishop Mel to Teltown at a time when a synod of the Fathers of the Irish Church was being held at that seat of national assemblies and extensive traffic. Again we find her engaged on a mission to a tribe and territory near Carrickmacross; and, when a scarcity of corn caused distress in her neighbourhood, we hear of her proceeding to the plain of the Liffey to seek at St. Ibar's hands the necessary supplies of grain.

This visit was the beginning of a great friendship between the saints. Bishop Ibar, like Mel of Ardagh, had laboured long and zealously with Patrick in preaching the Gospel throughout Ireland. His name is principally associated with the monastery and famous seminary established by him on the islet of Beg Erin, lying in the northern part of Wexford harbour; but at the time we are speaking of he was resident much nearer to Teffia. Brigid having obtained the assistance she required, went back to her own domicile, and, after some time, St. Ibar returned her visit, coming to the monastery and saying Mass for all who were there. Bishops were not unfrequent visitors at Brigid's residence. They often came, several at a time, to hold a consultation with the "head abbess of Ireland," or sought her hospitality as they passed in their missionary course through the country. The unexpected arrival of bishops with their attendant clerics might naturally occasion a momentary embarrassment to the pious community, but the abbess always showed herself equal to the occasion. Sometimes she would simply order the rather scanty supplies of meat and drink to be laid on the table, and then it would somehow or another turn out that all the guests had abundant refreshment, and were pleased with their entertainment. At other times she would direct the cook to make preparations for serving a banquet, and then would repair to the church and shut herself up in the sacred

edifice. Meanwhile a chief would arrive with presents of provisions, or a carrier would halt at the wicket and offer supplies, or something else of an extraordinary nature would happen to provide the cook with abundant stores and furnish a suitable repast for the guests. It was still the same when a band of footsore pilgrims sought a shelter, or a prince in traveller's equipment drew rein before the monastic enclosure with his brilliant retinue and glittering host of spearsmen. The abbess received the wayfarers—the poor of Christ, or the rulers of the land—with a cordial greeting; spread for them her hospitable board, and suffered them not to depart until they were cheered, refreshed, and made in every sense the better for their stay.

So remarkable was the influence which this holy woman obtained over all who came into communication with her, and so great the number of those whose hearts she turned to God, that it was considered necessary she should always have an ecclesiastic with her; and a priest named Nathfraich was appointed to accompany her on her missionary journeys. The servant of God who was chosen for this duty and who is ranked among the saints of Ireland, appears to have also acted as domestic chaplain at the monastery, reading pious books to the nuns in the refectory, giving them spiritual instruction on every available occasion, and fulfilling, in a word, all the offices of priest and friend. From the fact of his always accompanying the nuns on their pious expeditions, and undertaking the conduct of the journeys, he is frequently called in history St. Brigid's charioteer. In those days chariot driving was the usual mode of locomotion, and the saints followed the custom of the country in this as in many other respects. Once, when Nathfraich was required to deliver a homily and drive a pair of horses at the same time, the difficulty of combining two dissimilar duties was exemplified in a way that well nigh proved disastrous. The incident, related at length by ancient writers, may be shortened thus. On a certain day, when the presence of the saint was necessary at a great assembly of the faithful in a distant place, she, with one of her nuns, set out in a chariot drawn by two horses. Nathfraich, acting as charioteer, was asked to give his travelling companions a religious instruction, and in order to be better heard, he turned his head over his shoulder. Then said the abbess: "Turn round that we may hear you better, and throw down the reins." So the chaplain cast the reins down over the front of the chariot, and addressed his discourse to the nuns with his back turned to the horses. Just on the edge of a dangerous precipice one of the animals broke his traces and ran off into the fields in an affrighted manner; yet, so engrossed were Brigid and her companions in the sermon of the priestly charioteer, that they did not perceive that the horse was loose and the carriage running all on one side. The King of Leinster witnessed the occurrence from a high hill, and, recognizing the saint's chariot, was much concerned to see her in such imminent danger. However, by a manifest interposition of Divine Providence, the travellers arrived safely at the place of assembly. Brigid,

as we read, exhorted the people by pious admonitions, while the rumour of her danger and subsequent escape having reached them, the minds of all present were filled with admiration and rejoicing.

II.

Characteristics of the Saint. National Manners. Illustrative Legends.

And now it may be well to consider for a moment what were the special gifts, the striking characteristics, of this great woman, and how it was that she exercised such a powerful and blessed influence over all kinds of people. To begin with, she was, of course, a saint, and the key-note of her sanctity was a close union with God in all things, and at all times. In the Annals of Ireland her fidelity in walking with God is recorded before her diligent serving of the Lord in charitable works, and her power of performing miracles are referred to. "Brigid," say the Four Masters, "was she who never turned her mind or attention from the Lord for the space of one hour, but was constantly meditating and thinking of Him in her heart and mind." One of her biographers, dwelling on her wonderful spirit of recollection, relates that she herself said she was able to hear, during the day, the masses offered in honour of the Almighty in distant parts of the world, and that she constantly "experienced a great joy of spirit while she heard through divine inspiration holy songs, spiritual canticles, and strains of heavenly organs." Filled thus with the spirit of God, and living without interruption in His presence, it followed that she obtained the grant of her petitions, and an answer even to the desires of her heart. The efficacy of her intercession, and the potency of her blessing, were sensibly experienced by her clients. Moreover, the holy joy dwelling in her soul lighted up her countenance and made eloquent her simplest words. Hence the sweet attraction of her presence, the constraining power of her address.

Indeed joy—the joy of the Holy Ghost—found at that period in the Island of Saints a field for its radiant operation such as seldom has been presented even in the history of the Church of God. No doubt the preaching of the gospel throughout the country had been, and still was, a work of heavy labour owing to the comparative fewness of the pastors, and the multitude of the flock. But success had been from the first assured, and the consolations experienced at every step were, to the utmost degree, exhilarating and sustaining. None of the tragic catastrophes elsewhere so common at the planting of the cross had occurred to chill the springtide of faith. The footsteps of the apostles were not tracked in blood. Such opposition as was given to their preaching arose from the hostility of the Druids, who naturally fought hard in defense of their false system, and from the interference or indifference of the kings. A general toleration in matters of opinion prevailed; and even those princes who refused to become Christian themselves, allowed their sons to travel through the country in Patrick's train, and thus to imbibe the doctrines so fascinating to the Gaelic nature when not already contami-

nated by vice, or warped by worldly ambition. This toleration was due, in a great measure, to the influence of the literary classes, a numerous and powerful body, subdivided into orders of poets, philosophers, historians, and custodians of the law. The professors of learning, of whatever grade, were practiced in the discussion of abstract and intellectual questions, and by the public recital of their imaginative compositions, their historic narratives, their lessons in the science of the day, and their expositions of the Brehon code, all thrown into rhythmic form, had accustomed the people to receive new ideas, entertain high thoughts, and cherish noble aspirations. In point of fact, the mass of the population were not ill-prepared for the revelation of the great truths of Christianity. Their religion, a pantheistic system, was free from the basest forms of superstition. No bloody sacrificial rites disgraced their worship. The sun, the moon, the starry hosts; the streams, the springs, the widespread lakes; the beautiful forms, and the dread powers of nature were the objects of their adoration. When they swore, it was by the day and the night, the land and the sea. The immortality of the soul was an article of their belief, and in imagination they followed their departed friends to their eternal homes in those Islands of the Blest, floating far off in endless day on the bosom of the western main. Some time before St. Patrick's preaching, the professors of learning, notably the order of poets, had opposed the polytheistic teaching of the Druids, and publicly maintained the doctrine of the Unity of the Godhead, and the obligation of adoring the one true God, Creator of heaven and earth. This fundamental truth, and other glimpses of revelation, were caught, it is supposed, from the Christian captives brought home by the pirate kings, whose practice it was to swoop down on the shores of Britain and Gaul, and carry off prisoners and plunder.

The sincerity and independent spirit displayed by the poet-philosophers in their encounter with the Druids met with a glorious reward. Among the first of the population to receive the grace of the Divine call were the chief men of their order; and the part assigned to them by Providence in the work of converting the nation was a noble and distinguished one. It will be remembered that when Leoghaire, monarch of Ireland, permitted St. Patrick to come to the royal residence at Tara, and in the presence of the king and the chief men of the court, offer an exposition of the new doctrines which he had presumed to preach in the land, an order was given that the marks of respect usually shown to distinguished strangers received in audience should be withheld on the entrance of the missioner, who had incurred the displeasure of the authorities by lighting the Easter fires on the hill of Slane. However, at the moment when the venerable Apostle, in his snow-white sacerdotal vesture, followed by his clerics, entered the hall of audience, Duvach MacLugair, chief poet of Ireland, obeying an inspiration more than poetic, rose from his seat near the king to do honour to Patrick. Immediately his example was followed by his distinguished pupil, Fiech the Fair, who, also rising to his feet, saluted the envoy of Christ. From being

an attentive hearer of the Word, Duvach advanced to being a zealous disciple of the Apostle. In his train a large contingent from the learned ranks enlisted in the army of the Lord, and the poet-converts, fired with a holy enthusiasm, devoted their talents to the service of God, and rendered to the missionary saints incalculable aid in the diffusion of the Gospel light. Prayers, parables, catechisms, were cast in poetic form, and musically recited in the assemblies of the people. Hymns and sacred songs were composed and wedded to the sublime tones of the ecclesiastical chant which, introduced by Patrick, was found to have a strange affinity with the native music of the Gael. And when the people, who had always believed in the divine origin of poetry and music, heard the doctrines of salvation announced, and the sentiments of piety expressed in this language of the soul, an ecstasy seized them. The hymn of praise, the song of triumph, gave voice to the devout emotions of their heart; their *Credo* swelled in choral symphonies from sea to sea; *all the sons of God made a joyful melody.*

Another influence brought to bear with harmonious and effective strength in the advancement of the apostolic work, was the influence of the women of Erin. Early attracted by the austere yet love-inspired doctrines of the Christian dispensation, they embraced the faith preached to them, and zealously aided in enlarging the bounds of the Good Shepherd's fold. The position they occupied in the social state enabled them to do this in a natural and graceful way; for as their rights in property were secured to them by the Brehon code, so also were their personal freedom and their liberty of opinion respected by the custom of the country. Moreover, in family life they were not debarred from sharing in whatever educational advantages their male relations enjoyed. In the bardic families female minstrels played their part with distinction. Even the jurists taught their daughters the principles of the Senchus Mor; and several women are named in ancient records as proficient in the study of legal subjects, and able expounders of the law. Accordingly, it created no astonishment when women were found among the most earnest hearers of the Word of God, and ranked themselves in the company of the first converts to the Christian faith; nor was public opinion outraged in any degree when subsequently a number of the devout sex chose to associate for religious purposes, and abide in a dwelling of their own. It was allowed that they had a right to act thus; and practically they were as safe behind the enclosure of the quick-set hedge that indicated the monastic bounds, as they would have been if entrenched within the circumvallations of the kingly dun.

It may also be noted that the manners and customs of the country were in the main such as could readily be sanctified. No violent disruption of the social state was needed. "Ireland," observes a writer who has closely studied this period of the nation's history, "had nothing to change in her manners after her conversion. Her songs, her bards, her festivities, her patriarchal government were left to her."*

* *Rev. A. J. Thebaud—"The Irish Race in the Past and the Present.*

Brigid, therefore, when she looked abroad over the face of the land, found in abundance wherewithal to feed the lamp of holy joy she kept alight in her soul. Her people had prepared for the messengers of Christ not a scourge and a crown of thorns, but a feast of joy, and a hundred thousand welcomes. The earth itself was growing beautiful under the influence of the spiritual life infused into every state of existence from the cradle to the grave. The young, the pure, the gifted, and the single-minded had come from every side to take up the light burden and sweet yoke of the Saviour of mankind. Still, no doubt, many of the princes of the land held out against the divine invitation, preferring earthly ambition to a heavenly reward, and going in for a monopoly of evil doing. Yet even from the ranks of the contentious toparchs, converts were gained as time went on. Before Brigid had finished her earthly course, all the kings, save one, professed the faith.

It must not be supposed that our Saint was so absorbed in heavenly contemplation, so lifted up in exuberant spiritual delight, as to be unmindful of earthly things, or prone to treat the affairs of common life as beneath her concern. No; the spirit of God worked otherwise in her: set the current of her life flowing at high tide; widened her intellectual vision; quickened her every perception; and infused into her heart a grace of sympathy which enabled her to share with tender feeling the smaller griefs of poor humanity, as well as to exhibit a true understanding of life's greater issues. Many incidents related by ancient writers show how ready she was to sympathize and how quick to help. We are told that one day, observing a man who lived not far from the monastery looking downcast, she inquired what it was that troubled him, and learned that all his family were sick, that everything was going wrong in his little household, and that there was no one to milk the cows. Immediately she desired her nuns to go to the place, attend to the cattle, and set everything to rights. Grateful for the succour thus received, the good man invited the sisters to partake of a repast he prepared for them; and they, with the courtesy they had been taught to show to all who wished to do them a favour, accepted the hospitality offered to them, and sat down to table when their work was done. Meanwhile Brigid, having fasted and prayed, came to the dwelling, sprinkled the walls and the sick inmates with blessed water, and besought the Lord to restore health to the ailing, and give his benediction to the household. When evening came, the morning clouds had vanished and all was peace and joy in that family. Another day as she was proceeding on a journey in her chariot, she saw a poor family wearily carrying loads of wood in the heat of the day. Moved with compassion, she at once unyoked the horses from the chariot, gave them to the poor people to assist them in their work, and sat down with her nuns by the roadside, to consider what was next to do. A presentiment that thirsty wayfarers might soon pass by seemed to strike her, for said she to her companions, "Dig under the turf, that water may spring up for the travellers;" which being

done, a fountain straightway burst forth. Presently a chief rode up with a train of attendants on foot and on horseback, and he, learning that Brigid had given away her horses, presented her with a pair of his own. The animals were untrained, but they became as tractable under her management, we are told, as if they had been accustomed to the traces of her chariot. While this was going on a company of clerics passing by told the pious women that they were suffering much on their journey, having food, indeed, but no drink. Immediately the sisters informed them that running water had been provided for their refreshment by the abbess, who had predicted their arrival. This led to an offer of hospitality on the part of the holy men, which Brigid and her companions, who had not come prepared for their halt in the desert, gladly accepted.

Another characteristic of our Saint, it need hardly be said, was a boundless liberality in bestowing alms. Gifts presented to her by friends and visitors she gratefully accepted, and used them in enriching pilgrims, and relieving the needy and embarrassed. Sometimes the nuns were not well pleased to see precious offerings so hastily distributed, and once when the abbess gave away a gold chain bestowed on her by a royal visitor, they ventured to remonstrate. "Give earthly things to God," said Brigid in reply; "He will return you earthly and heavenly favours." A madman whom the nuns, to their no small consternation, encountered one day while travelling in the mountains, showed that he could understand as well as the sanest of mankind what the Saint's great charity entitled her to at the hands of all. She, having spoken to the demented creature, calmed and soothed him, and bade him preach the word of God to those who stood before him. "I cannot," he replied, "be ungentle to thee, for thou art merciful to the Lord's family, to wit, to the poor and to the wretched."

Even the untamed denizens of the woods and wilds felt the charm of her gracious personality. Many are the legends testifying to her power over the lower creation. Now it is a story of some wild animal pursued by hunters, flying to sanctuary in the monastic lands, and living ever afterwards in a domesticated state with Brigid's flocks and herds. Again, it is a picturesque scene, such as the Saint on the brink of a pond with a flight of wild ducks fluttering round her, coming at her call, and suffering themselves to be stroked by her hand. A legend in which Reynard makes a creditable figure is too characteristic to be omitted. It would appear that a simple rustic, one of Brigid's people, while cutting firewood one day on the outskirts of a forest, saw a fox straying about, and thoughtlessly killed the animal, not knowing that it was a tamed creature in whose tricks and gambols the king of the territory took great delight. The latter, on learning what had happened, became exasperated, ordered the poor man to be put to death, and directed that his wife and children should be reduced to slavery. Shocked at the cruelty of the sentence, the man's friends ran to the abbess and told her of the unhappy fate awaiting her retainer and his family. Immediately she ordered her chariot to be yoked and drove across

the plain in the direction of the royal rath. Passing through the forest she called to her a fox which she saw running in the distance, and instantly obeying, it jumped into the chariot and quietly lay down nestling in the folds of her garments. Having arrived at the king's residence, she entered the royal presence, and earnestly entreated that the poor man should be liberated from his chains, while she represented that he was not really accountable for what he had done, and pointed out how disproportionate was the heaviness of the chastisement to the lightness of the offence. The king, however, was inexorable, and declared that the prisoner should not be enlarged unless a fox, equal in cunning and tricks to the one he had lost, should be procured. Then, continues the legend, our Saint set before the king and his courtiers the fox which had accompanied her in the chariot, and which appeared to rival the former one in gambols and devices. Seeing this the king was greatly pleased, and forthwith commanded the captive to be set at liberty. The abbess drove home to her monastery with a glad heart, leaving her late travelling companion in high society at court, but with no injunction laid on him to give up his free life in the woods and dwell in bondage in the house of kings. So, when Reynard had finished his feats, playing and sporting for the great folks, he adroitly mingled with the outer crowd, and, in an opportune moment, scampering off to the wilds "with the hosts of Leinster behind him, both foot and horse and hound," he speedily regained his freedom and his den.

This brings us to the last of Brigid's characteristics to which it is necessary to refer here, namely, her hatred of slavery. The fact of a fellow creature being deprived of his liberty by an irresponsible tyrant, or subjected to a servile yoke in punishment for some trifling offence, touched her compassionate heart to its depths, and moved her to undertake his deliverance at any cost. Incidents connected with such enterprises abound in the story of her life. With the free step of a chieftain's daughter, yet with all the sweet modesty of a Christian virgin, she would enter the presence of king or kinglet, and say in her frank and gentle way: "Wilt thou not set that captive free for me?" Probably her request would be granted, and the gracious prince would receive the Saint's thanks, and be the richer for her blessing. But, should her prayer be denied, then Brigid, who sometimes "displayed in her works not only the power and charity of a saint, but the poetic and romantic imagination of a daughter of Erin,"* would fall back on other resources, plan an escape, or effect a release; and before the next day dawned would know that the poor bond-slave had been restored to *the liberty of the sons of God.* Indeed, so frequently was Brigid concerned in liberating persons unjustly imprisoned or enslaved, that some writers appear to think it must have been her special mission to *preach release to the captives and deliverance to them that are shut up.* M. de Villemarque directly attributes to her ardent love of freedom the intense devotion with which her countrymen regarded her: "a passionate devo-

* *M. de Villemarque: "La Legende Celtique et la poesie des Cloitres."*

tion," he adds, "such as no other mortal woman inspired."

Already we have had occasion to introduce as personal and highly-esteemed friends of our saint three of the Fathers of the Irish Church, disciples of St. Patrick and bishops of his nomination, namely, Maccaille of Offaly, Mel of Ardagh, and Ibar of Beg Erin. There now comes upon the scene another patriarch of the early Christian period, likewise associated in holy friendship with the "chaste head of the nuns of Erin." This was St. Erc of Slane. While still a youth and acting as page at the court of Leoghaire, Monarch of Ireland, Erc had the good fortune to hear the apostle preach the Gospel of Christ, and the grace to receive with joy the tidings of salvation. Following Patrick, the young disciple became a proficient in sacred and secular knowledge, as well as a bright example of saintly living. He appears to have devoted himself in a special manner to legal studies. Sometimes he is referred to as a Brehon, or as "Patrick's sweet-spoken judge." In course of time the apostle, having erected a monastery at Slane, appointed Erc abbot, and conferred on him episcopal consecration. Towards the close of his career the bishop retired into solitude and took up his abode in a little hermitage, the ruins of which are still standing on the northern bank of the Boyne, not far from the site of the monastery once subject to his rule. At the period, however, when he became acquainted with St. Brigid, he was still engaged, like most contemporary bishops and abbots, in active missionary work, and took a leading part in the ecclesiastical movements and deliberations of the day. Having occasion to visit his relations in Munster, he wished Brigid and some of her companions to make a journey to the south at the same time; and the abbess, greatly desiring to see certain holy persons and consecrated places in that part of the country, willingly undertook the expedition.

The place towards which the saints directed their steps was situated in the southeastern part of Tipperary, and called Mag-Femyn, or the plain of Femyn. Multitudes came to see her and to ask her blessing and her prayers, while the sick and afflicted were brought from all parts to be healed and comforted by this favoured servant of God. Just at this juncture a great synod of the prelates and priests of Erin was held at Mag-Femyn under the presidency of St. Ibar. Bishop Erc, of course, was among the assistants; and we learn that he took occasion to give an account to the fathers in council of the remarkable woman then sojourning in the territory of the Desians, who had done so much to spread the Christian faith in different parts of the island, and whom the Almighty had endowed with such miraculous power.

A singular memorial of this event, the synod of Mag-Femyn, survives in a poem composed by St. Brigid under the inspiration of the soul-stirring scene presented by the gathering of the Fathers in the southern plain.

Brigid, praised thus in the assembly of the saints, found herself, as an immediate consequence, pressed with invitations to visit various territories, establish religious communities, and aid in converting and instructing the people. Indications of her

journeys and her work at this time may still be traced along the shores of the Irish Sea from Tramore to Bray, and through the inlying parts of the kingdom of Hy Kinselagh and the plains of Limerick. In every direction we come on spots invested with a traditional sanctity and designated by terms signifying Brigid's church, Brigid's house, Brigid's well, and so on.

Limerick's plains are the scene of several interesting incidents in the life of our saint. Here, we have localized the significant and characteristic legend of the harps, which, narrated with slight variations by sundry writers, may be given in the following version:—

While the blessed Brigid had her abode in Cliach plain, a district stretching over the country round Knockany, she went one day with her companions to visit a certain chief and obtain the release of a captive held by him in durance. When the travellers arrived at the rath or rampart-defended dwelling of the great man, she learned that he was not at home. He was away on some expedition attended by his principal officers and the harpers. However, the chief's foster father and some of his sons were in the house, and they, receiving the visitors with all reverence and joy, offered them hospitality. After a simple repast had been partaken of, both hosts and guests continued an interesting conversation, in the course of which Brigid, observing the harps hanging on the wall as was customary in great houses, requested the young men to play to her some of the ancient melodies of the country. "Alas!" replied the eldest, "neither I nor my brothers have practiced the art, and the bards are absent." Then one of Brigid's companions half jestingly bade him ask the abbess to bless his hands so that he might be enabled to harp for her. "Bless our fingers," said he, "good mother, and we will do all in our power to gratify you." She touched their fingers with the tips of her own, saying some prayers in a low voice; and when the young men sat down to the instruments they drew from them such sweet and powerful melody as never was heard in that hall. So enthralling was the music that it seemed as if the performers never could tire of playing, nor the audience grow weary of listening. Meanwhile the chief and his retinue, returning home, heard the bewitching strains as they approached the rath, and wondered whence the rich melody proceeded. Entering the great hall they beheld the harps in the hands of the untaught musicians; but recognizing Brigid and her daughters in the midst, they ceased to wonder. The chief forthwith asked his honoured guest to bestow a blessing on him also, and this she readily promised to do provided that he would liberate the captive. Orders were at once given to have the prisoner set free, and the holy joy of the evening was complete. Not for the hour merely was the bardic gift bestowed on the favoured youths. They retained their power over the harp strings as long as they lived. Their descendants inherited the gift, and for generations were harpers of renown in the houses of kings.

III.

In the Plains of Connaught. Return to Leinster. The Curragh of Kildare.

The western province, hitherto unvisited by St. Brigid, was now to be the scene of one of her active and successful missions. At what point she crossed the Shannon on entering Connaught cannot be determined; but it is certain that her pious labours were carried on principally, if not exclusively, in the plains of Roscommon—a territory roughly corresponding with that of Hy-Many, or O'Kelly's country. Throughout Mag-Finn, the southern part of this district (now the barony of Athlone), evidences may still be traced of her beneficent work and of the singular veneration in which her memory was held in succeeding ages. The old church of Drum, and that of Camach where the people of Hy-Many received the sacrament of baptism, were dedicated under her invocation; and the famous fountain, Tober-Brigdhe or Brideswell, situated seven or eight miles from Athlone, long continued to be the resort of pious pilgrims doing honour to the saint, and of afflicted persons trusting to the healing virtues of its crystal-clear abounding waters. Bredach, a part of this region lying east of the river Suck, was blessed in a very special manner by the abbess, and the local chiefs, in grateful remembrance of this favour, assumed the name of O'Maoilbrighde, signifying thereby that they were the devotees or servants of Brigid. Under this title, proudly borne, the "majestic chiefs of Bredach" figure in song and story. Nor had the tribes of Mag-ai, the northern division of the plains of Roscommon, less reason to cherish a devotion to the holy woman who made a prolonged stay among them also. Evidently she discovered many religious vocations in the homes of the native population; for she founded numerous cells and monasteries, peopling them with chosen souls devoted to the task of extending the faith beyond the pagan frontiers, and perfecting the Christian life in the hearts of the already regenerated tribes. Kilbride, a parish adjoining that of Roscommon, perpetuates in its name the memory of her church; and within its area, a spring held sacred to her may still be seen. Ballintober, once a place of importance, unnoted now save for the military and monastic ruins occupying its site, owed its origin to another memorial of the Saint. The ancient name, Ballytoberbride, simply means the town of Brigid's well.

Brigid, in all probability, would have extended her missionary journeys much further westward than the plains of Connaught, had she not been recalled to her native province in a somewhat urgent manner. While she was still residing in Mag-ai a deputation of Leinster men crossed the Shannon, and, presenting themselves before the holy woman, represented to her that the Lagenians were much concerned at her long absence, and had sent them as envoys to entreat her to return without delay, found a central religious house, and fix her chief residence in the midst of her own people. So well did the Leinster men state their case and press the request of their compatriots, that the abbess acknowledged the reason-

ableness of the view set before her, and dismissed them with the assurance that she would turn her steps homeward before very long. In due course, therefore, together with a few companions, she passed southward through the district she had first visited in Connaught, making for the Ford of the Moon (Athluan), the great pass between the provinces and a place of importance in connection with the pagan worship of the Star of Night. Emerging at this spot from the dense wood that clothed the west bank of the river to the water's edge, an ill-omened vision met the travellers' gaze. A band of Lagenians were engaged in battle with the Connacians, disputing the passage of the stream. Still, with the aid of a boat the nuns might hope to reach the opposite shore in safety. However, some ill-conditioned men who were there demanded so unreasonable a fee for ferrying over the wayfarers, that the latter, rather than submit to the imposition, resolved to attempt the ford. Confident that the Lord would open a way to His servants, the nuns asked Brigid to bless the waters that so they might pass over. While they were thus deliberating, a party of clerics arrived in a boat, and, seeing the dilemma, offered to take one of the travellers across. The abbess desired a sister who seemed more timorous than the others to accept the kindness, while she and the rest stepped bravely into the stream, and to the astonishment of the people who were looking on got safely to the opposite side, the water not reaching to their knees. Meanwhile the clerics' boat, not so fortunate, sank in the middle of the current; but, protected by the Saint's prayers, the passengers escaped unharmed, and in the end rejoined on the Leinster shore the travellers who had ventured so courageously on foot through "spacious Shenan spreading like a sea."

Warm was the welcome awaiting the "dear saint of Lagenia," when, about the year 490, she reached the territory of the tribes claiming her in a special manner as their own. This territory, now the county of Kildare, was called Caelan, that is "the woody country;" and the name well described its physical aspect, for it was, in fact, a continued forest, save in one part where a gently undulating plain of extraordinary verdure presented a pastoral tract of unusual beauty and extent. The surface of this smooth expanse was varied here and there by the ramparted residence of some prince or chief, and by an occasional mound of artificial construction denoting the monument of an ancient king, or the burial place of a host of warriors slain in battle; while its pastoral character was diversified by its periodic use as a place for popular assemblies and for the celebration of the national sports in which both kinglets and tribesmen took vast delight. Among these sports racing, especially chariot racing, held a prominent place, and "Curragh," the name given to the grassy reach, indicated its association with the favourite amusement of the Gael. It would appear that the woodland growths had never intruded on this champaign tract; but at the northwestern verge one giant of the forest, a majestic oak, stood out in advance of its comrades, forming in its solitary position a landmark for the traveller, and an object of admiration to the observer

of the beautiful aspects and wondrous creations of nature. Brigid, in the words of an old writer, "loved the tall oak and blessed it," and resolved to take up her abode beneath its leafy shade. While she was considering how she could procure wherewithal to erect her group of monastic huts on the spot, there happened to pass by a train of one hundred horses laden with wattles and peeled rods prepared in the adjacent woods for the use of the King of Leinster, Ailihill, son of Dunlaing. Immediately it occurred to her to ask the prince to bestow on her this treasure of building materials, and she despatched some of her companions to make the request. Ailihill graciously granted what was asked; and he did something more, for he sent men to stake the ground and interweave the wattles, and paid them while they worked under Brigid's directions.

As soon as it became known that the head abbess had established her residence at Cill-dara, the Cell or Church of the Oak, it followed, as a matter of course, that pious women came from all parts asking to be admitted into the religious family and allowed to join in the good work undertaken for God and the people of Erin. According as the community increased the cells became more numerous, and the monastery widened its bounds beyond the circuit of the great oak's waving boughs. In like manner the few fields which at first sufficed to pasture the sheep and cows of the new foundation and grow the necessary crops, no longer answered to the needs of the establishment. The dynasts of the adjacent territories gave the abbess whatever land she required for tilling and grazing. Only one of the local lords, it would seem, met her request with a denial, and this exceptional case gave rise to an amusing legend. One day the too conservative chief stood on a rising ground overlooking the Curragh, and beside him was Brigid in her snow-white veil and flowing mantle, with four of her nuns in attendance. The great man had just declared that he did not see his way to granting the field in question to the monastery. "At any rate," said the abbess, "you will give me as much ground as my mantle will cover?" He could not say no; but the moment he said yes, the four sisters, taking hold of their mother's cloak, fled away swift as the wind, north, south, east, and west, covering the ground with the yielding vesture, until the owner of the soil, thrown into a state of consternation, implored the abbess to call them back before they had overrun the whole of Ireland. Brigid smiled at his insistence, called back the sisters, and having made some telling observations on the necessity of correcting an avaricious disposition, accepted the grant of the field which she had originally asked for, and which was now bestowed on her with more than good will.

That Brigid looked well to the paths of her house in every direction we can have no doubt, but that she devoted particular attention to her flocks and herds is especially dwelt on by her early panegyrists. Sometimes when distinguished persons arrived at the monastery she was in the fields, and "came from her sheep" to receive the visitors. It was not an unheard of thing for the abbess to return home with her garments all wet with the

rain that had fallen on her in the unsheltered ground. When the old writers record that Brigid was "mortified beyond all womankind;" that she was constantly thinking of God, and constantly mentioning Him; that she was hospitable and charitable to guests and needy people; they do not forget to add that she "loved sheep-herding and early rising." One translator of an ancient eulogy writes "watching" instead of "sheep-herding;" and we cannot help thinking that it is highly probable the abbess of Kildare was wont, like the shepherds on the Judean hills, to keep night-watches over the flocks; and that in the solemn evening hush, as well as in the joyous waking up of morning, her pious and poetic soul found food for meditation, and inspiration for the hymn of praise that made perpetual melody in her heart. This idea throws a light on the lovely legend of Brigid and blind Dara, and we feel that the incident must have occurred while the abbess and the sightless sister were with the sheep on the Curragh downs one holy, happy, summer night. The legend runs thus in the words of an accomplished writer:—

One evening Brigid sat with sister Dara, a holy nun, who was blind, as the sun went down; and they talked of the love of Jesus Christ, and the joys of Paradise. Now their hearts were so full that the night fled away while they talked together, and neither knew that so many hours had sped. Then the sun came up from behind the Wicklow mountains, and the pure white light made the face of earth bright and gay. Then Brigid sighed when she saw how lovely were earth and sky, and knew that Dara's eyes were closed to all this beauty. So she bowed her head and prayed, and extended her hand and signed the dark orbs of the gentle sister. The darkness passed away from them, and Dara saw the golden ball in the east, and all the trees and flowers glittering with dew in the morning light. She looked a little while, and then turning to the abbess said, "Close my eyes again, dear mother, for when the world is so visible to the eyes, God is seen less clearly to the soul." So Brigid prayed once more, and Dara's eyes grew dark again.

Meanwhile the ever-increasing fame of the wonder-working Brigid drew to Kildare such a concourse of people of every rank and condition, anxious to see and converse with the abbess, or present her with gifts, or obtain her prayers, advice and assistance, that little time must have been left her in the end for the meditative seclusion of the breezy downs. Some of her friends and clients, who had been wont to journey from distant places to celebrate the great festivals at the monastery, conceived the idea of permanently taking up their abode in its vicinity. Some also who were anxious to have their children profit by the instruction which the nuns made it their first duty to impart to all comers, encamped within reach of the Cell of the Oak. While others again, obeying the pious instinct to congregate round so attractive a centre of religious life, planted their homesteads within hearing of the bells. Nathfraich, faithful friend and chaplain, was no longer able to break single-handed the Bread of Life to the fluctuating but

steadily increasing congregations that gathered in for God's sake and Brigid's; and it became necessary to make adequate provision for the spiritual wants of the old converts, the children born in the faith, and the younger generation of catechumens still awaiting immersion in the saving waters of baptism.

The venerable pastors of the Church saw that it would be well to have a bishop resident at Kildare, to assist Brigid in governing her churches, to consecrate them, to confer orders, and to perform all the functions of the sacerdotal office; and that as she was abbess above all other abbesses, the bishops with her at Kildare should be similarly above all bishops in her other monasteries. In testimony of the esteem in which the mother of the churches was held by the first Fathers of the Christian flock in Erin, the nomination was left to Brigid, and she was required to designate an ecclesiastic who should receive episcopal consecration, reside near her monastery, and discharge the sacred functions just now particularized. The abbess immediately named a holy priest called Conlaeth, leading a secluded life on the banks of the Liffey, and desired that he should be summoned from his retreat to carry the pastoral staff at Kildare.

IV.

The First Bishop. Friends and Disciples. Honoured Age and a Happy Death.

Conlaeth, the venerable recluse whom Brigid desired to see raised to the episcopate with jurisdiction over all her churches and monasteries, was a man of rank, tracing his descent from the great Ugaine Mor. His reputation stood high for sanctity and the possession of a prophetic spirit; and he was distinguished among the ecclesiastical artists of the time for the beauty of his workmanship in gold and silver. The hermitage in which he had taken up his abode stood on the right bank of the river Liffey, at a place afterwards called Old Connell, near Newbridge. His solitary mode of life was somewhat exceptional at a juncture when the secular clergy as well as religious men lived mostly in communities, and when all, as a rule, were actively engaged in missionary labours. Prayer, study, and the making of sacred vessels and church requisites occupied his days, which, however, were not so absolutely secluded that he did not sometimes go abroad in obedience to pious promotings or in answer to the calls of charity. It is thought probable that he traversed the plain of the Liffey more than once to visit the Cell of the Oak.

That the nomination was looked on as a joyous event was shown by the number of Patrick's mitred sons who came from various parts to assist at the new bishop's consecration, and to congratulate with Brigid on the auspicious occasion. For, as the principal establishments of religious men had each a resident bishop, so the granting of the same favour to the house of religious women at Kildare was regarded as the highest mark of approval that the Fathers of the Church could bestow on the institute founded by the head abbess of Ireland. Truly it was a con-

gress of saints, this gathering of Patrick's bishops to consecrate the sainted hermit and do honour to the mother of the churches. St. Maccaille came from Offaly to witness the crowning of the work commenced years before when he gave the veil to the little band of pious virgins with Duvach's daughter at their head. St. Ibar wended his way once more from the eastern territories. St. Erc crossed the country from Slane. St. Broon, who it would appear had visited Brigid while she was in Connaught, journeyed from West Cashel, in far off Sligo. One great friend of earlier days, St. Mel of Ardagh, was absent; he had been already called to his heavenly reward. But, as if to supply his place, there came another illustrious prelate who probably had not hitherto been included in the number of Brigid's personal friends, St. Fiech of Sletty, chief bishop of Leinster. This was the handsome youth, alumnus in the school of Bards, who followed the example of his preceptor, the arch-poet of the King and Kingdom, and rose to do honour to Patrick in the audience chamber at Tara. Baptized not long after by the Apostle, subsequently tonsured and eventually consecrated by the same hands, Fiech exercised episcopal jurisdiction in Idrone, a territory now included in the County of Carlow.

Conlaeth's installation at Kildare having been celebrated with all the solemnity and joy befitting the occasion, the new bishop, so lately hid in solitude, threw himself into the active life of the apostleship with all the ardour of an experienced missioner. The Christian life advanced with no tardy progression in those days, and he found himself in due course at the head of a body of clerics whose duty it was to serve the church and monastery, instruct the people at large, and teach in a great school or college to which youths of every rank resorted for religious and secular education. We can fancy the students grouped in classes and encamped in huts clustered in the vicinity of the enclosure occupied by the bishop and his priests, and we can understand that in this scholastic establishment was included a seminary in which young men aspiring to the priesthood made their studies and dwelt together until, on the completion of their course, they received Holy Orders at the hands of blessed Conlaeth. One of the alumni in this division attracted, in a casual but striking way, the notice of the abbess, who, it is evident, did not exclude the youthful seminarists from the range of her motherly sympathies. The student's name was Ninnid, and he was of the race of Niall of the Nine Hostages. Though engaged in serious studies it would appear that his manners were still those of a giddy and frolicsome youth. One day as Brigid was crossing the Curragh on her way to a place lying not far off in an easterly direction, she met this student. At soon as he saw the reverend abbess he scampered off in a way that struck her as unbecoming, and she sent one of her religious to call him to her. Ninnid was not over eager to obey the summons. When he did come, and the mother asked him whither he was going with such speed, he pertly answered that he was running to the kingdom of heaven. "I wish," said the Saint, without appear-

ing to notice the want of deference in his manner, "that I deserved to run with you to that blessed place; but pray for me that I may one day arrive there." Touched by her words and her forbearance, the youth recollected himself, and made a respectful answer, saying: "O Saint, do you in like manner entreat the Almighty that my course towards the heavenly kingdom may be a constant one. In requital, I will pray for you, with many other persons, that you may attain to immortal happiness." From that day forth Ninnid gave up his school-boy ways, practiced prayer and penance, and loved to converse with the holy abbess. She assured him that his true vocation was to the priesthood, and foretold that he should attend her in her last moments. "On the day of my death," she said, "I shall receive Communion of the Body and Blood of the Lord Jesus Christ from thy hand." Ninnid replied: "Would that thou couldst live until thou receivest Holy Eucharist from me!" for he thought within himself that he would go abroad into a foreign country, so that, waiting for his return, she might live to extreme old age. Hearing that he it was who should administer the last sacraments to the dying saint, he resolved never to soil the hand that was to convey to her the holy viaticum; and with this intention keeping thenceforth the hand perpetually covered, he received the name of *Ninnidh lamglan,* that is, Ninnid the clean-handed.

Of course the erection of a church, sufficiently large to accommodate the nuns and the scholars and the population of the growing town, had now become a necessary and urgent work. Brigid set about it with her characteristic energy, and there is reason to believe that her church at Kildare, when completed, was a remarkable one for the age, and second only to the cathedral of Armagh in dimensions and beauty. Standing between the bishop's residence and the monastery, the sacred edifice added another charm to Kildare, attracting thither pilgrims and visitors of every grade, all of whom were cordially received and freely entertained by the religious. How this open-house style of hospitality was kept up it would not be easy to understand, did we not remember that Brigid was a wonder worker and her cook Blatha a saint.

Hospitality had been established among the pagan Irish as among the kindred Celtæ of the continent, who never shut their gates at night lest the traveller should come and be disappointed when they were asleep, and not ready to receive him. But when Christianity took possession of the land, the kindly custom received a special consecration, and became a sacred duty, a joyous service.

In Brigid's institute the duty of hospitality ranked next after the education of the poor. Indeed, in all the ancient Irish monasteries it held a high place, and was exercised in accordance with the most liberal and generous ideas. The religious seem to have had scriptural instances always before their minds, and to have thought that in entertaining strangers they might receive, like Abraham, angel's visits unawares; or in pressing the traveller to come in, they might perchance welcome the Lord Himself, as did the favoured disciples at Emmaus. As soon as the approach of strangers was signalled

at an Irish monastery, the whole establishment showed signs of a joyous expectancy. They were conducted to the hospice for travellers, where their feet were washed, while a hymn was sung and a short homily delivered. Then, a banquet having been prepared, they were ushered into the guest-room, where the superior of the house and some of the community sat down to table with them. In order that an air of festivity might universally prevail, all the religious received some addition to their ordinary simple fare; and if the day happened to be a penitential one, the fast was dispensed with. Even a saint, whose practice it was to fast daily until sunset except on Sundays and chief festivals, would sit down with the guests and pilgrims and eat together with them, in imitation of Christ.

An ancient legend brings before us, in a very picturesque way, the scene of an arrival of travellers at the Cell of the Oak. It is related that St. Broon set forth on one occasion to visit the abbess, bringing with him horses, chariots, and a considerable following of attendants. Night coming on when they were at no great distance from the monastery, the travellers had to halt in severe weather in the midst of a dense wood, and give up any idea of proceeding further. Presently an extraordinary vision appeared to them: a vision having all the vividness and comfort of a most pleasing reality. The monastery rose up before them, and they saw the Saint with her companions joyfully coming out to meet them. She led them into a large hall, took off their sandals, washed their feet, and refreshed them with abundance of meat and drink, setting Scotic cups (the Irish mether) before them. The nuns took care of the horses and vehicles, as it seemed, and placed beds for the travellers to lie on. After a comfortable night's rest, Bishop Broon and his escort awoke, and were astonished to find themselves still in the woods with no monastery or other habitation within sight. Meanwhile at break of day the abbess called to her nuns to come and meet Bishop Broon and his companions, who had been straying through the woods during the night. So Brigid and the sisters set out, and, penetrating into the leafy solitude, soon found the travellers sitting down in the forest. The holy bishop now understood that a miracle had been wrought on Brigid's account; and all turning their steps forthwith to the monastery, thanked God for His fatherly providence and the happy termination of the journey.*

It is hardly necessary to observe that poor pilgrims and wayfarers met with an equally cordial reception at the Cell of the Oak. The needy and the afflicted were believed to be the Lord's own, and were treated as such. Indeed, whenever Brigid's manner fell short of its accustomed geniality, it was when persons of rank presented themselves before her with their artificial distresses and their low ambitions. "The poor and the peasants are almost all good and pious," she once said to a sister who wondered why the mother, so accessible to the wives of peasants, refused to go to receive King Conal's daughter-in-law, when that royal

* *Canon O'Hanlon—"Lives of the Irish Saints," Vol. II.*

lady came to the monastery to make a request; "but the offspring of kings," she added, "are serpents, children of blood and wickedness, except a small number of elect." However, this was quite an exceptional case. Kings and princesses usually met with a reception second only to that awaiting the sons of light—God's holy ministers, and the heirs of the kingdom of heaven—the meek and humble of heart. And if the great folks were not zealous for the higher gifts, nor willing to seek first the kingdom of God, she would, nevertheless, try to procure for them some secondary blessing. There were seasons when the mighty ones of the land, arriving with their host of retainers and brilliant body guard, were truly welcome, and these were the seasons of Easter and Pentecost, which brought Brigid's royal friends to celebrate the holy festivals at the monastery. Such visits were not uncommon.

King Ailihill has been already mentioned as a friend in need to the abbess. His brother, Illand, had likewise a great reverence for her, though he certainly was not a spiritually-minded man. The princely brothers, sons of Dumlang, were baptized by Patrick in their youth, and they appear to have reigned conjointly for some time over the kingdom of Leinster. Illand was essentially a man of war, and Brigid's father was among the chieftains who followed him to battle. On one occasion the Saint went to the royal residence to visit the warrior king, having a request to make on the part of her father. When she and her nuns approached the dun, one of Illand's servants came and besought her to obtain his release from bondage, promising at the same time that if he regained his freedom he and his family would become her servants for ever, and make profession of the Christian faith together with his kindred and posterity. The Saint said she would endeavour to obtain his manumission. Conducted into the presence of the king, she laid her father's petition before him, and then asked as a favour for herself that the man who had spoken to her might be set free. Illand answered that should he grant what she asked he would expect to receive at her hands some good thing for himself; whereupon she assured him that she would pray that he might obtain eternal life, and that kings of his line might reign to the end of time. Then, said the prince with astounding candour, "The life which I do not see I seek not; as for my sonos who shall succeed me I have no care; two other things give me, viz., that my days may be long in this present life which I love, and that I may be victorious in every battle." Brigid told him that these desires should be gratified in requital for the favours she entreated, and, presently taking her leave, she gave her blessing to the king. Shortly after this interview Leinster's lord led a small army into the enemy's country, where he was met by a superior force of Ulster men. Seeing the disadvantage of his position, he called aloud to his soldiers, desiring them to advance with courage and invoke the assistance of Brigid, who certainly would redeem her promise. Thereupon the Lagenians rushed to the encounter with cries that rent the heavens, and so terrified their opponents that they took to flight and

left them in possession of the field. Thirty battles in Ireland, and eight or nine in Britain, were gained by the warrior king, and his alliance was sought by powerful dynasts. Even after his death his name was a terror to the enemies of Leinster. When the old foes swooped down to annihilate the hosts no longer led on by Illand, the Leinster men took the king's body from the tomb, arrayed it royally, drove a war chariot with the ghastly freight right into the hostile ranks, and reaped a victory which they attributed to the still enduring potency of Brigid's protection.*

Although the name of the dear Saint was shouted thus by an excited soldiery on the field of slaughter, nothing could be less attractive to her than the royal game of war. Of all the earthly blessings which she desired for the people gathered round her in the little city growing up beside the monastery, peace was the first in order. That this spot of earth should be secure from hostile invasion, free from civil commotions, and dowered with peaceful days, became the object of her efforts and prayers. In a word, she was resolved that not only should the monastic precincts, and the church with its adjuncts, be held inviolate, but that Kildare city should be a consecrated place, a sanctuary respected by all. Accordingly she took the necessary means for obtaining the desired privileges, and sent to her old friend and adviser, St. Ibar, requesting him to come to Kildare and mark out the boundaries of town and suburbs, within which the rights of sanctuary should be extended to all dwellers and to all comers. Inside these lines deeds of bloodshed and violence became impossible; those who fled thither were out of reach of infuriate foes; even fugitives from justice, should they come, might not be cruelly nor even summarily punished, but should have time for inquiry, defense, repentance. Thus the Saint founded her city of refuge, and gave it a peace which endured, without a break, for full three hundred years.

Well may it be supposed that Brigid's relations with the people amidst whom she dwelt were of the happiest kind. Truly no sceptred queen wielded greater power, no tender mother attracted greater love and trust. The tribesmen to whom "the veiled virgin who drives over the Curragh" was a familiar and a beautiful sight, came to her in every sorrow, difficulty, and need; and she responded to their appeals in her own great-hearted way, praying for them, fasting for them, working heaven and earth to serve them and make them happy. We find her so often going about doing good that we almost wonder how she had time for her religious exercises. But, we know that the interior life cannot have been neglected, else she would not have been the saint she was. Furthermore, we have ample evidence that on the intellectual side she suffered no eclipse from her daily cares and manifold engagements. We can hardly picture her in the scriptorium, spending undisturbed hours composing a treatise in prose or giving voice to a poem; but we can easily fancy that in the pastoral quiet of the sheep walk, with the

* *Rev. John F. Shearman—"Loca Patriciana;" and Canon O'Hanlon — "Lives of the Irish Saints."*

blue mountains on the horizon, and the dark forests in view, and the breeze chasing cloud shadows over the grassy plain, she might well clothe in words her pious thoughts, set free the imagination, and hymn the praises of the great Creator. According to ancient writers she wrote, besides the poem already referred to, several tracts on the ascetic life, a rule for the nuns of her own foundation, a letter to St. Aid, the son of Degill, dissuading him from travelling, and a treatise entitled "The Quiver of Divine Love." Father John Colgan had the last three in his possession when he published his *Triadis Thaumaturgae* in 1647.

The transcription and illumination of manuscripts was another work carried on at Kildare. The abbess took delight in this beautiful and invaluable art, employed scribes, and superintended their labours. One of the books thus produced, the Four Gospels, in St. Jerome's version, was preserved at Kildare as the greatest treasure for hundreds of years. Giraldus Cambrensis, writing soon after the Anglo-Norman invasion, says that among all the miracles in Kildare nothing appeared to him more wonderful than that marvellous book. He often saw and closely scrutinized the drawings, illuminated with a variety of brilliant colours, and always discovered fresh causes for increased admiration. Hector Boetius (obit. 1550) mentions this book as having seen it; and Stanyhurst, an historian of the Elizabethan era, remarks that it was "preserved as a monument" at Kildare. It was so beautiful, people believed it never could have been the work of human hands not supernaturally assisted. In this wise was the book composed, says Cambrensis:—"Early in the night, before the morning on which the scribe was to begin the book, an angel stood before him in a dream, and, showing him a picture, drawn on a tablet which he had in his hand, said to him: 'Do you think that you can draw this picture on the first page of the volume which you propose to copy?' The scribe, who doubted his skill in such exquisite art, in which he was uninstructed and had no practice, replied that he could not. Upon this the angel said: 'On the morrow entreat your lady to offer prayers for you to the Lord, that He would vouchsafe to open your bodily eyes, and give you spiritual vision, which may enable you to see more clearly, and understand with more intelligence, and employ your hands in drawing with accuracy.' The scribe having done as he was commanded, the night following the angel came to him again, and presented to him the same picture, with a number of others. All these, aided by divine grace, the scribe made himself master of, and faithfully committing them to his memory, exactly copied in his book in their proper places. In this manner the book was composed, an angel furnishing the designs, St. Brigid praying, and the scribe copying."

As the day wore on, and the evening of life with its solemn shadows and holy hush began to close round Brigid, a new generation of saints arose to take the place of Patrick's first disciples. All the bishops of the Apostle's nomination who have been mentioned in this sketch, except perhaps St. Fiech, pre-deceased the Abbess of Kildare. There was another among the venerable company of the

Fathers of the Irish Church who also was a friend of our saint, and often came to visit and take counsel with her. This was St. Ailbe, of Emly, "the second after Patrick in Munster." He survived her for several years. Many of the younger band, like their masters in the spiritual life, formed ties of friendship with the Mary of Ireland. St. Brendan made a pilgrimage to Kildare. St. Finian of Clonard, himself "a teacher of many saints," preached before the abbess and her community. Gildas the Wise must be also named as a personal friend. Though born in Britain, his parents were Irish, and when he was about thirty years of age he came to their native land to perfect himself in the knowledge of philosophy and the sacred sciences, visiting many schools of learned men, teaching in Armagh, and preaching for some time in the island. He sent as a token of friendship to the Abbess of Kildare a bell worked by his own hands, which was treasured by her as a relic, and long preserved at the monastery in memory of St. Gildas of Glastonbury.

And as if to link her with a third generation of the primitive saints, Tighernach of Clones was brought to her in his infancy and reverentially laid in her arms. His mother was the daughter of a king of Ulster. His father, Corbre, a native of Leinster, and a warrior in the service of the dynast, carried him soon after his birth into Leinster that he might be baptized at Kildare. It is related that when Corbre entered the guest house with the infant covered up and hid in his arms, Brigid beheld a watch of angels on the roof. She sent to enquire who had arrived, and was told that a young man was there. The abbess was not satisfied, and bade the messenger look again. "There is, in sooth," quoth he returning, "a little babe in the young man's bosom." "Good is the babe," said she; and then Bishop Conlaeth baptized the infant while Brigid held him at the font.*

Several saintly women are named in connection with the Abbess of Kildare as members of her community, or as disciples who profited by her teaching and were sustained and encouraged by her, although their call may have been to labour elsewhere. For the most part we know them only by name. Hidden saints, truly! But this we know, that they it was who carried on the work of the founder of the institute of nuns in Erin, and spread abroad all over the land that spirit which animated the first sisterhoods, and is maintained in full vigour even at the present moment—that spirit which unites the active duties of charity to the contemplative vocation in religion. However, some few of the companions or disciples of our Saint have not been so completely enveloped in silence, and two among them must receive more than mention here. The first, Darludacha, while yet very young, attached herself to the abbess, followed her everywhere, and was called her *alumna,* or foster child. Later on, though still in the Saint's company, she encountered a rude assault of the enemy; she was hurt with a wound of earthly passion, bravely strove to overcome the temptation, and in the end gained a heroic victory. Brigid, unsus-

* *Most Rev. Michael Comerford—"Collections relating to the Dioceses of Kildare and Leighlin."*

pected by the soul in anguish, divined the nature of the trial, watched the struggle with sympathetic heart, and prayed for the sufferer. When Darludacha learned how the mother had striven for her with heaven, she attached herself still more closely to her guardian, and became so perfect a disciple that she was regarded by the foundress as the one best fitted to undertake the government of the monasteries when she herself should be called away.

The other saintly woman whom we shall here refer to as united in holy friendship with the Abbess of Kildare was Edana or Modenna, a native of Ulster, who led for some time a solitary life in an island off the western coast, under the spiritual guidance of St. Ibar, and afterwards dwelt at Killeevy, where the ruins of her oratory may still be seen. From Brigid she received a silver shrine which was long held in great veneration. Later she led an austere and laborious missionary life in Scotland, founding many churches and monasteric institutions. "Edinburgh is commonly supposed to have been so called from a fort erected by King Edwin; but long before that monarch's time, St. Edana's sanctuary there was a place of pilgrimage, and it is, in truth, from this virgin saint of Ireland that the modern names of Maiden Castle and Edinburgh are derived."*

And now the end of this marvellous career drew nigh. This holy soul, this free and joyous spirit, this woman of high contemplation and many works, received the higher call. She was summoned to render up her spirit in her own Island of Saints, while the full radiance of the risen sun of Christianity was upon it; in the heart of Lagenia; in the Cell of the Oak. She set her house in order, and made regulations for the welfare of her sanctuary city; and then calling Darludacha to her, foretold that death was at hand, and laid upon her junior the burden of the monastic government. Darludacha was in despair, and besought the mother to ask God that she might rather die with her than survive the friend of her heart and soul. But Brigid, telling her that this could not be and that the work must be carried on, consoled her withal by assuring her that it would be for a short time only, and that after a year she should follow on the same day, so that they should be remembered together.

Meanwhile Ninnid *lam-glan,* being then in Rome on a pilgrimage, was admonished by a heavenly messenger to return home and attend the abbess in her last moments. Hastening over sea and land, the pilgrim reached Kildare; and he of the clean hand administered to the dying Saint the Sacrament of the Body and Blood of the Lord. Angels waited to carry the beatified soul to God; and when Brigid departed her obsequies were celebrated by all the bishops and clergy of Ireland.

According to the "Annals of the Four Masters," this event occurred in the year 525. All authorities agree in naming the first of February as the day of St. Brigid's decease. Her festival has always been kept on that day; and even now in the Irish-speaking parts of Ireland February is called the month of Brigid's festival.

* *Cardinal Moran—"Irish Saints in Great Britain."*

The people, who revered and loved the Saint during her life, cherished her memory with a no less honourable affection. They believed, as their posterity continue to believe, that she holds the second place among women in the kingdom of God. "Except Mary," exclaims one of her ancient biographers, "who can compare with my Bride?" National bards celebrated her praises. Teachers of religion recounted her virtues and her miracles. The fraternity of poet-saints, Fiech, Nathfraich, and Ultan of Ardbrackan; Columba, Brendan, and Brogen Cloen; Ninnid, and Kilian of Inis-Keltra, wrote each a metrical life of the patroness of Ireland, or composed a hymn in her honour. Men of prayer chanted these pieces; the multitude learned them by heart. Re-set, re-sung, transfused, translated, the melodious chime pealed down the ages like bells in a cathedral tower.

Having her titles of honour in the Church, she had likewise her titles of love in the household. In naming her the Irish discarded the prefix "Saint." There was no necessity to distinguish her, seeing there was but one Brigid. They addressed her as *Mo-Bride,* just as if we should say "My Bride," or "Our own Brigid." According to their ideas it would not be humble or respectful to call their children after her. But little maidens were given a name which signified they were the Saint's devotees, and it was hoped they would grow up *in the type of Brigid.* Sons of the people were christened Mael Brighde, or Giolla Bride, meaning the servant of Brigid; and sons of the Church styled themselves Brigidianus, or Calvus Brigitae, that is, the shaveling or tonsured of Brigid. The honourable order of Scribes appears to have been particularly devout to her, and to have trusted to her for a special blessing on their studious and pious labours. There were several of the name of Maelbrigte among the most famous of the craft. "Frequent appeals to Brigid were in the eighth and ninth centuries entered by Irish transcribers abroad on the margins of their manuscripts, still extant at Milan and St. Gall, in such terms as, *In nomine Ihesu et Sanctae Brigitae; Fave Brigita; Sancta Brigita adiuva Scriptorem istius artis.*"* A greater than the scribes, the most learned man of the eleventh century, enjoyed a European celebrity as Marianus (Scotus) the Chronicler, but was remembered in Ireland, his native land, as Maelbrigte.

For three hundred years after the death of St. Brigid Kildare enjoyed great privileges in the midst of a halcyon calm. By the Brehon laws the Kings of Leinster were enjoined to pay special veneration to the patroness of Lagenia, and tribute to her convent. Visiting her shrine became one of the four great pilgrimages of Ireland; the other holy places being Glendalough, Clonmacnoise, and Lough Derg. Rather early in the seventh century a house of Canons Regular of St. Augustine was founded in the sanctuary city, and in connection with it schools were carried on, long celebrated for their accomplished scribes and learned professors. Religious hospitality was exercised on such a liberal scale in this establishment that it was called the "Stranger's Home."

* *J. T. Gilbert—"Account of Facsimiles of National Manuscripts of Ireland."*

With no less generosity the traditional hospitality of their institute was maintained by the Abbesses of Kildare throughout the reign of peace, and despite the reign of disturbance and vicissitude. At all hours of the day and night they were ready with a blazing hearth to receive the pilgrim, the stranger, and the traveller. Come weal, come woe, they had the welcome waiting, they had the lamp alight, and this for a thousand years.

St. Brigid's peace did not so long endure. The pirate Norsemen, hungering for plunder and abhorring the Christian name, swooped down on the City of Refuge, in 835, burned half the church, and stripped of their golden ornaments the splendid shrines of the first abbess and the first bishop of Kildare. Dreading a desecration of the sacred relics, the Lagenians, about fifteen years later, removed the body of their patroness to Ulster, and laid it beside that of St. Patrick, at Down. Shortly afterwards the remains of St. Columba were transported thither, and for a like reason, from Iona; and thus did the three patrons of Erin find secure sepulture together. Thenceforth Kildare suffered many outrages, now sacked by the Danes, now ravaged by the Irish; yet, withal, not ceasing to be a hallowed spot.

Meanwhile St. Columba and his disciples, in diffusing the Gospel light throughout Dalraida, Strathclyde, and the hundred Isles of the West, spread devotion to St. Brigid wherever they went. Monasteries and towns took her for their patron; "the far Scotic Islands, the shrines of St. Bride," recalled her name; the Scots and the Picts, no less than the Irish, looked on her as second only to the Blessed Virgin Mary; she was held in such honour by these nations, as well as by Britons, Angles and Irish, that more churches were dedicated to God in her memory than to any other of the saints. Many noble families chose her for their protector. When the Douglas swore, it was by St. Bride. And when that heroic race—privileged to have the leading of the van of the King's army in the day of battle—rushed to the encounter, it was to the cry, *St. Bride for the Douglas!*

Far beyond the limits of our island fastnesses, the Irish missioners, dispersed over the continent, carried the name and fame of the Mary of Ireland. To them, in a great measure, was due the extraordinary veneration paid to her in every part of the Western Church. Brigid became one of the very few Celtic names of European popularity. Everywhere we meet the name under various adaptations of the gentle saint who was universally known as the Glory of the Irish (*Scotorum Gloria*). Wherever the Irish Monks have penetrated from Cologne to Seville, churches have been raised to her honour. She was commemorated in the Divine Office in most churches of Germany, and in that of Paris, and in many others in France. Four different ecclesiastical offices for her festival were composed; and that festival was celebrated for more than a thousand years in every Cathedral Church from the Grisons to the German Ocean.

And now, in regions unreached even by the swift-winged imagination of the

ancient race—in the New World of the West, beyond the Atlantic billows, and in the New World of the South, seated in Pacific waters—the "Sea-divided Gael" still hold, with inviolable fidelity, the guardianship of her name and fame. Brigid has a niche in their churches; Brigid has a seat by their hearth. In the heart of the Irish at home and in exile an echo of St. Brogan's hymn resounds:—

"There are two virgins in heaven
Who will not give me a forgetful protection,
Mary, and St. Brigid:
Under the protection of both may we remain."

The foregoing sketch of the life of St. Brigid appeared in a somewhat more extended form in the *Irish Monthly,* vol. xvi.

ST. PATRICK, APOSTLE OF IRELAND.

BY THE VERY REV. CANON RYAN.

ST PATRICK lived through the fifth century of the Christian era, and died within a few years of its close. It was a time of wonders and of wonder-workers; yet his marvellous life-span of a hundred and twenty years was even then without a rival, while his miracles stood unapproached by the most astounding even of that age.* Roman Imperial civilization had done its work as a channel of Christianity, and, like its own mighty aqueducts which had brought for centuries the pure mountain waters to the thirsty multitudes, was now falling into picturesque decay. In the west, in Gaul and Britain, the Cross, which had advanced with the Roman eagles, fell back with them when they retired. The scattered Christians that remained when the Legions had retreated, were either lapsing into heresy, or were being swallowed up in the wave of triumphant barbarism rolling from the north. But the same Providence that let loose that avenging flood upon the sullied Empire, was not without a care for His own. As the Frank and the Goth pushed into the fertile lands of Italy, other conquerors as mighty rose in the lands those had left. Saintly heroes were given by God to the stricken peoples, and by Him strengthened with the power which is made perfect in infirmity. It was one who had first served in the Imperial armies who, as a soldier of Christ was afterwards to plant more firmly than ever in Gaul, the Cross amid the ruins of the Roman Province: and St. Martin proved his divine commission by miracles. Such was, with the Apostles of those days, the ordinary providence of God. The dialectics of Ambrose, or

A short Life like this allows no room for controversy, or for such archæological disquisitions as naturally find a place in fuller and more learned works. I have, however, admitted nothing into the text which has no respectable authority to support it, or which does not seem to throw light on the character of the Saint. In the matter of dates and places, I have, I think, nearly always gone with the majority of writers on St. Patrick. My aim has been to give a life of the Apostle of Ireland which will be quickly and easily read by his simple and loving children, and which will give them the result, in a brief and popular form, of a long and, be it confessed, a somewhat sad experience of Patrician literature.

Leo, or Augustine, would have had little significance for the savage hordes of Huns and Teutons that surged over the deserted provinces, and settled to feast on their fatness.

It was the time for the wonder-worker. And God sent him, with a hand strong to rouse or calm the forces of nature, gifted with life and death. The powers of evil were let loose upon him that he might triumph over their attacks: angelic presences surrounded him to attest his mission, guard his work, and be his messengers. Such manifestations were expected by the rude Europeans of those days. They have ever been looked for by the rude and simple of every age and clime, as charters of the preacher's right to speak with the authority of God. Martin, with his mission to a race then settling in a land where Christianity still survived in the broken traditions as in the ruined fanes of Rome, was less in need of that power of miracle than would be an apostle sent to a land in which Christianity had never found a foot-hold, and which Rome had never cared or dared to colonize. Such an apostle was St. Patrick, kinsman and disciple of St. Martin, sent to the Irish people unregenerate to Christ, unconquered and untainted by Rome: and so it is that we should expect to find him, as indeed we do, gifted far beyond the Apostle of the Gauls with that power of wonder-working which, while it is the glory and the fondly nursed tradition of his children in the Faith, is also the scandal and the mockery of his enemies and theirs. We enter, therefore, on his holy and assuredly most marvellous life, prepared to find it as unlike the records of modern saintliness as his mission and his times are unlike what we are now acquainted and in sympathy with, and also —let it be written in thankfulness, not in pride—as the blessed success of his work in Ireland, through fourteen centuries, is unlike that of any other apostle's work among any other people, in the annals of the Christian Church.*

St. Patrick was a Gallo-Roman. By his mother, Concessa, he was closely related to St. Martin, Bishop of Tours, whose disciple he afterwards became. His father, Calphurnius, was, the Saint tells us, a Roman officer of good family. It seems a fairly established fact that Concessa had been in her youth, as her son was afterwards, carried into slavery; and that it was from this state that Calphurnius, won by her beauty and virtue, rescued her to make her his wife. So it was by one who had been a slave, and the son of a slave, that the Gospel was preached to a people who were for many a century to know the sorrows of servitude, and amid those sorrows to prepare for better days. The date of St. Patrick's birth was A.D. 372. The place of his birth, as in the case of some of the greatest saints and

* *Tillemont, as a rule a cautious chronicler, likens St. Patrick to the Old Law, and to the Apostles who, in the grace and power of Pentecost, first spread the faith of Christ. Certainly it is only in the records of the very greatest of God's saints that we can find parallels for the miracles commemorated in every page of St. Patrick's history, and in every tradition concerning him. It is in such company alone that his Life should be read and his traditions interpreted. What is in perfect perspective there, would, at a lower level, appear monstrous and absurd.*

heroes that have lived, is a question of much uncertainty.*

A miracle is said to have signalized the child's baptism. If so, it was a fitting opening for a miraculous life. The blind and aged priest failed to find water for the sacrament. Illuminated as to the future sanctity of the babe, the old man signed, with the infant's hand, a cross upon the ground. A spring of water at once burst up, in which the babe was baptized, and the blind eyes were washed and made to see. The wonder would indeed have been if God had not shown some sign at the baptism of one who was to be the baptismal fountain-head of an entire race, and whose life was to be one of almost unceasing miracle. The child was, it seems, christened by the name of Succat. Patricius, or Patrick, the name so dear to-day to millions, was the gift of the Pope, and the Saint had reached the age of sixty before he received it from Pope Celestine, together with his commission to preach the Gospel in Ireland.†

To those accustomed to read the lives of the Saints in the Divine Office of the Catholic Church, it will be no matter for wonder, and still less for doubt, that the holy boyhood of Patrick is described, by all who write of it, as rich in miracles. It is the delight of the Creator to be with the children of men, and we seem to see Him, as He has Himself said, *ludens in orbe terrarum,* playing, as it were, with His own works, the Father condescending to be a child among His children. In the very ancient Tripartite Life, written by St. Evin,‡ we read of "many prodigies and miracles wrought by Patrick through his youth," of which only "a few out of many" are there recorded. By the sign of the Cross,—ever Patrick's strength and comfort from youth to extreme old age—the boy healed his wounded sister, and changed water into honey. By his

* *The principal claimants are Scotland and France: Dunbarton in the former, Boulogne in the latter. "North Britain," "by the shores of the Irish sea," "not far from the Western Sea" these expressions of our Saint's earliest biographers may refer to the Island of Britain, or to the North-West of Gaul, then often called Britain, and, in our own day, Brittany. "At Banaven, in the territory of Tabernia, my father dwelt, and I was taken prisoner there." This is St. Patrick's own account in his Confession. But where Banaven or Tabernia may be, who can say? Some may be inclined to accept the conjecture of the eloquent author of "The Light of the West," who, while allowing northern Gaul to be St. Patrick's birthplace, fixes on Whitehaven—English for the Celtic Ban or Bawn Haven—in Cumberland on the shore of the Irish or Western Sea, as the place where his father was stationed when the pirates made their slave-raid and took the boy with his sister into captivity. His patria, to which in his Confession he alludes so tenderly, would then be Gallic Britain, or the modern Brittany. In comparison with that distant home, the island of his captivity and of his apostolate would be indeed the "furthest end of the earth," an expression which could scarcely be used of Ireland by a native of Scotland.*

† *St. Palladius, our Saint's predecessor, had also received the name of Patrick when Pope Celestine sent him to Ireland. Moreover, one of St. Patrick's holiest and most trusted disciples was "Sen," that is Senior, Patrick, and he was, like his master, singularly gifted with the power of miracles. Some confusion has naturally arisen between these Patricks whose missions lay so close to one another. But the hearts of the Irish have never swerved, nor given a divided allegiance to him who alone can claim the title of Apostle of Ireland. The heart of the Catholic people is never much at fault, though the heads of even the pious and learned may, at times, get very much astray.*

‡ *St. Evin was probably a contemporary of St. Patrick. The place of Evin's minister, or monastery, is familiar to us under its modern name of Monasterevan.*

breath—to bring in after years the comfort of faith and love into many a soul—he kindled a frozen hearth into flame. His young hands, destined to be so often raised in potent prayer to heaven for the distressed, stayed the devastating flood, raised the stricken cattle, and, when times were bad, paid his nurse's rent with curds and butter miraculously drawn from the drifted snow: which miracle was wrought, it would seem, for the poor woman's sake alone, for when the payment had been made, the curds and butter melted back again into the snow from which they came. But far more clearly than even the gift of miracles was the boy's sanctity foretold by his astonishing humility. So utterly did he despise himself in those young days, so far did he deem himself from God, and from all true religious obedience and observance, that in his *Confession,* written by him a hundred years after, he still holds the same opinion of himself, unchanged, and renews against himself the abasement and reproaches of his youth. When we remember his sanctity and gifts, we can hardly understand—unless, indeed, we recall the language of St. Paul against himself—such passages as these: "I knew not the true God, and I was brought captive to Ireland with many thousand men as we deserved; for we had forsaken God, and had not kept His commandments, and were disobedient to the priests, who admonished us for our salvation . . . and the Lord showed me my unbelief . . . and had pity on my youth and ignorance." Such humility in Patrick is more to our edification than even his wonder-working. It is of such as he there showed himself to be that the Scripture says: "He hath done wonderful things in his life." And *such* wonder-working all may strive to imitate.

Patrick was sixteen years of age when, in the year 388, he was carried into captivity. Perhaps it was, as we have seen, on the coast of Cumberland that the pirates took him from his father's home: or, possibly on the coast of Brittany. They sailed "around Erin, northwards, until they landed in the north." The lad was sold to Milcho, the chief of North Dalraida. The words of the *Confession* give simply and graphically a picture of the young captive's life: "After I had come to Ireland, I was daily tending sheep, and many times in the day I prayed, and more and more the love of God, and His faith and fear, grew in me, and my spirit was stirred; so that in a single day I have said as many as a hundred prayers, and in the night nearly the same; so that I remained in the woods and upon the mountains, and before the dawn I was called to pray by the snow, the ice, and the rain, and I did not suffer from them, nor was there any sloth in me as I see now, because then the spirit was burning within me."

Such generous prayer and penance had its own reward from Him who never suffers Himself to be outdone in generosity. God sent His angel, Victor, down to the lonely shepherd on Mount Slemish, to give him the strength and comfort that he could no longer draw from priest or sacrament; and to show him in vision, from that northern mountain-side, the future glories of Erin. May we not hope that St. Patrick has been often moved by

the memories of those days to give like aid to his lonely children in their exile, where the cruellest part of their cruel lot has been their banishment from the helps and comfort of the religion of their far-off home?

For six years the captive suffered and prayed, and at last his day of emancipation came. A voice fom Heaven told him to go to that beloved *patria* which he so longed to see. "'Behold, the ship is ready.' And the place was not near, but perhaps about two hundred miles away, and I had never been there, nor did I know any one who lived there." So writes the Saint in his *Confession*. He goes on to relate how, having found the ship, and being refused a passage, he had recourse to his never-failing prayer: the shipmaster relented, sent for him, and carried him to Gaul. His companions soon reaped the benefit of their kindness. Their provisions failed, but Patrick's prayer brought abundance again, while, with the Word of God, he fed their hungry souls. After a terrible assault from the Evil One, who strove to crush him as he slept, and after a second brief captivity of two months—a not uncommon experience of travellers by sea and land in those days—he reached his journey's end. He had left Erin a fugitive to return a conqueror. The long eight-and-thirty years now before him were to be spent in preparing in the homes of penance, prayer and learning, for that mission of conquest.

St. Martin was then Bishop of Tours. The aged man, who had been consecrated bishop the very year before Patrick's birth, welcomed his kinsman to his monastic home at Marmoutier, by the Loire. There, in a rock-bound spot, hard by that rapid river, the Bishop had planted his monastery. No high-soaring towers or pointed gables in those days, but only the huts and caves of the monks of the East. And well must the new-freed captive from Erin have loved that quiet home of peaceful austerity, and deep must he have drunk of that monastic spirit which was afterwards to be poured forth in fullest abundance upon the island in the west. Here the Saint vowed a lifelong abstinence from flesh-meat; and if his pious Irish children are even to this day singular in their devotion to this form of penance they can defend their conduct against modern effeminacy by a reference to their Apostle's vigour during his hundred and twenty years. But Marmoutier was soon bereft of its saintly founder. The aged Bishop died, illustrious by a life of sanctity and miracle, and leaving a disciple who was to carry back to the Irish people the devotion to St. Martin, the savour of St. Martin's virtue, and a love for St. Martin's day.

It was, probably, in the hermitage of Marmoutier that Patrick saw in vision the angel Victor, his companion on the heights of Slemish, who came to him with God's message and mission. "And I read the commencement of the epistle containing 'the voice of the Irish.' And as I read aloud the beginning of the letter, I thought I heard in my mind the voice of those who were near the wood of Foclut, which is near the western sea. And they cried out: 'We entreat thee, holy youth, to come and walk still amongst us.' And my heart was greatly touched, so that I

could not read any more." Thus doubly called, by God and man, our Saint set himself to his long thirty years' preparation for the apostolate.

St. Germanus, Bishop of Auxerre, was Patrick's guide, teacher, and friend after the death of St. Martin. It was he who perhaps, of all men living, had the greatest share in forming the religious character of our Saint. There is, in the accounts that reach us of the saintly Bishop of Auxerre, a masculine courage and a sweet but firm ruling power, which seem to have been inherited by his disciple. The records of Patrick's life as student, monk, and priest, are scanty. Probus tells us how he spent the years with St. Germanus "in patience, obedience, charity, and chastity, in sanctity of heart and soul." From Auxerre he went to the famous Monastery of Lerins, near the present town of Cannes, on the Mediterranean Sea. Some thirty years before, that island had no trace of man upon it save the ruins of a pagan temple, round whose mouldering walls the vipers swarmed in such multitudes as to render human habitation impossible. One day a solitary anchoret, Honoratus by name, landed on its shore. At his prayer, and before his industry, the poisonous reptiles fled. Hermits soon crossed over to join the lonely islander; gradually the fame of Lerins spread; and at the date when Patrick seeks its shore, the island of serpents has come to be called the nursery of saints and scholars. Strange biding-place for him who on that balmy southern isle was to nurse in his heart the sanctity and learning to purge the reptiles from distant Erin, and to make her, away there in the wild Atlantic, another and a grander island of saints and scholars. It is touching to read, in the monastic records of those days, the expressions of passionate attachment towards that "happy island" of Lerins. St. Cæsarius died blessing it. Hearts detached from all else on earth clung fondly to the memories of what seemed to them an earthly Paradise. And there are few spots on earth more sacred to a lover of St. Patrick, since perhaps there was no other, save Erin, dearer to his heart.

From Lerins we learn that our Saint visited Rome, and pursued for some time his studies in the great College of the Lateran. And so the years wear on. Patrick is still young in heart, still preparing for his life-work, though he is approaching his sixtieth year. St. Germanus, his aged friend and guide, sent by the Pope to Britain to attack in its stronghold there the heresy of Pelagius, calls Patrick to assist him. There is little more than the mere fact recorded. But surely it is a most interesting one—that the island which was to receive so much of its earliest and of its latest Catholicity from Ireland, should have been the field of the first missionary labours of the Irish Apostle. And perhaps there is a blessing, too, in the thought of Patrick's feet having hallowed a land from which so much sorrow has come to his children. He has shown in his life how sanctity may ripen in years of servitude, and how a saint may repay a hard master by bringing, in return for slavery and oppression, the light and freedom of truth.

It was probably from his work with St. Germanus in Britain that Patrick was

sent to Rome. Palladius, Archdeacon of Rome, had been commissioned by Pope Celestine to preach the Gospel to the Irish. Where could he find a better helper than Patrick? So thought St. Germanus; and he sent our Saint with a priest, Segetius, to the Pope, recommending him as "a strong husbandman, well fitted for cultivating the harvest of the Lord." "O Lord Jesus," prayed the holy missioner, "lead me, I beseech Thee, to the seat of the Holy Roman Church, that receiving authority there to preach with confidence Thy sacred truths, the Irish nation may, through my ministry, be gathered to the fold of Christ." And now the hope of long years is about to be realized. The call of the Irish children is to be at last answered. Patrick receives from the Pope, the fountain-head of all authority in the Church, the commission to preach the Word of God in Erin. Hurrying back towards what was his "Isle of Destiny," his Innisfail, he hears of the death of Palladius. He turns back, in consequence, to receive the episcopal consecration, which he now requires as the Apostle of Ireland. At Eboria, in Northern Italy, the modern Ivrae, by the command, and it would seem in presence, of the Pope, and at the hands of St. Maximus, Bishop of Turin, Patrick was consecrated. The Christian Emperor Theodosius is said to have assisted, as well as the Pope, at the ceremony which, could the secrets of the future have been revealed, would have filled both Church and Empire that day with gladness.*

It was the year 432. The Fathers of Ephesus had proclaimed against Nestorius the doctrine of the Incarnation, and the honours of the Virgin Mother of God; and St. Celestine, as successor of St. Peter, had just confirmed the decrees of the Council. Eastward to Cyril, Bishop of Alexandria, westward to Patrick, Bishop of Ireland, the holy Pope sent his blessing to those who were through the whole earth to champion the honours and spread the name of Jesus and Mary. With the joy and strength of that blessing on him, and in the springtime of that auspicious year, our holy Patrick sailed for Erin. Some rays of Christian light had long years before pierced the pagan darkness of that island, but they had faded away. The mission of Palladius, short as it was, was long enough to be pronounced a failure. And now, when Patrick, after his thirty years' absence, stepped again on Irish soil, it seemed as though he, too, would fail. He had gone ashore at the lovely spot where, flowing from the wooded Wicklow mountains, the river Dargle breaks the coast-line at Bray. The Leinster men of those parts would not hear him. They had driven away the first Patrick; the second should go, too. So the Saint sailed out again, and landed a little to the south of the Boyne, in fertile Meath. Here a boy came on the Saint while he slept. Struck with love and veneration for the old man, he culled sweet flowers, and strewed them on the sleeper; nor would he afterwards depart, but clave to Patrick from that day. "He will be the heir of my king-

* *The first Irish "Patrick," Palladius, being no more, our Saint received from the Pope his name as well as his mission: a name to be borne through many labours for sixty years, and through honour and invocation for all time.*

dom," said the Saint; and the prophecy was fulfilled when, years after, Benignus, as the boy was called, succeeded his master as Bishop of Armagh. Again sailing northwards, Patrick, together with his followers—some, probably, the fellow-workers or disciples of Palladius—landed at Strangford Lough, in Down. There he miraculously stayed the arm of the fierce Dichu, who would have slain him; and as miraculously softened his heart, and opened his mind to the love and light of Christianity. Dichu was the first of Patrick's converts, the first to succumb to that power of miracle which was, by the providence of God, to prepare the way in Ireland for the Gospel of Peace. From Down our Saint again sailed north. The hills and vales of Antrim, the scene of his sufferings and prayers, where, close on half a century before, he had folded his flock upon the heights of Slemish—these must he see. He must save, too, if they will be saved, those whom he knew in those far-off days. Tradition tells us that the aged Milcho, consumed with avarice and remorse, perished miserably by his own hands before the Saint could reach him. His children, however, became Christians, and died in the odour of sanctity. The historian naturally lingers over these dim records—the first glimmerings of the dawn which was soon to break with such dazzling radiance over the whole island.

Easter, 433, found Patrick already assured of success in his mission. King Laeghaire, Ardrigh (chief-king) of Erin, was about to hold his solemn festival at Tara. Princes and priests of Erin were gathered round him. The sacred fire that he would light should be the first in all the land to pierce the gloom. But Patrick, not knowing and not caring, as St. Evin says, lit high upon the hill of Slane, over against the hill Tara, the Easter fire; for it was Holy Saturday. The angry king saw it and stormed against the offender. But the Druids said: "If that fire is not put out before morning, it never will be put out." Summoned to the royal presence to answer for his act, Patrick advanced with his little Christian band, chanting, as he had learnt to chant in Lerins and in Rome, the litanies of Easter. The king received him with coldness—for had he not broken the laws of Erin? One bard, with instinctive reverence, rose at his approach, and received, in reward, the gift of faith.

To the assembled court, as they sat "with the rims of their shields against their chins," Patrick declared his mission. The Druids saw that the hour was come when they must conquer, or forever disappear. The powers of evil were at hand to help them. And then and there, in the sight of king and court and people, Patrick, in the might of God, wrought such terrific miracles as Druid never dreamed of. The tempest in the heaven was not as awful as the devilish rage of those pagan breasts. The heaving earth was strewn with the corpses of men who had been fallen on by their fellows and slain, no one knew why. The king's treacherous vengeance was evaded by the miraculous escape of the Saint and his followers. Next day the Saint returned boldly, though he knew they had a mind to kill him. With the sign of the Cross he drove the poison from the cup prepared

for his destruction. When, by the powers of darkness, the Druids wrought malignant miracles in the plain before Tara, Patrick undid their evil and far surpassed their wonders. If they were allowed by God to bring on snow and darkness, Patrick alone had power to remove these. In more terrible proof still, the boy Benignus, clothed in the Druid's robe, was to be placed on dry faggots, and the Druid, in Patrick's cloak, on wet, green faggots; then fire was to be set to both. The trial was accepted. The flames on the one hand touched not the dry wood nor the Christian boy; only the robe he wore was consumed; while on the other, the green wood and the miserable magician were reduced to ashes, amid which lay, unscorched, the cloak of Patrick. Even this miracle was powerless to move King Laeghaire's heart. It was only when the earth opened and engulfed many of his followers that he seems to have relented. He granted Patrick the freedom he craved to preach the Gospel unmolested, though he himself remained, as the Saint had called him, "a son of death." Tradition has it that it was on this occasion that Patrick, in his sermon on the Blessed Trinity, plucked the green shamrock from the sward of Tara, making this triple leaf at once an illustration of his sacred subject, and an emblem of Christian Erin. It was at Tara, also, that we first hear of his famous prayer, called his "Lorica" or "Breastplate." Amid the perils of that awful day some such defense was surely wanting. And what could be more suited for all who are under stress of temptation than invocations such as these?

> "Christ be with me, Christ before me,
> Christ be after me, Christ within me
> Christ beneath me, Christ above me,
> Christ at my right hand, Christ at my left,
> Christ in the fort, Christ in the chariot,
> Christ in the ship;
> Christ in the heart of every man who thinks of me,
> Christ in the mouth of every man who speaks of me,
> Christ in every eye that sees me,
> Christ in every ear that hears me."

Such a trust was never yet confounded; and we read in the Acts of the Bollandists that after this "Patrick with his disciples went through the whole land baptizing all that believed in the name of the Blessed Trinity; and God was his helper and confirmed the word by the signs which followed."

It seems to have been very soon after the Saint's first great victory at Tara that he passed from Meath into Cavan, to the "Plain of Adorations," where whatever of idolatry flourished in Erin had its centre. The huge Crom Cruach of Milesian days was still standing there, with twelve smaller idols. Patrick with his staff overturned them all, and raised on the spot a church to the living God. Indeed, the Irish seem not to have had much taste for the worship of figures of wood and stone. Their favourite god was the sun, and their religion was characterized by the freedom and picturesque beauty of rite always found in that form of worship. Of the staff before which Crom Cruach fell, there is a world of legend, but little of authentic history. It was called the "staff of Jesus," and was said to have been made or carried by our Lord, and given in a vision to Patrick,

while he prayed on his "happy isle" in the Mediterranean. It is described by St. Bernard as one of the great relics of the Church of Armagh, where it was preserved in a richly jewelled case of gold. Its sanctity and its value tempted the fanaticism and cupidity of the Reformers, one of whose bishops burned the staff and kept the gold and jewels. It mattered little to him that it had been treasured by the Irish Church for more than a thousand years.

Connaught was next visited. Churches and monasteries were now beginning to mark the Apostle's path. At Elphin, Assicus, deft worker in brass, as well as saint and bishop, was left to rule the church. It was also westward of the Shannon at Cruachan, in Roscommon, that Patrick converted the two Princesses, Ethne and Feidelm, daughters of King Laeghaire.* Won by the Saint's eloquence, the maidens ask for Baptism and Holy Communion. Their request is granted, and in the joy of their first morning of Christianity they pass away to the joys of Heaven. But where Croagh Patrick towers over the western wave the interest of our Saint's Connaught mission centres. A very miracle of penance at all times, Patrick is about to rival the fasts of Moses and Elias. It is Shrovetide when he goes up to his lonely mountain of prayer. It will be Easter-tide when he comes down. He goes up there, that in that high solitude, with the desert of ocean on one side and the scarcely less deserted land-track on the other, he may fast and pray for Erin. It is the culmination of his life-struggle; his crowning victory over the foul spirits that were striving with him for the land he loved. His arms for the fight are prayer and penance, the "strong cry and tears" with which his Master, in His dark hour of dereliction, conquered for all mankind. To understand that awful wrestling—now with the Evil One, like Anthony, now with the Almighty, like Jacob—we must remember how great was the prize, and how wonderful the Saint's demands. The island where demons seemed to have their fullest liberty, like the envenomed reptiles which in strange multitudes found there a northern home, was to become the island of sanctity and of learning. The people that sat in darkness were to shine brightest of all on earth, and to carry the light, not only to the eastward continent, but, in long centuries to come, to the unknown lands that lay beyond the western wave. It was to be a victory won for hundreds of millions of souls; and we need not wonder that the battle raged fierce and long. Patrick's cowl was drenched with tears. God's angel made him offer of souls innumerable as the wavelets on the ocean below; he would have more—the sands of the shore should be added. The angel bade him go—he had been promised enough. Enough? Nc, not though the promises of salvation for his own, upon the judgment day, were multiplied sevenfold for every hair upon his habit. That mount he would not quit, nor stay his fast or prayer, until God should promise to give into his hands upon that last day the fate of the men of Erin. It was

* *This story, touching even in the rough Tripartite Life, is nowhere more beautifully told than in Mr. Aubrey de Vere's pure verse.*

a mysterious request, seeming above God's power to grant. But, we are told, the angel brought at eventide the answer that this, too, was granted to the intrepid man of prayer. His joy was full.

> "That thou soughtest
> Shall lack not consummation. Many a race,
> Shrivelling in sunshine of its prosperous years,
> Shall cease from faith, and, shamed though shameless, sink
> Back to its native clay: but over thine
> God shall the shadow of His Hand extend,
> And through the night of centuries teach to her
> In woe that song which, when the nations wake,
> Shall sound their glad deliverance." *

His struggle over, Patrick, at the angel's word, knelt and blessed the land for which he had prayed. Every poisonous presence fled before that potent benediction, and his hermit's bell, as he descended from the mount that Easter evening, proclaimed the new birth of a Catholic Ireland. His was the victory of confident, persevering prayer; and that great lesson, far more than the miracles that accompanied it, has through the ages fixed the eyes of Christians on Croagh Patrick and on him who there strove against Hell and Heaven with the only sword and the only breastplate that could in such a strife prevail.

Patrick's labours in Connaught extended over seven years. We read of thousands whom he baptized, of churches without number which he built, and of miracles which he wrought wherever he went. More edifying for us even than those proofs of God's favour to our Saint, were his increasing acts of love and devotion to God and souls. His use of the sign of the Cross was itself a marvel, as was the reverence he paid to those crosses which already began to be erected through the land. "It was a custom with Patrick to place the Cross of Christ over himself one hundred times each day and night; and he would go aside from his path, even though the cross were one hundred paces away, provided that he saw it, or knew it to be in his vicinity; whether he was in a chariot or on a horse, he would proceed to each cross." So writes St. Evin. The same holy chronicler tells us how "thrice Patrick went across the Shannon into the land of Connacht. Fifty bells, and fifty altar chalices, and fifty altar cloths, he left in the land of Connacht, each of them in his church. Seven years he was preaching to the men of Connacht; and he left them a blessing, and bade them farewell." After further missionary work in Ulster, the aged but indefatigable Apostle passed into Leinster. There, as we read, "churches in thirties and forties" were given to him—a statement no one need deem exaggerated who knows how small and easily built were even the largest Irish churches in those days. From Ossory in Leinster we find him journeying to Cashel,* the royal citadel of Munster. The idols on that famous rock fell prone at the approach of the man of God; so that Aengus, the Prince, went down with reverence to welcome him. He preached to him and his people at Cashel, and Aengus, and "the men of Munster" were baptized. During the ceremony the Saint inadvertently

* *De Vere, Legends of St. Patrick.*

* *To the Dean of Cashel, the Very Rev. T. H. Kinane, the children of St. Patrick owe the most popular and devotional of the many Lives of their Apostle.*

pierced with his crozier's point the Prince's foot. Aengus made no sign; and when Patrick asked him in wonder why he had not cried out, the noble sufferer only said, "I thought it was the rule of faith."

"I thought, thus called to follow Him whose feet
Were pierced with nails, haply the blissful rite
Some little pain included"

St. Evin tells us that Patrick blessed the Fort upon the rock "and the men of Munster besides, and left a blessing and prosperity upon them." After this we hear of Ailbe, first Bishop of Emly and saintly founder of its famous schools. At Patrick's bidding he raised to life the boy Ailill. The devotion of the people of Emly to St. Ailbe is unchanged to this day, although time and sorrow have effaced almost every trace of the former glories of his see. From the districts about Emly Patrick passed to Limerick. Every local tradition concerning him tells of the wonders he wrought there; and close on twelve hundred years after, when evil days had come on the fair city by the Shannon, it was by St. Patrick's well, and from the ruins of St. Patrick's church, that the baffled enemy stormed at the men of Munster.

The Apostle's fame had by this time gone before him into every part of the island. We are told by St. Evin of the fleet of boats that brought the inhabitants of Thomond up the reaches of the Shannon, that they might be baptized by the Saint and receive his blessing. Into Clare and Kerry he did not pass; but he foretold the mission and sanctity of those who were, generations after, to be the Patricks of those parts: Senan, who in his Isle of Inniscattery was to give his name to the noble river that there flows into the Atlantic; and Brendon, the Columbus of his time, whose shadowy glories still hang round the lonely coasts of Kerry. Northwards Patrick's face was now set. In his years of labour in Munster he had "founded cells and churches, and had ordained persons of every grade, and healed all sick persons, and raised the dead." He bade the Munster men farewell, "and left his blessing with them." St. Evin goes on to tell how they could not part with their beloved Apostle, but followed in such numbers that the hills seemed alive with their loving multitudes. Again they knelt for that dearly-prized blessing, before they turned homewards. And from those homes of Munster the loving loyalty of that day has never since departed.

Dearly loved as Patrick was by his children, there is every evidence in his history that he was terrible towards their enemies. The destruction which came swiftly and with awful portents on those who obstinately thwarted his work for souls, reminds one of the terrors of the Old Testament; and we have seen that our Saint has been likened to the Prophets of Judea. But even without the records we possess of the avenging miracles of Patrick, we have a letter from his hand showing us the spirit in which he met the raveners of his flock. His Epistle to Coroticus may be, to some, unpleasant reading; but it should be remembered that with love of justice the Scripture joins the hatred of injustice; and that it was only when gentle words had proved useless that the Saint,

in his ardent charity for his own, adopted the language of denunciation. The "tyrant," as he styles Coroticus, or Caradoc, had fallen on some newly baptized converts, and had slain some and sold others into slavery. He had laughed at Patrick's gentle entreaty to free the Christian captives. And so the Saint pours out on him and his abettors the torrent of his wrath. "Fellow-citizens of the devil, ... partricides, fratricides, and ravening wolves, who devour the people of the Lord as if they were bread." With these the holy and humble ones of God are neither to eat, nor drink, nor receive their alms, until they do penance with many tears and liberate the servants of God. And then his love for his oppressed ones seems to overcome him, and he cries out to God. "Lo, Thy sheep are torn around me, and plundered by those robbers, aided by the soldiers of Coroticus. . . . Ravening wolves have scattered the flock of the Lord, which with the greatest rapidity was increasing most prosperously in Ireland. I cannot count all the sons of the Irish and the daughters of the kings who are monks and virgins of Christ: . . . O my beloved ones! I grieve, I grieve for you." At the end of the Epistle there is a word of mercy for those who will accept the warning and repent, "that they may deserve of God to live and thrive here and hereafter. The praise to the Father, and to the Son, and to the Holy Ghost. Amen."

The Apostle's burning zeal, not only for the eternal but also for the temporal interests of his children, stands sufficiently proved by the terrific words above cited. From the slavery of the body, as well as from that of the soul, he would guard his dear ones; and it is worthy of remark that, in the passage just given from his letter to Coroticus, the ostracism to which he condemns the tyrants is to cease only when they repent, "and liberate the servants of God." But a proof as striking, and certainly more lasting, of his devotion to the temporal welfare of his Irish flock is to be found in the Senchus Mor, or great law-code of Erin. Patrick saw that it would be impossible that a people, whose civil law was corrupt or unjust, could observe a religious law of exalted purity and equity. He saw too that the surest way to ensure obedience to the laws of man was to make those laws conformable to the laws of God; and that the maintenance of both codes as an abiding power in the land depended on welding them, as far as might be, into one, the code of the Christian citizen. Such was Patrick's work, his apostolic and truly patriotic work, in the Senchus Mor. It was in the early part of his ministry, when his religious teaching had won the hearts of the wise men of Erin, that he first ventured to interfere in the political life of the country. His desire to confer with the civil rulers was anticipated by them. In a conference, on the thought of which Christian statesmen might profitably dwell, the bishop, the chief, and the sage, met to revise the ancient law-code of Erin. Much of that code Patrick found to be wise and just, and seeing that it was hallowed by the usage of centuries, he gladly approved and blessed it. That part of the code, which paganism had corrupted,

he condemned and struck away, substituting for it the high morality of Christianity. The Senchus Mor, thenceforth the law-code of Christian Ireland, had thus those elements of divine justice and human liberty which alone secure for legislation permanence and popularity. For over a thousand years the work of the holy law-giver remained; and his children loved "Patrick's law," as the Brehon code came to be called, for the sake of the Saint who blessed it, and for the love of the Faith and the Fatherland of whose rights and liberties it was so long the charter.

What time our Apostle founded the church of Armagh is a matter of uncertainty. The site was, as we read in the ancient Book of Armagh, miraculously pointed out by God. Conquered by the patience of the Saint, Daire, the chief of that territory, gave the land demanded. By what we may well regard as a special providence of God, the site then chosen is the very one on which now stands the new Cathedral: the gifts of God are without repentance. Patrick would have chosen to be laid to rest there, where he had fixed his see. He loved the spot. There he had with a century of years upon him, settled down to prepare for his last great journey. There the lepers came to him, sure now to find him and to be cleansed. And there it seemed to him that he would like to make what, in his faith, he called "the place of his resurrection." But now as in his earliest days, he would go where God should send him. It was His will that not in Armagh, but in Saul, by the shore of Strangford Lough where he had landed sixty years before, the old man should die. His successor was already in the primatial see. The Confession of that wonderful life—wonderful in its simplicity as in its heaven sent power—had been committed to loving hands. Visions of the future, clear to the aged seer, but dim and contradictory to those to whom he related them, fortold at once his approaching death, and the vicissitudes of the Irish Church. Brigid, the "Pearl of Erin," who had made Patrick's shroud, should go for it now, for the time was short. Full of years, like the prophets of old in this as in much more; with the prayers and blessings of a people whom he had so often prayed for and blessed; in a land which he had found in darkness, and which he left to be the brightest jewel of the Church, the old man lay down to die. Borne on the cold March wind the watchers heard sounds of angelic voices—the first notes of that chorus of praise which should last in Erin as long as the waves should break on the shore of Strangford Lough. It was on the 17th of March, 493:—day to stand beyond all saints' days in Erin's calendar; yes, and in thousands of churches and in millions of hearts, and in lands as yet unknown. Victor, faithful angel once upon Mount Slemish, faithful to the end, summoned Bishop Tassach: Patrick must have the Viaticum for his last journey, and the Godspeed of the people.

That journey was easily made—for the saint's road from labour to rest is very short.

St. Evin shall tell us what manner of man this was whose body lies in Saul,

and whose soul lives with God. "A just man indeed was this; with purity of nature like the patriarchs; a true pilgrim like Abraham; gentle and forgiving like Moses; a praiseworthy psalmist like David: an emulator of wisdom like Solomon; a chosen vessel for proclaiming truth like the Apostle Paul; a man full of grace and the knowledge of the Holy Ghost, like the beloved John; a fair flower-garden to children of grace; a fruitful vine-branch; a flashing fire, with force and warmth of heat to the sons of life, for instituting and illustrating charity; a lion in strength and power, a dove in gentleness and humility; a serpent in wisdom and cunning to do good; gentle, humble, merciful to the sons of life—dark, ungentle towards the sons of death; a servant of labour and service of Christ; a king in dignity and power for binding and loosening, for liberating and convicting, for killing and giving life . . . Though great his honour here, greater honour will be his in the day when judgment will be given on the fruits of his work."

Here, standing out clearly recognizable amid so much that time has dimmed, is the personality to which the eyes and hearts of the Irish race have ever fondly turned. About dates and places and the authenticity of this miracle and that, there might be question; but there can be no question about the person whom we see and love. He is strong and tender: strong, terribly strong, against wrong-doers, and above all, as a father is, against those who would his children wrong. He is tender too: tender to the dwellers in that land which he first trod as an Apostle—the land of Britain; but above all tender to his own who call him father, who cherish his traditions and cling lovingly to the land which he made to be an Island of Saints, and which, through much sorrow, he has kept faithful until now. The almost fierce devotion of his children to him seems to share that twofold character of strength and tenderness which made St. Evin call him a lion and a dove; "gentle, humble, merciful to the sons of life: dark, ungentle towards the sons of death." May that love remain, strong and tender, until the day on which, according to the promise of the Mount, Patrick shall be told to count his flock upon the right hand of the Judge.

> "Thus therefore saith the Lord, 'So long at sea
> Girdeth this isle, so long thy name shall hang
> In splendour o'er it like the stars of God.'"

ST. VINCENT DE PAUL.

(1576–1660.)

BY THE REV. F. GOLDIE, S.J.

IN the cheerless Landes, the sandy reaches at the extreme southwest of France, you may see, as the train speeds onwards to the Pyrenees, a dome rising among a few trees. The building marks the hamlet of Pouy, the birthplace of the great hero of Catholic charity, Vincent de Paul. It was on the Tuesday in Easter-week, April 24, 1576, that this son of poor peasants first saw the light. He grew up to the hard life of those around him, and he was still but a child when he was set to look after the few sheep which his father possessed.

Tradition pointed out the hollowed trunk of an old oak, which had served the little Vincent as a shelter against the pelting rain or driving wind. He had made it into a sort of cell or oratory, where he used to spend long time in prayer. There was a chapel hard by, dedicated to our Lady, a favourite pilgrimage blessed by God as a source of grace and help for the simple and believing peasants. The love of Mary, ever a sign of right Catholic feeling, made this chapel his favourite resort. He brought wild flowers to decorate it, and would let out his heart there in joyful hymns to his Queen and Mother.

A kindred love was that which he had, poor though he was, to any who were poorer than himself. When his parents sent him to the mill with corn to be ground, he would, on his way back, give a handful of flour to any beggar he might meet, and Vincent's father had too Christian a heart to find fault with his child's generosity. Once some one gave him, or he had saved, the sum of fifteen pence, no small store in those days for a peasant lad. But he could not keep it; even his clothes sometimes went to those who were in need. He was kind and he was prayerful, and his parents thought that if he were a priest he might be a help to them in their poverty: so when Vincent was twelve years old, his father placed him at school with the Franciscans in the little town of Dax hard by.

John de Paul was doing God's work, though not in God's way, and his worldly

aims about his son were destined to be thoroughly disappointed, for Vincent always held in after life strong views against raising his family from their humble station. When he had become the almsgiver of kings, and streams of money flowed through his hands, he never could be induced even to say a word for those whom he had left behind. Nor was this from any want of affection; for the only time he went to visit them when a priest, he owned afterwards that he cried bitterly at parting, that with these tears there came a strong desire to help his brothers and sisters out of his salary, and that he had to battle with this yearning for full three months.

So diligently did the boy work, and so successfully, that in barely four years he was sufficiently educated to become tutor to the children of a barrister of some position in the town. Only in 1598 did Vincent receive the tonsure, and begin at Toulouse his studies of theology. His father shortly after sold two of his oxen, and sent their price to start him in life as a poor scholar at the University of Saragossa.

But the air was full of disputes on Grace. There was more discussion than divinity. So Vincent returned to France and resumed his studies at Toulouse. His father died about the same time and left him a share of his scanty goods; but of these the young ecclesiastic would have none, and, to support himself, he had to accept the post of schoolmaster to the sons of the gentry of the neighbourhood. It was very hard for Vincent to follow the course of theology, and to direct the school at the same time; but courage bore him through, and in 1600 he was ordained priest. He never lost his holy dread of that sublime dignity, and we are told that he chose for the place of his first Mass a little mountain chapel in the deep solitude of a wood, so that no public ceremony should cause distractions at that solemn moment. He still continued his studies for another few years, when he took his degree of Bachelor of Divinity; and, as was the custom with graduates in those times, he gave public lectures on theology.

So highly was Vincent esteemed that he was presented with a living as parish priest. Some one however had been beforehand with him, and obtained the post; and though the matter was quite open to dispute, the good priest shrank from any litigation, and at once gave up all claim to the benefice.

Some business had taken St. Vincent to Marseilles. The weather was fine, and he accepted the invitation of a friend to return by boat on the bright Mediterranean as far as Narbonne. Suddenly—no rare thing in those days—three Turkish corsairs appeared. They bore down upon the Frenchmen, and, though passengers and crew fought stoutly, before long two or three of them were killed, all the rest were wounded, and the ship had to yield to the enemy. Vincent was struck by an arrow and that severely. The prisoners' wounds were but roughly bandaged: they were taken through Tunis, with a chain around their necks and then brought back to the ship where—St. Vincent tells us the story—"the slave merchants came to see who could eat heartily and who could not, and to examine if our

wounds were mortal. When that was over they led us back to the great square, and the merchant looked at us just as you do at a horse or an ox when you are going to buy one, making us open our mouths to see our teeth, feeling our sides, probing our wounds, forcing us to show our paces, to trot and run, to lift weights and also to wrestle to test our strength, and a thousand other brutalities."

St. Vincent was bought by a fisherman; but as he was no sailor, he was resold to an old man, half alchemist, half doctor, who treated him kindly, and who would gladly have initiated his slave into the mysteries of his art, had he not steadily refused all his tempting offers. After a year the poor old man was carried off by order of the Sultan to work for the grand Turk, and the doctor's nephew sold Vincent to an apostate Savoyard. As the Saint was digging on the estate, a Turkish wife of his employer begged him to sing to her. With tears in his eyes he entoned the 136th Psalm, *Upon the waters of Babylon,* and then at her request sang the *Salve Regina* and other hymns. So delighted was she that the same night she blamed her husband for leaving a religion which seemed to her so holy. The words went deep into the man's soul, and he told Vincent on the following day that he would flee away with him to Europe as soon as he had the chance. Ten months however went by before the chance arrived, when at length, in a small boat, the two escaped to France. From France Vincent accompanied his deliverer, who had been solemnly reconciled to the Church, to seek for him a place of penance in Rome, where he wished of his own accord to expiate his crimes. The penitent entered the charitable order of St. John of God, or, as they are called in Italy, the Do-good-Brothers.

The terrible hardships, the heroic struggle for his faith and virtue, the sight of the sufferings and moral dangers of the other Christian slaves had been the best of schools for St. Vincent's after life. But it looked as if a far different career, and that a brilliant one in the eyes of the world, was opening out to the peasant's son. He was introduced at the Papal Court by the Legate who had brought him and the prodigal son to the Eternal City. He was taken into the councils of the French Ambassador and envoys, and was sent on an errand of trust to King Henry IV. of France; and on his return made almoner to the ex-Queen Margaret. The Crown was then the fount of honours, ecclesiastical as well as civil. But St. Vincent was as anxious to escape from the Court as he had been to flee from Tunis. He shared a modest room with a magistrate from his own part of France, in an out-of-the-way quarter, and he gave much time to visiting a neighbouring hospital. One day when St. Vincent was ill in bed, this gentleman left a cupboard open, in which he kept a large sum of money. The chemist's lad, who came to bring some medicine to the sick Saint, while searching for a glass, came upon the treasure, and he carried it off while Vincent was asleep. When the magistrate discovered the theft, not only did he accuse Vincent of it, but went round about to his acquaintances and told them all that it was this priest who had robbed him. Six long years after, the youth,

who had been arrested for another offence, sent to the magistrate to confess his crime, and to restore to him the money he had taken. Vincent's only defense all the while had been to say, "God knows the truth!"

St. Vincent had met, in his visits to the hospital, the holy founder of the French Oratory, de Berulle, and a strong friendship had grown up between them. After his unpleasant experience, Vincent resolved never to lodge with strangers, and his new friend gladly gave him a room in his religious house.

There was at that time a learned divine who had won a great name by his controversies with the Protestants. The Queen, who was very cultured, and loved to surround herself by men of intellect, invited this doctor to her court. The life of idleness left his soul open to the assaults of the tempter. The objections he had so often refuted rose up with tremendous power against him. Nor could he turn to God without being assailed with such doubt and disbelief that they almost drove him to despair, and in this mental torture, the enemy urged him to end his misery by taking his own life. Prayer became impossible to him, and he was forced even to be dispensed from saying his office. His health broke down under the strain, but the temptation only grew the stronger. St. Vincent, in his deep pity for his poor soul, prayed God to deliver his friend, even at the price of himself accepting the struggle or any other trial which Heaven might be pleased to send.

Faith vivid and clear came back to the divine, and he died shortly after, full of gratitude to God for this rescue from temptation and even for the temptation itself, which had proved to him a source of so much merit. But the storm which had left his soul had passed into that of Vincent. All his faith seemed to have gone from the holy man, and he felt as if he was given up to Satan. But he met the danger with the tactics of a saint. He resolved always to do exactly the opposite to that which the devil suggested to him. He hoped against hope; he prayed; he did penance. He wrote out a profession of faith, with a disclaimer of any consent to the thoughts of unbelief, and this he carried in his breast. Whenever temptation came upon him, and it was constantly recurring, he placed his hand on the declaration as a silent act of faith. Four years the struggle lasted, yet never had he to accuse himself of having once fallen or even stumbled. At length, in a hurricane of doubt more violent than ever, he felt called to devote the rest of his days, by a solemn resolution, to God in the person of the afflicted. It was the seal of his life-long vocation, and the clouds lifted, never again to come between him and the clear-sighted vision of a vivid faith.

In 1612, de Berulle, who was his director, and knew his ardent wish to labour for souls, obtained for him a country parish; and he gladly fled from Paris and from his post of honour to devote himself to his new work. He rebuilt the church, and still more, he sanctified the people. But in a few months Father de Berulle, to whom he paid a religious obedience, ordered him to undertake the education of the children of Emmanuel

de Gondi, the Marshal de Retz. The Gondi was one of those many Italian families which under the protection of the Florentine queen-mother, Mary de Medici, had risen to the height of power in France. In their magnificent houses in town and country, at which he was forced to dwell, St. Vincent led the life of a hermit, taking no part in the splendours around him, never leaving his room except for some duty. He made it a rule never to go to see the Marshal and his lady except when summoned, and never to mix himself up in any matter which did not directly concern his charge. To keep himself closer to God he resolved to see in the person of his employer our Blessed Lord, in the mistress of the house our Blessed Lady, and in the visitors, the servants, the crowds of people that flocked in and out of the house, the disciples and surroundings of his Divine Master. This simple device made him keep the remembrance of his Heavenly Lord through the crowded days of succeeding years. So too he then began, what was a life-long custom with him, never to answer any question put to him without briefly lifting his heart to God to learn from Heaven the reply which he had to give. He faithfully gave the early morning to God, and, whenever he could, without neglecting his duties, he came back again to Him by prayer, and that many a time by night and by day. The holiness of St. Vincent soon showed its power, and the great establishments of his master became models of order and piety.

When the family went to any of their country seats, St. Vincent became the apostle of the neighbourhood, and, ably supported by the excellent wife of the Marshal, devoted himself to the spiritual and temporal needs of the poor tenants. His health broke down under the stress of work (1616), and he had a sharp and severe illness. He was hardly well again when one day an old man in the neighbourhood who was dying sent to beg St. Vincent to attend him. He passed for a very excellent Catholic. The Saint went at once, and urged the patient to make a general confession. The dying man hesitated; but he at length consented. So full was he of contrition for the past, that he freely owned to Madame de Gondi, when she came to see him, "Ah! my lady, I should have been damned had I not made a general confession, because of some great sins, of which I had never dared to accuse myself." So struck was the Countess with this startling announcement, that she implored the Saint to preach to her tenants upon the good of making a general confession. He did so on Jan. 25, 1617, the Conversion of St. Paul; and so universally was his advice followed that he had to call in the Jesuit Fathers of Amiens to help to hear the throng of penitents. The Countess offered at once a large endowment to any Order that would accept the charge of preaching missions every five years on her estates. None could be found to undertake the work, and thus it was that St. Vincent de Paul had to establish his *Congregation of the Mission* for this special work.

A second time St. Vincent escaped from the luxuries and comforts of high life, and secretly went off to a parish where irreligion and error had tainted

both shepherds and sheep; and, though the Countess obtained his recall a few months later, he had already converted the place and in a society of ladies, banded together for works of mercy, he had sown the first seeds of another of his greatest works, the *Sisters of Charity*.

A new field opened out to his zeal. Gondi was the head of the galleys of France, and in that post he had the care of the swarms of unhappy galley slaves who gave the motive power to the men-of-war of those days. The prisoners, captives of war, victims of justice, and often of injustice, were hardly regarded as human beings, and when waiting for embarkation were prepared for the horrors of the rowing bench and of the lower decks by an imprisonment where the ordinary laws of health and decency seemed utterly disregarded. Chained by massive fetters, without any hope to cheer them, the felons gave way to rage against God; and nothing but the heroic love and patience of a saint could comfort or console them.

A story runs that, finding one of these galley slaves in a fury of despair at the thought of his wife and children whom he had left to starve, Vincent set him free and took upon himself the prisoner's fetters. It was some weeks before the missing Saint was discovered and was released from his voluntary imprisonment. But even his new duties as chaplain-in-chief to the French fleet did not prevent St. Vincent from giving himself to his work of country missions. He gathered together a few zealous helpers, and on March 1, 1624, two of them were sent by St. Vincent to take possession of a ruinous house which the Archbishop of Paris, de Retz, the brother of Gondi, had assigned to them. The Countess paid down a sum she had promised as an endowment, and then God called her to her reward. The Congregation of the Mission had begun, and St. Vincent was left free to train and to direct it.

We seem to be quite familiar with the Saint's outer man, from the number of portraits and statues which exist of him. His face, with its large long nose, was plain if not ugly, but it was lit up by the charm of a sweetness and affability, which, though it seemed to be so natural, was in reality the fruit of long control. For he was of a melancholy and reserved character, and inclined to be hard on the faults of others; but so vigourously did he attack and overcome this tendency that his charming manners or rather his hearty and genial warmth, without a tinge of mere worldly politeness, attracted every one to him. His frame was shattered by the hardship of his slavery, but to the end he was erect and full of activity. His head, massive and slightly bald, showed a man of sound judgment, and of far more than ordinary power. His long years of theological study had given him a reserve of power which, when occasion demanded, even his modesty could not conceal. He was as able to carry out, as he was quick to conceive, schemes whose vastness might otherwise have been well taken for the dreams of a visionary. Rarely has one man undertaken so much; rarely has any one accomplished so much. And the very fact that

his works have lasted through the changes and storms of so many years is a proof of his calm and well-balanced judgment which never seemed to err.

If he was the Saint of active charity, he was not less the Saint of good sense. Critics—and what a large and miscellaneous class they are!—found fault with his slowness in coming to a decision. He was too clear-sighted to be swift; for difficulties and objections that others overlooked, he took in at a glance. But there was a deeper reason for his slowness. "Do not tread on the heels of Providence, who is our guide," was one of his many wise yet homely sayings. He gave God the chance to work His holy will because he waited for His direction. And though, with his lowly idea of himself, he shrank from beginning anything in which God did not distinctly manifest His will, never did he shrink from fatigue, obloquy or difficulty when once that will had laid a work upon him. For sound as was his judgment, it was his entire devotion to God, whom he had come by long practice to seek and to find in all, that was after all the chief characteristic of St. Vincent. "In a poor man I do not notice his rough outside, his coarseness and stupidity, but I look at the reverse of the medal, and I see thereon nothing save the Son of God, poor by His own choice, a folly to the Gentiles, a scandal to the Jews." And so in Jesus Christ he loved the poorest of the poor, the most wretched of outcasts. To one person alone he was always severe, even to cruelty, for he chastised his own body as did St. Paul, lest he himself should be a castaway, by scourge and hair shirt, by frequent fast, by kneeling for hours on the floor in the cold of winter mornings. And so entire was the control he acquired of himself, that he seemed as if he had none of the lower passions.

Like loved like. The saintly bishop, the gentle St. Francis of Sales, made his acquaintance in Paris, and committed to the charge of his new friend his house of the Visitation Nuns at Paris, a clear proof of the high esteem in which the holy founder and St. Jane Chantal held our Saint. But fresh duties served to feed Vincent's never satiated zeal for souls. The Societies of Charity of pious ladies which he had founded in so many parts of France, had grown and prospered under the direction and entire devotedness of a widow lady, Madame Le Gras, one of the penitents and spiritual children of St. Vincent. But it soon became evident that something more stable and more firmly constituted was needed to do the work that grew under their hands.

Ladies who had home duties could but give a limited time to the calls of external charity. Neither were delicately nurtured dames, fresh from the refinements of fashionable society, suited for the rough work of nursing in the public hospitals. Nor were their servant maids, whom they sometimes sent as substitutes, always very willing or very capable. It was evident that the work could not depend on mere volunteers. St. Vincent had often in the course of his missions come across poor young women of holy life and high ideal but whose lowly station and absence of all dowry seemed to close to these any hope of religious life. While preaching in a country village he met with a peasant

girl who while minding the cows had taught herself to read in order that she in turn might teach the poor children of the neighbourhood, and she consulted the Saint as to whether she should take up this good work. He fully approved. When, however, as usual, the Confraternity of Charity was founded during the Mission, she threw her whole soul and energy into the work. St. Vincent saw her aptitude and devotion, and called her to Paris. There she went so far as to share her bed with a poor woman who was stricken with the plague. She caught the infection, and died. But meantime many other young women of humble life offered to devote themselves to the painful duties which nursing the sick poor involves; and, under the guidance of Madame Le Gras (1634) they were formed at once to religious life and external work. The example of these soon attracted others; and before long so numerous were they that their holy founder drew up for them a rule, marvellous in its elasticity and in its fitness for the object in view. He placed them under the spiritual care of his own Congregation of the Mission, and the white *cornette* or headdress of the Sisters of Charity of St. Vincent de Paul is now known in every quarter of the globe. They are as at home in the crowded cities of London and Liverpool, in Peru and Pekin, on American and French battlefields, in far-off missionary lands, as in their own native land of France.

Meanwhile a new centre was given to the Congregation of the Mission, which in turn has given to its Fathers the well-known name of Lazarists. A vast hospital for lepers, with its large endowments and wide pleasure gardens, had, for lack of patients, or for some other reason, sunk down into a quiet retreat for a handful of canons regular. The Prior, as he was named, who enjoyed the revenues, without being himself a religious, was anxious to hand them over, together with the house, to the rising Congregation of St. Vincent. At length, after many obstacles, of which the Saint's modesty was one, the Fathers of the Mission were therein installed; and the patron Saint of the house being St. Lazarus, the name naturally passed in common parlance to the new comers.

From Vincent's new home in the vast buildings of St. Lazarus, as from an inexhaustible spring, good works of every kind poured forth. The sanctification of the clergy by retreats before ordination has become in Rome and in many other cities the peculiar work of the Lazarists. And to the prayers and tears of St. Vincent were owing the wonderful effects which these retreats were wont to produce. To them, too, they owed the success which made Bishops in every part of France, and in so many other countries seek to share the blessings of which they were the cause.

To keep alight in the hearts of the priests the fire of charity enkindled by these retreats, St. Vincent established weekly meetings—*the Tuesday Conferences.* The clergy who attended them bound themselves to labour for their own sanctification by the observance of some simple but valuable rules, and they met together on the days fixed to hear exhortations from the spiritual Father on the

duties and perfection of their state of life. So high was the reputation which this body of priests obtained, that the great Cardinal Minister of State, Richelieu, used to ask St. Vincent to select from their number the bishops-elect; and during the Saint's lifetime twenty-three archbishops and bishops came from amongst this confraternity, besides Olier, the founder of the Sulpicians, and the founder of the Foreign Missions, both of these well-known congregations of secular clergy.

The work of directing ecclesiastical seminaries, and of supplying chaplains to the French army, were among the many works to which St. Vincent dedicated his Lazarists. The Council of Trent had enjoined the erection of seminaries in every diocese which was sufficiently wealthy and extended to maintain one; or, where this was not the case, a joint seminary for two or more dioceses was to be established. But though, as the Saint writes in one of his letters, the order came from the Holy Ghost, the way in which it was carried out had resulted largely in failure. For what with the students giving up before their studies were completed, or leaving the seminary to enter religious life, little of the anticipated seed of a fervent and well-trained parochial clergy had come to maturity. St. Vincent considered that of all the seminaries of his time, those only of Rome and Milan had been a success. That the French clergy are now what they are, and that the seminaries to which they owe their training are so flourishing and productive of such good, is in no small degree owing to the wisdom and zeal of St. Vincent. He it was who infused into them his spirit of self-sacrifice and of devotion to souls, which alone can make them fit training grounds for a zealous and devoted clergy.

To aid the sick poor in the great hospital of Paris, where the numbers far exceeded the power of the sisters in attendance to give them necessary care, he called in the charitable ladies of Paris. And wonderful was the spiritual harvest that was gathered in, especially in the frequentation of the Sacraments.

But amidst all this revival of Catholic faith and charity there was growing up a poisonous plant which was destined to become the bane of thousands of souls. The Abbé de Saint Cyran had drunk in at Louvain the half-Calvinist errors of Jansenius, which had found their way into that ancient university. He sought the acquaintance of St. Vincent, and the Saint predicted great things from the devotedness, the learning, and ability of his cultured friend. The Abbé on his side hoped to surprise the good faith of Vincent and to lead him to adopt his unsound opinions. But the clear faith of the Saint was proof against all seductions. Though horrified at the Abbé's expressions, St. Vincent still strove lovingly and wisely to make him abandon his erroneous ideas. The Saint soon recognized that it was the intellectual pride of his friend which was the cause of these his errors.

Later on the Abbé wrote a work against frequent Communion—perhaps the one of his books which has done most harm, even to good Catholics, in these later days—in which, under pretext of respect for the Blessed Sacrament, he taught the faithful

to abstain from Holy Communion. St. Vincent ably refuted its fallacies in a letter to one of his Fathers. The activity of Saint Cyran and of his followers threatened to tear in pieces the Church of France. St. Vincent used every effort to induce its hierarchy to appeal to the Pope for a definite sentence on the great work of Jansenius. The Jansenists themselves went to Rome to endeavour to neutralize the petition of the prelates, and to delay the judgment. St. Vincent, on the other hand, induced seven of his friends of the Sorbonne, the great theological college of Paris, to frustrate these intrigues. When Peter spoke at last by the mouth of the Venerable Innocent X., in 1653, our Saint was greatly rejoiced at the decree. But he proceeded with the greatest gentleness and prudence. He called upon the chief heads of the Jansenist faction in order to induce them to submit to the papal condemnation. They, however, found in subtle distinctions between matters of right and of fact a way of escape from every decision of Rome. St. Vincent earnestly warned all whom his influence could reach that humility was the sole defense against these, which were among the most dangerous errors which have ever attacked the Church.

Nothing in fact, escaped the vigilant eye of Vincent's charity. He was horrified at the frequent duels, which were considered by so many, as they are still upon the Continent, as a matter of positive duty. He founded an association of gentlemen who bound themselves never to challenge, or to accept a challenge; and a very large number of officers of the court and of the army signed the engagement.

St. Vincent is perhaps best known as the friend and protector of the multitude of helpless infants whom the crime of a great capital left fatherless and motherless in the streets of Paris. It is terrible to read of the horrors of baby-farming in those days. The official depot of deserted children was altogether insufficiently endowed and insufficiently served, and the infants were given to any one, however unworthy of the charge, who either begged for them or bought them. Those who thus obtained were generally utterly unfit to see to the spiritual or bodily needs of the helpless infants. But the long wars of religion had singularly weakened the moral sense in the population. St. Vincent appealed to the pious ladies who were his helpers in his good works. They went to the depot and were shocked at its darkness and dirt. As a beginning, they took, by lot, eight out of twelve of these poor babies (1638). Madame Le Gras and her Sisters of Charity became true mothers to them. By prayer, the true lever of action in the Saint's way of thinking, the hearts of many were touched. He himself gave largely of the revenues of St. Lazarus; and the Court, by handsome donations, seconded his efforts. But in spite of all these sacrifices, the work to be done soon outran all the funds at St. Vincent's disposal, and the hearts of the workers failed. Again the Saint called the ladies around him. He made a fresh appeal to them: he reminded them that the lives of the little ones were in their hands. If they ceased to be their mothers, they would become their judges. The good ladies broke down, they cried their hearts out, and resolved never to

give in again; and before long an ample Foundling Hospital was built and endowed by the State.

(1636-1643.) In the unhappy rivalry of France and Austria, the source of such fatal losses to the Church in Europe, Lorraine—then an independent state—was ravaged by Protestants and Catholics alike. The horrors of war and of famine renewed in that once fruitful land the horrors of the siege of Jerusalem. Not content with freely docking the frugal table of the Fathers to the narrowest limits in order that they might have more to give, St. Vincent begged and implored for aid on all sides. The alms he received were enough to succour twenty-four towns for several years, and he made his Fathers his almoners. The sum was said to have amounted to $400,000 of the money of the day, equal of course to a far larger sum in these times. But even that could not have sufficed, unless God had blessed and multiplied the alms in a perfectly wondrous manner. Vincent was truly *a father of the poor; and the cause which he knew not, he searched out most diligently.*

After the death of Louis XIII., whom St. Vincent attended at his last hour, the widowed queen summoned him to a permanent commission, whose duty was to nominate the bishops and other ecclesiastical dignitaries of France. He carried out this duty with the utmost indifference to praise or blame, never allowing any motives to govern his choice but the honour of God and the personal merits of the candidate. Cardinal Mazarin was the head of the commission. He set the last example of one, though not in holy orders, holding a number of church livings. It was not likely that his theory would be much in advance of his practice. All powerful though he was, St. Vincent did not fear to oppose his suggestions when they were against justice and right.

Besides all his other occupations, St. Vincent was above all the acting and active Superior of a growing Congregation, which reproduced in its members the insatiable zeal for souls of its founder and father. The work of training, directing, governing that body seemed enough to have absorbed the energies and the time of any one man. Besides their home missions he sent his sons into the scene of his captivity—among his old fellow-slaves of Tunis and Algiers, into far-off Madagascar, into Corsica and Poland.

The iron hand of Cromwell had conquered Ireland, and numbers of faithful Irish had fled to France. These refugees had sought service under the French flag. The Irish regiments suffered severely in the civil wars of the Fronde which convulsed France in the days of the Cardinal-Minister Mazarin, and the remnant of them was accompanied by troops of soldiers' widows and orphans, whose only clothes were the rags of their husbands or fathers who had perished. Half dead with cold and hunger, they tramped on over the snow to the town of Troyes which had been appointed for their winter quarters. St. Vincent straightway sent one of his Irish Fathers to comfort and to aid them. Thanks to the Saint's magnificent alms, the girls and widows were lodged in a hospital where they were taught to earn their living, while the rest were clothed and fed. The good Father



ST. VINCENT DE PAUL.



ST. ANTHONY OF PADUA.

preached to them in their native tongue to prepare them for their Easter duties. The whole town caught the infection of St. Vincent's charity, and cheered the hearts of the exiles of Erin by their large-hearted assistance. They were perishing of hunger, and St. Vincent came to their rescue, at the very time that Paris and its neighbourhood were suffering from the horrors of war.

But the charity of St. Vincent to Ireland and to the Irish people was not satisfied. He must fain send help and comfort to those who were struggling violently but vainly for faith and fatherland against the power of Cromwell. He was, as a bishop of Ireland described him, raised up as Patrick and Malachy had been of old, for the salvation of his country. Besides quantities of clothes, vestments, and large sums of money, Vincent sent in 1646 five of his Irish brethren into the lion's mouth, into all the perils of the merciless war which was being waged, to give their lives if need be for the faithful people. Their labours were chiefly confined to Limerick and to Cashel. Their missions, their catechetical instructions were attended by high and low, by priests and people; the cathedrals were not large enough to hold the crowds. They heard, during their five years of labours, 20,000 general confessions. Amidst the dangers of the siege of Limerick, in the horrors of the plague they never slackened their toil, and it was the burning words of St. Vincent which he wrote to them sustained their courage and devotion. One of the Fathers died of fatigue during the missions. Two were recalled in face of the increasing persecution. Those who remained in the doomed city of Limerick escaped marvellously in disguise, and returned to France in 1682.

The Congregation is not forgotten in the land, and its sons are still loved there as of old.

Charity in every form was the characteristic of our Saint. It was in great things as in small. The multitude of bold and dangerous beggars who infested the streets of Paris was ever increasing. Pity for their souls, as much as, nay more than, for their bodies, made him devise and carry out a project by which begging was prohibited and all the poor were lodged in a house of charity, and brought up to habits of order. The government gave a large disused manufactory of saltpetre wherein the multitude was housed, and finally took the whole establishment into their own hands. But with the help of his friends among the clergy, the Congregation of the Lazarists undertook the spiritual charge of these four or five thousand souls.

Forced in his old age to employ a carriage,—which he called *his disgrace,*—St. Vincent used it to bring in the poorest and most revolting sufferers whom he found in the streets. If he saw any one lying on the road-side he would get down, and, when convinced that there was no deceit, and that they were really ill, he offered at once to drive them to the hospital. Once as he was going by, he spied a child crying bitterly and at once he went up to him, asked what was the matter; and when the boy showed him a wound in his hand, he took him off to have it dressed by a surgeon, stayed till

all was done, and paid the man for his trouble.

St. Vincent shared, with all old men, the painful void which death makes around them, but it was particularly bitter for one with so tender a heart. His utter disregard for anything approaching comfort, his delicate health, his frequent illnesses never till the very end prevented him from devoting himself to work for others, much less from his direct duties to God. Little by little his maladies increased upon him, at length his legs, swollen and covered with ulcers, refused to bear him, and he had to lie on his hard bed, his nights rendered sleepless by torture. At last the end arrived.

On Sept. 27, 1660, after receiving the last Sacraments, St. Vincent was seated on a chair, for he was too weak to be moved to his bed. One of the clergy under his care begged him to bless the confraternity to which he belonged. The Saint's reply was in the words of St. Paul: "He who hath begun a good work will perfect it ———" His head fell forward and before he could complete the quotation, he had gone to his reward.

The Revolution sacked the house and shrine of the Saint, but respected his remains. St. Lazarus is now a prison: the new shrine is now in the beautiful Chapel of the Lazarists in the Rue de Sèvres at Paris.

The Society of St. Vincent de Paul has, in the nineteenth century, reproduced his spirit; and, though not founded by him, has borrowed all its strength and guidance from him, whom these lay workers of the Universal Church have taken for their patron. The weapons of their power are patient charity and prayer, as they were his. In their ranks the men of society learn the pleasure of doing good; and from them the poor in turn learn to look on the rich as their brothers—children of the same Father.

BLESSED MARGARET MARY.

1646–1690.

BLESSED MARGARET was born on the 22nd of July, 1646, at Lhautecour, one of the scattered, straggling hamlets of which the village of Verosvres, lying in a rocky valley in the heart of Burgundy, is composed. She was born into a position of some importance for that remote part of the world, for her father held the post, first of notary, and subsequently of judge of the surrounding district. This, together with the fact that his brother Anthony was parish-priest of Verosvres for a considerable number of years, made the name of Alacoque one of the best known and most respected in the neighbourhood.

Four sons, John, Claude, Chrysostom, and James, with Margaret, the only surviving daughter, made up the family of Claude Alacoque: but besides his own wife and children, the worthy notary provided a home for his maiden sister, Catherine, and his married sister, Benoite, together with her husband, Toussaint Delaroche, and their tribe of young children.

The house in which this patriarchal family dwelt still stands, in very much the same condition as it was then. It is divided into two parts by a court-yard, in the centre of which the old well, with its pent-roof of granite slabs, remains untouched. So also does the outside gallery, by which the rooms of the upper floor are reached by means of a flight of granite steps; for at Verosvres, as in many mountainous districts, slabs of stone serve the purpose equally of planks, tiles, and bricks. The dwelling part of the house was mostly composed of large low rooms, opening out of one of which is Blessed Margaret's little bed-chamber, now converted into a chapel.

The building stands in the middle of a large garden, terminating in a narrow, rocky valley, on the further side of which stands the parish church. This valley was Margaret's favourite resort when she wished to be alone with God, and is sanctified by her prayers and mystical communion with Him.

Here, in this remote home, and unde the eye of her good parents, Margaret passed the earliest years of her life, imbibing the things of God with a rare aptitude. But when she was only four years old she went to live for a time with

her godmother, Madame de Faulvières, the wealthy lady of Corcherel, who was childless, and would no doubt, had she lived, have adopted Margaret as her own. The change of scene developed in the child all the qualities which afterwards made our Divine Lord choose her as the humble recipient of His intimate revelations. Though only three miles away from Lhautecour, the features of the country were very different from those of her own home; and Margaret herself has described how she loved to lose herself in the solitude of the grand old forest which surrounded Corcherel, there in her baby way to commune with God. In the chapel attached to the castle she spent many hours, kneeling with bare knees, impelled by some divine instinct to show in this manner her greater reverence for the Blessed Sacrament.

It was while she was at Corcherel that she performed an act which perhaps changed the destinies of her whole life. When barely seven years old she was moved to make a vow of perpetual chastity, the meaning of which she did not understand. All she knew was that it meant an entire gift of herself to God; and as such she made it. That it was, however, a real vow, binding on her conscience, will be seen in the sequel.

Madame de Faulvières died in 1655, when Margaret was only eight years old; and as she had made no provision for her little god-daughter, the child returned to her father's home. There, however, a fresh loss awaited her, for in the same year Claude Alacoque died, leaving his temporal affairs in a most wretched state, which necessitated not only a complete revolution in domestic arrangements, but the breaking up of the family. The two eldest boys were sent to be educated at Cluny, while their uncle Anthony undertook the charge of Chrysostom and James. Madame Alacoque, weak in health, and never possessed of much strength of mind, tried to keep her little daughter with her; but having consigned her to the charge of a maid who proved to be anything but a good companion for a young girl, she was sent to a school kept by the Poor Clares at Charolles.

There, at the age of nine, Margaret made her First Communion; and there also she was confirmed, and took in addition to her baptismal name that of Mary, which is so inseparably connected with her memory. At Charolles, moreover, she made her first acquaintance with the cloistered life, the deep impression received being probably indelible. A serious and lingering illness curtailed her school life, and compelled the Poor Clares to send the child home to her mother; and it was only after four years of suffering and invalid life that she recovered her health.

During those long lingering years of suffering the young girl's heart was drawn to prayer. Fearing that in spite of her fervour she did not know how to pray rightly, Margaret implored God to teach her the secret. Even in those days our Blessed Lord made His presence manifestly known to her, and spoke to her in a way that was palpable to her senses and not only to her soul. She was never surprised at this, for she thought that every one who prayed experienced the same that she did. In this sensible man-

ner He showed the sick child how to pray, in a way that she has herself described. "My sovereign Lord," she says, "taught me how to do it, and to this method I have kept all my life. He made me kneel humbly before Him, and ask pardon for everything whereby I had offended Him; and then, having adored Him, I offered to Him my prayer, without knowing how to set about it. Then He presented Himself to me in the mystery He willed me to contemplate, and He so fixed my mind on it, holding my soul, and all my powers so absorbed in Him, that I felt no distraction. My heart was consumed with the desire to love Him; and this desire gave me an insatiable longing for Holy Communion, as well as for suffering." Thus does she first make mention of that desire for suffering, which was to become, as it were, the ruling passion of her life.

Meanwhile, the home at Lhautecour was quite changed from what it had been in the happy days of Margaret's childhood. The establishment was completely under the control of the Delaroches, Toussaint having undertaken to put his brother-in-law's money affairs straight. No doubt he was a strictly honest and upright man, actuated by the sole desire to accomplish the task he had undertaken; but it is also certain that he and his wife caused their authority to be felt most disagreeably, and placed Madame Alacoque and her daughter in an unnecessarily subordinate position. They could do nothing without the permission of the virtual masters of the house; the stores, and even their clothes, being kept under lock and key. When Margaret, longing to pour out her troubles at the foot of the altar, asked leave to go to the church, it was harshly refused by her aunt, who, adding insult to her tyranny, accused her niece of wishing to keep some private assignation under pretence of a desire to say her prayers.

Margaret's gentle spirit sank under this harsh treatment, and she describes her state as one of constant fear. When she could, she would escape into the garden, and there hide for the whole day, not daring to return home, and tasting no food, unless some kind-hearted peasant, indignant, no doubt, at the conduct of her relatives, brought her some fruit or milk. Her favourite retreat was, as has already been mentioned, the rocky valley at the extremity of the garden. Although to reach the church from that spot involved a circuitous and laborious ascent, it seemed quite close to the girl as she gazed at it across the valley: and casting herself on her knees under the shelter of a certain large granite boulder, she became lost in prayer, regardless of the scolding which she knew awaited her on her return to the house.

This hard and mortifying life was very fruitful to Margaret's soul; for she was not slow in making use of the daily opportunities it afforded her of gratifying that love of suffering which our Blessed Lord had implanted in her heart. Not only did she welcome all the occasions of indulging it that came to her, calling those who inflicted it by no other name than that of "the dear benefactors of her soul," but she supplemented their severity by the most heroic acts of voluntary mortification. It was not until her health be-

gan to give way under this treatment that her mother discovered it, and put a temporary stop to it by making her sleep with her—a mortification which Margaret describes as greater to her than any other.

The girl craved for privacy, not only in order to continue her self-macerations, but also to conceal the fervour of her prayers, and the favours with which our Divine Lord now began to load her. He almost habitually presented Himself sensibly to her, either as crucified, as carrying the Cross, or as the *Ecce Home,* thus increasing tenfold her thirst for suffering. "It was at this time," she writes, while describing her domestic persecutions, "that my Divine Master disclosed to me, without my comprehending the manner of His doing so, that it was His wish to be absolute ruler of my heart, rendering my life in all things conformable to His suffering life. He wished to make Himself present to my soul, so as to enable me to act as He Himself had acted in the midst of His cruel Passion, which He endured for love of me. From that moment my soul was so deeply impressed that I could have wished my sufferings never to cease for a single instant. . . . I desired to consume myself in His Presence like the wax which I saw burning on the altar, so as thus to give back love for love."

The mode of these manifestations is difficult to comprehend, for though our Lord made His Presence sensibly felt by her, He did not at that time, or till some years later, appear to her in person, as He did when He made to her His revelations of the Sacred Heart, when she nearly died from the effects of what she saw. "I see Him," she writes when trying to explain what she experienced, "I feel Him near me, and I hear Him much better than I could with my bodily senses."

Thus was Margaret apparently getting nearer and nearer to God, and, probably, to the religious life; when suddenly her circumstances were changed, and events occurred which prevented her from giving herself entirely to God, and kept her in the world for seven long years. When she was sixteen, her eldest brother, John, who had reached man's estate, came home, and took the management of his affairs into his own hands. Thanks to his uncle's rigid and harsh economy, John found himself in the enviable position of a wealthy young man, and filled his house with gay and congenial society.

Strange as it may seem to us who have been allowed to peep behind the veil of Margaret's interior life, made up of absorbed prayer and intimate communion with God, she was for a time carried away by the life of pleasure into which she was plunged. Under the influence of contact with the world, her prayers grew fewer, and her reception of the sacraments less frequent. She was not, however, allowed to walk unhindered on the lower level she had chosen. Our Divine Lord, still making Himself manifest to her as He had done when she listened more readily to His voice, pursued her even into the midst of the gay and giddy company she frequented, and there pierced her through and through with the pain of divine love. The struggle thus engendered within her soul was truly terrible, and cost her veritable anguish.

Night after night, when she returned from her pleasures, she would cast herself on her face before God in the solitude of her little room, imploring His pardon and taking the most pitiless revenge on her frail body. And then, once more the intoxication of pleasure would master her, to be followed in its turn by the same remorse and sanguinary mortifications. Be it understood that her amusements at this time were, in the eyes of the world, innocent enough, and that no breath of slander ever attached itself to her name. Even what she always called her "great sin," that of going masked to some carnival revel, was an action that nobody condemned. But to the end of her life, Blessed Margaret did unceasing penance for those months of worldliness.

It was not long, however, before her Divine Master resumed complete dominion over the soul of His servant. Appearing one day before her as He was when He had been scourged, He laid His condition to her charge, and reproached her for thus persecuting Him, after all the tokens of love that He had lavished on her. From that moment pleasure had no longer any attraction for her, and she felt moved to consecrate herself without further delay entirely to God. But the time of trial and temptation was by no means over; and the first mention of the religious life drew down on her a storm that she had not anticipated.

Both her elder brothers died unmarried in the prime of their youth, and Chrysostom was now head of the family. He was married, and the arrival of a somewhat uncongenial daughter-in-law as mistress of the house was very unpleasant to Madame Alacoque. Vehemently, and even tearfully, she urged her daughter to marry, so as to afford her an independent home, and render her last years happy.

Margaret felt the keenest aversion from the married state; but her love for God having been weakened by the worldly life she had been leading, she might out of mere tenderness for her mother have yielded to her wishes, had it not been for that vow of chastity made by her when she was little more than an infant. The struggle between her love for God and her affection for her mother was very terrible; for Madame Alacoque did not spare her daughter's feelings, and assured her she should die of grief if she did not accede to her wishes; and, still more, if she entered religion.

Perhaps this outer pressure was less hard to resist than the new and sudden repugnance to the religious life with which her Divine Master suffered her to be seized. On one hand she disliked the thought of the trammels that any rule would put on her devotion; and on the other she dreaded the heights of perfection to which it might bind her. She tried to make a compromise. She studied the lives of the saints, but avoided those whom she thought nearest to God. "Opening a book," she says, "I would say to myself: Come, let me look for a saint easy to imitate, so that I may be like her!" But she found to her dismay that even those whom she considered least elevated in their holiness cared only and entirely for the things of God.

Then, even while she had not even the

moral courage finally to dismiss the various suitors for her hand, whom her mother encouraged, she tried to satisfy her conscience by leading a semi-religious life in the world; by practicing obedience, and devoting herself to the care of the poor and sick. Overcoming her natural repugnance to children, she used to gather together the waifs and strays of the neighbourhood, and in spite of the half good-natured gibes of Chrysostom, and the scoldings of her maiden-aunt Catherine, she taught them their religion in the old smoke and time blackened hall which still exists. But, as was to be expected, all these good works, instead of making her satisfied with the world, brought her ever nearer to the religious life, into which the grace of God was driving her.

The time came speedily when her Divine Master would no longer permit His chosen spouse to vacillate. "Learn," said He to her one memorable day, after she had received Communion; "Learn that if thou despisest Me, and doest this thing, I will leave thee for ever. But if thou art faithful I will not forsake thee, and will gain for thee the victory over thine opponents. I excuse thine ignorance, for thou knowest Me not yet; but if thou art faithful I will teach thee to know Me."

Before she left the church that morning Margaret solemnly renewed the vow of her childhood, and when she reached home she announced her irrevocable determination to enter religion. No further active opposition was made to her wishes, though her relatives confidently assured her that her obstinacy would kill her mother. We hear but little more of Madame Alacoque; but as she did not die till 1676, it is satisfactory to know that she did not carry out her threat of dying from the effects of her daughter's desertion.

In spite of the nominal withdrawal of all opposition on the part of her family they contrived to delay the final settlement of her fortune for three years, till Margaret in her helplessness cried to God to send her some one who could help her. "Am not I sufficient?" was the secret answer vouchsafed to her. "What dost thou fear?" Still God condescended to her appeal, and sent the human help for which she craved. A mission was preached at Verosvres by a Franciscan friar; and Margaret, having opened her heart to him and related her trials and difficulties, he undertook to remonstrate with Chrysostom, and persuade him that in resisting his sister's vocation, he was resisting God. His words were effectual; and on the 25th of May, 1671, her brother took her at her request to the Convent of the Visitation at Paray, to make inquiries whether she could be received there.

That the hand of God was in her choice we know, but it does not seem clear what special reasons prompted her in her selection either of the Visitation or of the particular convent at Paray. The only motive that she assigned was that it was removed from her home and from an her friends. "I wish to enter religion for God alone," said she. "I wish to leave the world entirely, and hide myself in some corner where I can forget it, and be as completely forgotten by it." She further re-

lates that while making inquries about various convents, the moment the name of Paray was mentioned, her heart dilated, and she at once expressed a wish to go there. And as that day she crossed the threshold with Chrysostom, she knew that she had found her home, and looked so blithe and gay that those who beheld her said that she would never be a nun.

Her final choice was made, and after a few last weeks spent at home, she left it for good, on June 25, 1671, having nearly completed her twenty-sixth year. Her desire was accomplished, and she was filled with an apparent calmness as she bade farewell to her family; but suddenly her human heart broke down, and she shed such torrents of tears as to scandalize those who beheld her.

Paray has been described as a solitude full of the presence of God and the forgetfulness of the world; and probably in no convent within her reach would Blessed Margaret have met with such opportunities of practicing those virtues most dear to her. Nowhere, moreover, would the favours bestowed on her by our Lord have been more searchingly tried in the fire than they were there. The unusual ways by which God led her during her nineteen years of conventual life, and the ceaseless contradictions and trials which He suffered her to endure at the hands of the pious nuns who formed the community at Paray, are among those mysteries of His Providence which can be explained to us only by the heights of perfection to which the blessed servant of God was led by their means.

The wave of rigidity, which in the outer world culminated in Jansenism and Port-Royal, had penetrated this cloister sufficiently to infuse into its spiritual life a certain element of austerity and want of imagination which rendered it an uncongenial birthplace for such a devotion as was revealed within its walls. The passion of the community for the rule as given to them by their saintly founders, St. Francis de Sales and St. Jane de Chantal, took the form of an uncompromising indignation at any apparent deviation from it, and even at any form of piety which seemed to them like an innovation. When recounting the virtues of Sister Seraphica de la Martiniére, nothing further could be said in her praise than that she had looked on everything elevated and sublime with suspicion. "My rule, my superior, my ordinary confessor; these are enough for me!" were the treasured and oft-repeated words of Sister Catherine Marest; while the self-imposed maxim of Sister Hyacinth Courtine—"Nothing more and nothing less than the rule"—had been adopted as a proverb by the community. That this devotion to the rule was no empty form of words was proved by the name of the "Thabor of superiors," which had been given to the convent at Paray.

The special devotions which marked the religious life of the sisters were characteristic of the spirit which governed them. One was renowned for her devotion to the immensity of God, and another to His justice; while another was so penetrated by the sense of His majesty that she always did her work kneeling. Several, indeed, were remarkable for their love for our Lord in the Blessed

Sacrament; but devotion to the crucifix was the chief characteristic of the community. In short, generosity marked every action of these nuns, to the detriment, perhaps, of that tenderness which so peculiarly belonged to their founder.

During her novitiate our Divine Lord deigned to inundate the soul of Blessed Margaret with spiritual favours such as she had not before experienced. Her first request to the mistress of novices had been to be taught how to pray. "Go," said Mother de Thouvant in reply, "place yourself before God like a canvas before a painter, and let Him paint on it whatsoever He will." These words made a great impression on Margaret's mind, and had much influence on her method of prayer; but when she spoke them, the mistress of novices had but little idea what designs our Lord intended to engrave on the heart of His servant.

The moment she placed herself upon her knees to pray, all her faculties were absorbed in the contemplation of God. Constantly, nay almost continually, did her Divine Master present Himself to her senses under one or other of two aspects, which she tried under obedience to describe, defining them as the holiness of justice and the holiness of love. Under the first aspect He was so terrible that the vision crushed her, kept her perforce on her knees, and made her long to annihilate herself at His feet. So great a horror of herself did it inspire, that had not those present snatched the discipline from her hands, she would have cut herself to pieces. Under the aspect of the holiness of love, our Divine Lord's presence overwhelmed her in another way, making her so long for union with Him that she knew no rest by day or by night. "O my God!" she cried, "either cease Thy sweetness, or increase my capacity for receiving it." So great was her interior joy at that time that she was as one beside herself; and yet so keen was her desire for suffering that she begged her Divine Master to discontinue His favours. "Alas, my Lord," said she, "and wilt Thou never let me suffer?" And then for her consolation, He showed her a cross covered with flowers, and told her that the blossoms would fall off one by one, and the thorns only remain. And these words were as balm to her yearning soul.

But even while the Lord thus loaded her with favours He rebuked her for every slightest infidelity in His service. "Learn," said He, "that I am a holy master and a teacher of holiness, who cannot endure the smallest stain." On one occasion when she had given way to some passing movement of vanity while speaking of herself, He appeared to her, transformed by His anger. "What art thou, O dust and ashes," said He, "that thou canst take glory to thyself, for thou art nothingness! That thou mayst not forget that which thou art, I will place before thee a picture of thyself." And as for a moment God suffered her to see herself as He saw her, she was so crushed to the earth, that it seemed as if she would die. "O my God," she cried in anguish, "either slay me or take away the picture!"

Meanwhile, the supernatural life that this servant of God was leading was the source of much disquietude in the community, for her ways were not the ways

of those around her. The superior at Paray was Mother de Saumaise, who had been appointed to that office soon after Blessed Margaret's clothing; and the unusual spiritual life of the young novice filled her with the most anxious doubts as to the reality of her vocation. While their superior hesitated and sought for light and guidance, the religious as a body forestalled her judgment, and conceived a violent dislike for the humble servant of God, the character of whose interior life seemed to them so contrary to the unostentatious, hidden spirit of the visitation. It is true that Margaret put a tremendous strain upon herself to observe the smallest details of the rule, and was even heroic in her efforts to overcome whatever was repugnant to her, nor could any one deny her humble obedience; but it was equally true that all her endeavours were futile to produce anything like conformity to the pattern presented to her of what a nun of the Visitation ought to be.

She was tried at one employment after the other; but in vain. If put to sweep the passages, the broom would fall from her hands, and she would remain absorbed in God! So too, when sent to help in the kitchen, her so-called absence of mind threatened disasters to the health and lives of the community. For a time she was placed as assistant infirmarian under the practical Sister Catherine Marest, who, in conscientious discharge of her duty, ruled the humble novice with a rod of iron. But her work among the sick was attended with no better success than elsewhere; and an infirmarian who in the midst of her duties was apt to get lost to things of time and sense could not be tolerated. In order that no chance might be given her of indulging her visionary tendencies, she was set for some time to keep guard over an ass and her foal, and prevent them from trespassing on the vegetable garden. Resisting her longing for prayer, Margaret kept steadfastly to her task; and for this faithful obedience God rewarded her in a way she has thus described: "So happy was I in this occupation that I should not have cared if it had lasted all my life. My sovereign Lord kept me such faithful company that all my running about did not deprive me of His presence; and I experienced as much consolation as if I had been before the Blessed Sacrament."

As the year of Margaret's novitiate drew towards its close, Mother de Saumaise's state of indecision grew more painful; for holy, humble, and obedient as she believed the servant of God to be, she could not forget that when they had founded the Visitation, St. Francis de Sales and St. Jane de Chantal, kneeling side by side, had petitioned God never to send any extraordinary graces to the Order. The very favours and exceptional gifts bestowed on His servant by God seemed to stand in the way of her vocation. Consequently, the year was allowed to pass without her making her profession. Some months later, however, Mother de Saumaise, dissatisfied with her own decision, relented, on condition that Margaret would petition God to lead her by more ordinary ways; and on the 6th of November, 1672, she took her vows.

From henceforward the servant of God was, according to her own expression, ruled by three tyrants, the love of contempt, the love of suffering, and the love of Jesus Christ. The one thing she feared was praise; and she implored her Divine Master never to let her be known for anything except what would draw on her blame and confusion. "I shall never have peace of soul," she writes, "until I am in an abyss of suffering and humiliation, unknown to the world and everlastingly forgotten. If only people knew the desire I have to be humbled and despised, no doubt their charity would move them to gratify me." Prompted by her fear of praise and vain glory, she sometimes acted in a way to draw down on her our Blessed Lord's reproaches. Thus, knowing how her states of absorption in prayer were watched and criticised by her companions, she took to going to her cell to pray, instead of remaining in the chapel before the Blessed Sacrament. "Learn," said her Divine Master to her, "that if thou withdrawest from My presence thou wilt repent it; and so will those who are the cause of it. I will hide My presence from them, and they shall not find Me when they seek Me."

Most willingly did Margaret yield herself to what she called the second of her three tyrants, for it was only suffering, she said, that made her life endurable. Now began that long life of physical pain which ceased only with her death, and which was increased year by year by new and supernatural torments. She welcomed with real joy every opportunity of suffering that came to her from natural causes. Thus we read how, later in her life, when she had an abscess on her hand which the doctor cut and probed with the surgical severity of the times, she neither moved nor uttered a sound. "It is an excellent thing to be holy," said the physician, who regarded her as a saint, "since it makes you insensible to pain." Constant attacks of fever and prostration kept her from leading the ordinary community life; but not content with these sufferings imposed on her directly by the hand of God, she added to them in every way that she could devise which was consistent with obedience. She mingled ashes with her food, and though pursued by a continual and unquenchable thirst, she abstained from drinking for days together. Planks, sticks, and even broken tiles were her bed.

But the most exacting of her tyrants was the third, the love of Jesus Christ. Of her devotion in receiving Communion, it is enough to say that of all her great sufferings none equalled that of being deprived of it. Her own expression was that she would joyfully walk through the flames to receive it. In prayer all her faculties were fixed on our Lord: the least look, the slightest momentary distraction, even a change of posture were wept and bewailed by her as terrible sins. But beyond and above this faithfulness in the worship of her Master, there grew on her states of supernatural absorption in prayer, when she no longer had the will or even the power to move, or to divert her mind from its one supreme object. For hours, sometimes for the whole night through, she remained on her knees with-

out sign or movement, oblivious to all sensation and every sight and sound, save only to the voice of obedience. We are told of the experiments tried on her by her companions, and of how, for instance, one night when she was in this state, a sister gave her a message from the superior to go and warm herself. Immediately alert, she rose and stood by the fire for a quarter of an hour, and then tranquilly returning to the chapel, she fell back into her state of absorption. This supernatural prayer, instead of convincing the community that they had in their midst one highly favoured by God, increased the suspicion with which they regarded her. They could not explain to their satisfaction how one whose health was so weak as to preclude her from following the most ordinary community exercises, should be able to remain motionless on her knees for hours together, and because they could not explain it they made up their minds that her mysterious illnesses were hysterical, and that her devotion was certainly the work of delusion, and possibly of the devil. The point that most aggravated them was that their superior should be, as they considered, the dupe of this visionary. It was indeed a fact that severely as Mother de Saumaise tested Blessed Margaret's spiritual life, and unremitting as she was in her endeavours to humiliate and mortify her, the conviction had forced itself on her that her supernatural life came from God alone. It was our Lord's blessed will to give His servant this wise and gifted superior to be her guide and confidante at this critical time; for the hour was rapidly approaching when He was going to reveal His secrets to His chosen spouse.

It was barely a year after Blessed Margaret's profession that she received the first revelation of the Sacred Heart, which, with the two that followed it, was to make such a deep impression on the devotion of succeeding ages. Nearly four hundred years before, it had been made known to St. Gertrude that the revelation of this devotion was reserved for a later time, when the charity of men would have grown cold. This period in the world's history had now come. With heresy and schism rampant, tainting what they could not destroy; with coldness and half-heartedness chilling spiritual life within the Church, the time might well be considered ripe for this revelation of our Lord's love, intended to rally round Him those who were still on His side.

The account of the revelation vouchsafed to the humble and obscure nun of the Visitation can best be described in her own words. "One day (this was on the 27th of December, 1673), being before the Blessed Sacrament, and having the time, I felt myself possessed by the divine presence so powerfully that I forgot myself and the place where I was, and gave myself over to the Divine Spirit, yielding my heart to His love." Having thus begun, she describes how, as she knelt at the grille, our Blessed Lord appeared to her, with the wound in His sacred side visible, and therein His Divine Heart more brilliant than the sun, and transparent as crystal; and having related how He made her lay her head on His breast, where once before the beloved disciple laid his, she thus con-

tinued: "He then made known to me the marvels of His love, and the unutterable secrets of His Sacred Heart, which hitherto He had kept hidden from me, and which He now revealed to me for the first time. This is what as it seems to me, took place; our Lord said to me, 'My Heart is so possessed by love for men, that being unable to contain within itself the fire of its burning love, it must diffuse itself by thy means. I have chosen thee, an abyss of unworthiness and ignorance, to accomplish this great thing, so that all may know that it is I Myself who do it.'" Then her Divine Master took her heart from her, and having placed it within His own, all burning with love, He returned it to her; and ever after the pain she suffered from the invisible wound in her side was so intense that she could hardly bear it.

This revelation was unlike anything she had received before, and she was as one beside herself for a time. Her companions, alarmed at the almost demented state she was in, led or dragged her to Mother de Saumaise, in whose private ear she recounted what had occurred, though making known the secrets she had heard was a very torture to her.

Mother de Saumaise, perplexed and troubled, commanded the servant of God to write an account of the revelation she professed to have received. She had indeed issued the same command on the occasion of previous visions; but what was then committed to paper has been lost to us, for Blessed Margaret's shrinking dread of publicity made her burn what she had written as soon as her superior had seen it. The account of her later revelations has fortunately been preserved to us and goes by the name of her Memoir. Its opening words betray how deep was the writer's horror of committing to paper the secrets of God. "Only for love of Thee," she says, "do I submit these pages, being called thereto by obedience. I ask Thy pardon for the resistance I have made; but as Thou alone knowest the repugnance I feel, so also is it Thou alone who canst give me strength to overcome it. I receive this command as if it came from Thee, hoping thereby to make satisfaction for the too great care I have always taken to indulge my longing to be lost in oblivion. O my Sovereign Good, may I write nothing except for Thy greater glory and my own confusion!"

So shattering were the effects of the apparition on her frail body, and so acute was the agony in her side, that for months Margaret was supposed to be dying. It was not till the summer of 1674 that she was able to resume her place in the chapel; and there on a certain day, the exact date of which is unknown, she received the second revelation. "Once more," she writes, trying to describe what happened, "my sweet Master Jesus Christ appeared to me. His Divine Heart was like a glowing furnace." Again He revealed to her the love of His Heart for men, and how it was wounded by their ingratitude, and especially by their cold treatment of Him in the Blessed Sacrament. "If they would but return love for love," were His words to His servant, "I would count as nothing what I endured for them." He then desired

that she, at least, should do all she could to make reparation for the ingratitude of men, and commanded her for that end to receive Communion on the First Friday of every month, and to watch with Him, prostrate on the ground, every Thursday night, in memory of His Passion, promising to make her then participate in that mortal sadness which He suffered in the Garden of Gethsemani.

Again, as on the previous occasion, like one beside herself, and scarcely able to move, she was almost carried to Mother de Saumaise. The superior received this second communication with much reserve, and allowed the servant of God to practice the two devotions revealed, only on condition that she asked for and obtained a sufficient recovery of health to enable her to follow the rule. Even the granting of this sign did not carry conviction to her mind. Afraid to trust her own judgment, and thoroughly perplexed as to what course she ought to pursue, Mother de Saumaise laid the whole matter before certain religious, selected from the monasteries in the neighbourhood. These, having formed themselves into a sort of court, called Blessed Margaret before them to give an account of what had occurred. For some end of His own, God allowed these men, chosen for their wisdom and holiness, to come to the unanimous conclusion that the whole thing was either delusion or deception, and that the sooner it was put a stop to the better. They therefore dismissed Margaret with a somewhat sneering injunction to go back and eat her dinner like an ordinary mortal!

She who knew so well that she was the victim of no delusion might now have failed in courage to carry out her Divine Master's purpose, had not He condescended to her weakness, and commanded her secretly to await the coming of one whom He was about to send to her aid.

The holy Jesuit, the venerable Father de la Colombière, whose name is so associated with the beginnings of the devotion to the Sacred Heart, was at this juncture sent to Paray, and among his other duties was appointed to give a retreat to the nuns of the Visitation. As he first opened his lips to speak, it was revealed to Blessed Margaret that it was he whom God had sent to help her. However, she waited God's time, and it was not till Easter, when he was appointed confessor extraordinary to the convent, that she moved in the matter, and even then not of her own accord.

Mother de Saumaise, dissatisfied with the decision arrived at by her advisers, hailed the presence of the holy Jesuit to set her doubts at rest; and laid the whole matter of the revelations before him. And he, having asked an interview in the parlour with the chosen spouse of Christ, and heard the story from her own lips, was moved to believe that the message delivered to her had been sent by God indeed.

As may be imagined, the support of this counsellor sent by our Lord to His servant only tended to strengthen the ill-feeling entertained against her in the convent, and the indignation aroused in the hearts of her companions, by her so-called affectation of singularity. Nor did they spare the priest in their criti-

cisms, blaming both him and their superior, the one for his credulity, and the other for her favouritism. While some in their displeasure declared that the obnoxious sister needed a doctor more than spiritual advice, others went so far as to say that it was rather a case for holy water; and a most unedifying spirit of contention and rivalry reigned in the convent.

Father de la Colombière was still at Paray when Blessed Margaret received the third and most important revelation of the Sacred Heart, one day in the Octave of Corpus Christi, 1675. Our Lord appeared to His servant as before, and having again revealed to her His love for men, and His desire for reparation on their part, He added that it was His wish to have a special feast observed in honour of His Sacred Heart, on the Friday after the Octave of Corpus Christi; and that she was to be His instrument for that end. This time Margaret felt no terror, nor did she fall into the alarming state which had overpowered her on the previous occasions. "But, my Lord," she protested in her humility, "to whom dost Thou speak? To a creature so despicable, and so miserable a sinner that her unworthiness will but hinder the accomplishment of Thy designs." "What!" was the reply vouchsafed by her Divine Master, "Knowest thou not that I make use of the weak to confound the wise?" "But," she persisted, "give me at least the means to do what Thou commandest." "Go," said our Blessed Lord, "go and tell My servant to exert himself to establish this devotion, and thus to give pleasure to My Heart."

She faithfully recounted everything to Father de la Colombière, who was once more moved to believe that the message came from God; and, together with Blessed Margaret, solemnly consecrated himself to the Sacred Heart of Jesus on the very day named by Him to be kept in its honour.

God saw fit to allow His servant the aid and support of this holy priest for a very short time. In 1676 he was sent away to England as chaplain to the Duchess of York, wife of our future James II. So promptly did the holy Jesuit obey the call that he had no time to take leave of Margaret, or give her any parting counsels, beyond a few hurriedly written lines in which he bade her leave all to God. For a moment her gentle heart quailed at the prospect of the solitary and unequal struggle against incredulity which lay before her; but a secret voice spoke to her: "Is not God enough?" and her spirit rose once more.

But a further and severe trial awaited the servant of God. The six years of the superiorship of Mother de Saumaise had expired, and she lost this wise, coolheaded friend, in whose soul the devotion of the Sacred Heart had already struck a sympathetic chord. Her successor, Mother Greyfié, late superior at Annecy, was an altogether different person. Her very chief characteristics, her austerity and her almost blind devotion to the rule, formed a great contrast with the gentleness and breadth which marked the government of Mother de Saumaise. The incomer took the reins of office with the fixed purpose of sifting to the bottom this devotion, which by no means

appealed to her soul, and of thoroughly testing the character of the sister who had proved such a subject of contention in the convent of Paray. So severe indeed was she towards the servant of God that before her death she saw fit to express publicly her regret for having, as she expressed it, "too freely indulged the appetite which the humble Margaret had for mortifications and humiliations." The community no longer had any shadow of excuse for complaining of favouritism shown towards their companion: though, for all that, the new superior found that the healing of the divisions in the convent was no easy task.

After having heard from Margaret's lips the simple narrative of all there was to tell, the immediate action of Mother Greyfié was to pay absolutely no attention to what she had heard, to make no account of the sufferings of the humble sister, and to reduce her life to the exact level of those around her. No humiliations, no exactions of obedience, were too great to satisfy Margaret's thirst for suffering; though it made the hearts bleed of even those who did not like her to see her dragging herself about in unbearable agony, a raging fever consuming her. As during her novitiate, she was in spite of her sufferings, moved from one arduous post to another, however uncongenial or unsuited to her physical state it might be.

Each month seemed to increase her sufferings, which were one by one taken hold of, as it were, by our Lord, and conformed into a likeness of His own. "Receive, daughter, this cross," said He to her on one occasion. "I give it thee to place on thy heart, to have it always before thee, and to bear ever in thine arms. It will make thee feel great torment, unheard of and unceasing." The invisible wound in her side gave her excruciating agony, especially on Fridays; while a terrible injury she received in the head from the handle of the well, which escaped from her feeble grasp, was sanctified to her as she lay fainting on the ground, by a vision in which our Lord placed a crown of thorns on her brow; and ever after it seemed as if her head were on fire with pain. So too, when, burning with fever and unquenchable thirst, she would have shifted her weary position, the voice of her Master stopped her by reminding her that when He was on the Cross He had not moved from one side to the other.

She joyfully endured all this agony, together with all the aggravation of it entailed by her new superior's rule. But when Mother Greyfié, further to mortify her, forbade her to practice the devotions in honour of the Sacred Heart, commanded by her Divine Master, she turned to Him for aid in her dilemma: nor was He slow to give it. Angry at the long resistance to His wishes, as well as at the spirit of discord and want of charity that reigned in the community, He suffered a much-loved young sister to die unexpectedly. Through His servant He announced to Mother Greyfié that this trial was sent as a judgment on the convent, and as a token of His displeasure. By God's grace the message found credence with the superior, and she restored the suspended permissions. Probably, in spite of her prejudices, there was growing

within her a conviction that what she was fighting against might not, after all, be the work of delusion. As a test she commanded the humble servant of God to ask for a complete restoration to health for five months. The immediate granting of the petition, and furthermore the return of Margaret's former state of pain and prostration the very hour that the five months expired, did much to strengthen Mother Greyfié's growing convictions, though it in no way affected her system of treatment.

Perhaps to Margaret's humble and diffident soul the worst suffering was caused by a misgiving that those who condemned her conduct and derided her supernatural communications might be right, and that she was, though ignorantly, acting under a delusion. When she laid this dread before our Blessed Lord, He gave her for her consolation three marks by which she might know that these favours came from Him. 1. They would always be accompanied by some humiliation on the part of others. 2. After receiving them she would be plunged in a sense of confusion and her own nothingness. 3. They would never cause in her, even in the slightest degree, any feeling of contempt towards others. Moreover, the fruit of these supernatural visitations would be love for Him, obedience to Him, obedience to His example, love of suffering and a willingness to suffer unperceived, and, finally, a great desire for Communion.

It was God's will that Blessed Margaret and the holy priest whom He had raised up to help her should meet once more on earth. Father de la Colombière had passed three years at the court of the Duchess of York, leading the life of a religious, neither visiting nor being visited; when he was denounced in the vile Titus Oates plot. Though, thanks to his nationality, his life could not be taken directly, he was thrown into prison, and finally sent back to France so broken down in health by the hardships he had undergone, that he only lived a brief time after his return.

It was thought that the fine climate of Paray would suit him; and there he stayed till the end, seeing much of Mother Greyfié, and next to nothing of Blessed Margaret, thus showing how little there was that was human in their intercourse. "I saw her but once," he wrote to Mother de Saumaise, "but that once afforded me much consolation; for I found her extremely humble and submissive, with a great love of the Cross and a desire to be despised. Now these are marks which never deceive, and show by what spirit she is led."

The holy Jesuit lived six months at Paray, saying Mass when he could at the altar where our Lord had made His revelations, of the secret of which he was almost the sole guardian. His doctors would have sent him elsewhere, but Blessed Margaret made known to him that it was God's will that he should die at Paray. There he stayed, and there on the 15th of February, 1682, he breathed forth his soul.

Father de la Colombière's words had had great weight with Mother Greyfié; and though she continued to the end the same course of severe repression that she had always maintained in her dealings

with the servant of God, she could no longer be counted among those who despised the revelations vouchsafed to her.

With the end of Mother Greyfié's superiorship ended also those humiliations so dear to Margaret on account of the sufferings they entailed. So precious indeed were they to her, that she loved the hand that inflicted them, and to the end cherished a special affection for her harsh superior. With the appointment of Mother Melin as her successor, a new phase began in Blessed Margaret's life; and during the years that remained to her she was suffered to spread quietly the devotion committed to her keeping, diffusing around her the graces which had been poured into her soul ever since her childhood.

Mother Melin belonged to the community of Paray, and had been from the first in spite of public opinion, inclined to believe in the sanctity of the servant of God. Desirous of proving the great confidence she had in her, almost her first action was to appoint her to the important post of mistress of novices. With this began a trial of a new sort for the humble Margaret—a trial which the world would not have recognized as such, but the intensity of which was known only to God and herself. To her who declared that nothing but suffering made life endurable, these tokens of favour, added to the veneration in which she was speedily held by the novices, caused her more acute pain than could have done any humiliation.

Eight novices were under her direction, two of whom, Peronne des Farges and Rosalie Verchère must be mentioned by name. In their arms did she die, as she had herself foretold to them, and to their devotion and care in treasuring every word she uttered or committed to paper, do we owe most of our knowledge of the secrets of Blessed Margaret's interior life. All her rule was love—the love of God and the love of man; and so often was this theme on her lips that the novices likened her to St. John. The humble sister's reserve melted under the influence of the companionship and veneration of these fervent young souls; and, while professing to be passing on to them the maxims of their saintly founders, she poured into the hearts of her hearers the devotion which she had learned from our Lord Himself, and with burning words exhorted them to humility, love of suffering, and self-forgetfulness. The novices were quick to perceive that they were receiving no ordinary instructions, and by complaining of their want of memory for verbal teaching persuaded her to write them down; and to this pious fraud we owe many precious fragments.

The shrewd suspicion of her young disciples that her fervid exhortations had been gathered from no mere books, was confirmed by the reading in the refectory of Father de la Colombière's published notes of retreats, in which, without mentioning any names, he described the revelations received in the chapel at Paray. The secret was out! And, unknown to Margaret, the novices, school-children, and lay-sisters learnt to regard her as a saint, and even kept as relics things she had used, attributing to them miraculous power.

Meanwhile, in the midst of her new labours and responsibilities, her Divine Master pursued her with His favours even as He had done in the days of her humiliation. Again and again did He reveal and impress on her the secrets of His Sacred Heart, His burning love for men, His desire for reparation, and His sweet promises to those who would honour Him in the way He wished to be honoured. Ever near His spouse, and manifest to her, He directed her in her new duties, so opposed to her retiring love of a hidden life; and endued her with unforeseen wisdom and a wonderful discernment of spirits in her guidance of the novices, even enabling her to read their secret thoughts. She unerringly detected false from true vocations; and on more than one occasion, persisting calmly in spite of the ill-feeling it aroused, she stopped the profession of those who, as it was afterwards discovered, had embraced the religious life either from hypocrisy or under coercion.

In the meantime, the confidence reposed in Blessed Margaret, and the spiritual progress of those under her direction had in no way abated the suspicion with which she was regarded by the older portion of the nuns. A latent spirit of ill-will against her smouldered, ready to burst into a flame at the slightest provocation. Such provocation was given by the indiscreet zeal of some of the novices.

Reading Blessed Margaret's thoughts, these young creatures felt sure that they could give her no greater pleasure than by showing devotion to the Sacred Heart of Jesus. Therefore, on her feast, they, with the sanction of Mother Melin, prepared as a surprise an altar, on which was enthroned a representation of this mystery. Feeling as if at last her hopes of the adoption by the community of the devotion were about to be fulfilled, the servant of God threw herself on her knees and with the novices consecrated herself to the Heart of Jesus. Not content with this, Sisters Peronne and Rosalie ran off, and enthusiastically besought the older professed sisters to join in this act of consecration.

There was one nun in the convent, Sister Mary Magdalen Des Escures, who held a position of paramount influence over her companions, to which was mainly attributable the hostility towards Margaret and the devotion she wished to promote. The ardent pleading of the two novices kindled into open flame every latent feeling of indignation and antipathy in her soul. She sent back a scathing message to the mistress of novices, and neither she nor the superior were spared in the remarks of the community. Mother Melin, alarmed at the storm she had raised by her sanction of the novices' scheme, bade Margaret for the future to keep the devotion to herself. For a moment the heart of the servant of God failed her, and she owned in a letter to Mother Greyfié, then superior at Sémur, that she was tempted for a time to give up all efforts to carry out further her Lord's commands.

It was from the most unexpected quarter that she received support and sympathy. Mother Greyfié and Mother de Saumaise, then superior at Dijon, were moved to adopt and promote the devotion to the Sacred Heart which, when at

Paray, they had done their best to crush. With these two Blessed Margaret kept up an intimate correspondence, still extant, and was able to do through them what she was powerless to do by herself. Mother Greyfié was the first to have a picture of the Sacred Heart painted, and of this picture she sent, first etchings and ultimately engravings to Margaret to distribute, as a practical method of diffusing the devotion. Mother Greyfié also it was who, most likely as an act of reparation for her former stubborn resistance, first consecrated herself and all the community to the Sacred Heart.

This action of hers had wider effects than she had anticipated. Next to the rule, Sister des Escures held Mother Greyfié in most veneration, as being its living exponent. Her public act of consecration not only shook her resistance but shattered it completely. As a generous act of reparation for the past, she herself proposed that the Convent of Paray should follow the example of that of Sémur, and begged as a favour that she might have charge of a chapel to be erected in the garden in honour of the Sacred Heart. Thus was the devotion established where it had been revealed, and Margaret might have now sung her *Nunc dimittis,* though it was God's will that she should live to see the devotion sanctioned by the Bishop of the diocese, and leave given by him to say a Mass of the Sacred Heart.

With the dawn of 1690 Blessed Margaret expressed the conviction that the time had come for her to die. The reason that she gave was that she now suffered nothing; and to her, life under those conditions was an impossibility. "I count every hour without suffering as lost to me," she writes to Mother Greyfié. "I only desire to live so that I may have the joy of suffering. . . . To love, to suffer for love's sake, and be still, is the secret of those who love the Well-beloved. . . . . Ask the Sacred Heart to grant me the grace to die with Him on the Cross, poor, unknown, despised and forgotten; weighed down with every suffering, provided only that it be of His choosing and not mine. . . . I have no desire for any consolation except that of having none; and to live entirely hidden in Jesus Christ, my suffering unknown to all."

In fact the object of her life was accomplished as far as it lay with her to accomplish it: and it was her belief that her sojourn on earth was an obstacle rather than the contrary to the further spread of the devotion. This was indeed the case, for her love of the hidden life was so inveterate that it was only after her death that any one dared to thwart it and make known the details of the revelations. The desire to be unknown had grown into a very passion. Even the dearest wish of her heart, the spread of the devotion entrusted to her, yielded to it, and it needed the voice of obedience to make her open her lips on the subject.

On the 22nd of July she began a forty days' retreat, with the ostensible object of preparing her soul for death, though all who knew her considered her to be in a comparatively good state of health. She, however, knew that the end

of her earthly pilgrimage was at hand, and her heart expanded with joy at the prospect of death; at which joy she wondered, for her humility made her honestly consider herself the very worst of sinners.

In October, the time for the annual community retreat arrived, and she prepared to enter on it; but a slight attack of fever seized her, and she gave it up, saying quietly that she would make the great retreat instead, words the signification of which her companions refused to understand. The doctor who had attended her for years and held her in the utmost veneration, declared that there was no cause for alarm. "Very well," she said with a smile, "so be it; but it is better that a secular should make a false statement than a religious."

The fever increased, and on the 16th of October she asked to receive Viaticum; which request, on account of the doctor's verdict, was refused. She submitted quietly and gently: but, as she was still fasting, she asked to receive Communion; which was brought to her. Silently and secretly she received it in Viaticum, knowing that the end was at hand.

Her sufferings were great enough to satisfy her craving for them. "I burn, I burn!" she exclaimed, while wrung with pain. "Alas! would that it were with divine love; but I never have loved my God perfectly!"

Even next day, on the 17th, in spite of what she said, the sisters waiting on her refused to believe that she was dying; till at seven o'clock in the evening she suddenly collapsed. With all speed, the community was summoned, and a priest fetched. He arrived in time to give her Extreme Unction; but just as he finished the last anointing she gently closed her eyes in death, to open them in the Presence of Him whom even she had hitherto seen only under a veil.

THE RELICS OF THE TRUE CROSS.

BY THE REV. JAMES BELLORD.

I.

PROTESTANTISM is distinguished, amongst the many heresies which have at different times broken away from the main trunk of Christianity, by its peculiar sporadic or detached character. All other heresies have borne, in their creed and their worship, distinct marks of their relationship to universal Christianity, of the epoch at which they separated from it. With the exception of the particular point of disagreement, they contained all that was found in the Church at the time of their severance, and in almost every respect their faith and liturgy continued to be in harmony with those of the other Christian bodies. The Arians, Nestorians, the Iconoclasts, the Greek Churches, the Jansenist schism, the remnant of the "Alt-Katholik" body, are all adduced by apologists as witnesses to the antiquity of beliefs and devotions current in the Catholic Church. In some cases they even testify to the antiquity of doctrines which were not defined till long after their separation from the Church.

Protestanism is an exception to this rule. Its peculiarity, taking all its sections together, was that it rejected almost every single thing that former ages, up to Apostolic times, had believed and loved. Protestantism does not enshrine the beliefs and devotions held by Christians generally at the time of the Reformation, nor does it represent the life of any past epoch. It is true, indeed, that many disjointed fragments of earlier Christian theology are to be found in the writings of the Reformers, or in one or other of the numerous sub-sects. Luther himself has some beautiful passages in praise of the Virgin Mother; the Angelus bell still sounds from the steeples of Cornish churches; the Protestant tourist in Norway is shocked to find a Romish chasuble of the proper color of the day lying on the communion table in Trondhjem Cathedral; a red lamp, of now unknown significance, burns day and night in a glorious old church in Nuremburg, as if watching for the return of the Sacred Presence. Deeply imbedded in the Book of Common Prayer, there is found at times a long-forgotten sentence, a fossil

from the old Ritual or Missal. Of late years the comparative anatomist has endeavoured to put these fragments into their places, and to build up, from conjecture and comparison, a model of the living organism to which those bones once belonged. But he can only make a plaster-cast. His science and his good intentions cannot infuse the divine gift of spiritual life. Except for such occasional survivals, and the modern revival of the externals of Catholicism, it may be broadly said that Protestantism has set its face against all that was distinctive of the Christian system.

Cardinal Newman describes the religion of Englishmen in his early days as no more than a vague sentiment regarding an ever-ruling Providence. Dean Gregory, of St. Paul's, draws a strange picture of the utter neglect of all religious observances, by clergy and laity alike, a hundred years ago. The Divinity of Our Lord is hardly grasped even by the devout; the existence of hell is seldom believed; one dreads to recall the popular conception of the Blessed Trinity as formulated by Matthew Arnold. Outside the range of the neo-Catholic impulsion—which, of course, is no product of the Protestant spirit—nothing has remained to the unhappy people of this country but their mutilated Bible and their Sabbath-Sunday, to compensate for the wealth of doctrine and ceremonial and devotion which the tyranny of their rulers wrung from them three centuries ago.

Yet there is a way in which Protestantism does bear witness to the whole cycle of truths that form the Christian system. If Christianity and all its records were to disappear to-morrow from human ken, and if, five hundred years later, the New Zealander were to dig out a collection of Protestant Confessions and Articles and Sermons, he would be able to reconstruct from their evidence the faith of Christians from the nineteenth century back to the first. The Mass, the five suppressed Sacraments, the Real Presence, baptismal regeneration, purgatory, hell, the invocation of Our Lady and the saints, fasting, pilgrimages, vows, celibacy, incense, altars, processions, the unity of marriage, the authority of the Church, every belief, custom, and devotion in Latin and Oriental rites would be found certified as having existed, by the denunciations, protests, and blasphemies of three hundred years.

II.

The characteristic of Protestantism which we have just noticed is specially discernible when we turn to the particular case of relics, holy places, and the sacred emblem of salvation. Every community that has a past to boast of, treasures its heirlooms—objects of deep veneration, the evidence of its origin and historical continuity. Battlefields, tombs and ruins, jewels, weapons, charters, portraits, are its credentials and the nourishment of its enthusiasm. Every one of the older Christian bodies, uniate or schismatic, renders homage to the places and the objects associated with Him whom they look to as their founder. Protestantism stands aloof, true to its name, taking no part in the veneration which

all others show for the material monuments of the Christian past.

Protestants form the largest proportion of a wealthy, energetic, cultivated family of nations. They either occupy, or hold a dominant position in, the most important countries in every part of the globe. Below the Catholic Church, no other Christian body enters into comparison with them in numbers or otherwise. Yet, while Latins, and Greeks, and Copts, and Armenians maintain their chapels and celebrate the Sacred Mysteries beside the birthplace and the tomb of Christ, the Protestant body has no chapel to worship in and no mysteries to celebrate. Every other Christian nation sends its own members to dwell near and guard the sacred spots; the inhabitants of the Protestant asylums have to be drawn from the natives of the Holy Land.

Towards all relics from these holy places the Protestant is utterly hostile and contemptuous. His imagination is impervious to their influences. A temple of Vesta, a statue by Phidias, a sacred bull, the mummy of Pharaoh or the chignon from his daughter's head, a bone of Agamemnon, a brick from the palace of Sargon, will command his ready interest. But if the relic have any connection with the religious events of such comparatively recent times as those of Our Lord, his face grows hard and incredulous. This attitude arises partly from distrust of everything Catholic, and the sense that these relics are part of the title-deeds of the detested Church, and in part also from antagonism to anything that takes religious ideas out of the region of the nebulous and makes them concrete and distinct. He can endure to hear the Redemption in language which through custom has lost its vividness, but his mind revolts at the thought that the great tragedy was enacted on that particular hill, or that such a splinter of wood is part of the very Cross on which the Lord shed His blood. While pilgrims kneel in rapt devotion, the Protestant tourist strolls past, inquisitive and contemptuous; he seeks not for a reason to believe, but for an excuse to disbelieve.

True Protestantism has always held the Cross of Christ in unholy horror, recognizing instinctively that the emblem of salvation is peculiarly the emblem of the Catholic Church. The agents of the Reformation revelled in the profanation of the Holy Rood. Shameful riots greeted the first attempts to reintroduce it. Less than twenty-five years ago a crowd of Anglicans took the cross from the communion-table in a colonial church, dragged it in the dust to the market square, and burnt it with execrations. Even now there are many who think it most fitting to have the graven image of an English Queen at the door of the Metropolitan Cathedral, and whose Protestant conscience revolts against the image of their crucified Redeemer within.

An object so holy, and so universally accepted and venerated by Christians as the True Cross, was naturally an object of hatred and mockery to the Reformers and their brood. Plausible reasons to justify this were not far to seek. There was evidence that the credulity of the faithful had occasionally been imposed upon by the manufacture and sale of false

relics. The Church had passed stringent laws against such practices. Considering that under all circumstances there is a great deal of human nature in men, we may say with tranquillity, "it is necessary that scandals come." The bank-notes and coin of every realm have been counterfeited. Ancient manuscripts of the Pentateuch have been written within the last few years; spurious pictures, bearing the signatures of living Academicians, even, are sometimes in the market. Applying Protestant logic to these cases, we ought to conclude that no genuine coins have ever issued from the English Mint, that every MS. in the British Museum is a forgery, that Rembrandt and Burne-Jones never painted a canvas. But except where Catholic relics are concerned, the general verdict would be that unless undoubted originals existed, forgeries would never be attempted.

The genuine difficulty, however, arises from the multitude of relics of the True Cross that are found about the world. We hear of many large, or even enormous fragments, and of smaller ones innumerable. Hence the idea arose that the total mass of such relics was greatly in excess of the original volume of the Cross on which Our Lord died. Catholics, however, continued to greet the Cross with the triumphant strains of the *Vexilla Regis,* while the scoffers remarked that, if all the relics of the True Cross could be brought together, there would be enough to build a first-class battle-ship.

This difficulty had occurred to Catholics at an early epoch, in consequence of the wide diffusion of the numerous relics of the Cross. A legend grew up to the effect that the great fragments of the Cross increased miraculously as smaller relics were detached from them. It had been suggested that some at least of the relics said to be of the True Cross were no more than small crosses of ordinary wood that had been applied to the real relics, like those Veronica veils or iron nails which are possessed by many churches. Others, again, have supposed that the Cross-relics have been multiplied like those of the nails. These are many times larger in volume than the original four nails; but their multiplication is explained by an ancient inscription remaining on the nail of Florence, to the effect that it is one of twelve made by order of Constantine, into which small portions of a true nail had been worked up. A few relics are known in which thin strips of the True Cross had been inlaid in a larger piece of common wood; but the difference of the two kinds of wood is at once apparent, and the settings have never been confused with the true relic.

The explanation, however, of the multitude of the relics lies on the surface; it is established by the commonplace method of examining the existing relics and measuring them accurately.

III.

A learned Frenchman, M. Rohault de Fleury, undertook a laborious and exhaustive investigation into the relics of the Passion, and in the year 1870 published a monumental work on the subject.* The larger part of the book is

* *Memoires sur les Instruments de la Passion de N.-S. J.-C. Paris: Lessort. 1870.*

devoted to the True Cross, its history, and the examination of its relics. The special object of the author was to meet the difficulty which has just been stated: he does not so much seek to establish the authenticity of each particular relic, as to inquire whether all those which are accepted as authentic could have been furnished by the wood of one cross. With this view he visited the chief cities and cathedral treasures of Europe, and examined personally almost every one of the important relics. All of these he represents by diagrams of the size of life, and adds their exact dimensions in millimetres (the twenty-fifth part of an inch). As for lost relics and a few existing ones that he did not see, he obtained from catalogues, engravings, or from correspondence with their guardians, full and accurate descriptions. He traced back the history of most of the relics, and, where it was possible, he examined their grain to make sure that they were all of the same kind of wood. This, of course, was a very important test, as proving at least that all the relics are from the same source. If there had been any considerable frauds, it is certain that the authors of them, unscientific men unacquainted with the microscope, would not have tried and not have been able to secure uniformity of structure in the multitude of splinters which they sought to pass off as bits of the one True Cross.

The present account is a very brief summary of M. de Fleury's work; it does not go into all the details of the investigation; but it will sufficiently set forth the conclusion that all the known relics of the Cross are considerably less in bulk than the original Cross of Christ.

It would be indeed a singular fact, and even incomprehensible, if no relics remained on earth of that period of history which has been of absorbing interest to every generation of men, and has been the earliest and the most lasting object of their investigations. The soil has taken into its custody the records of every epoch and held them in security till the explorers of later days have compelled it to resign its trust. The treasury of Atreus, the palace of Priam in Troy, leases and bills from Chaldea, the minutiæ of daily life in Egypt long before the birth of Moses, pre-historic engravings from the Stone Age, scratched with a flint on a reindeer's shoulder-blade, the leaves of forest-trees that grew before the first rays of the sun shone upon the earth, all these are laid before us and accepted without hesitation. Yet there are many who have no doubt about the genuineness of the skulls and stone weapons of primitive men, and whose imagination cannot grasp the possibility that the skulls of Cologne are those of the Three Kings, or that any single object remains from the sixty years which covered the lives of Jesus Christ and His Blessed Mother.

IV.

In exploration, as in every art and science, religion led the way. The first excavations, the first attempts at identifying ancient sites and objects, were undertaken by the early Church; and the

purpose was to discover all that was connected with the work of man's redemption.

For three centuries from the day of Our Lord's Ascension, Christianity was engaged in the struggle for bare existence. The faithful were few, and scattered, and poor. Frequent outbursts of persecution brought them almost to the verge of extinction. They possessed only the memory of their Founder in their traditions and sacred books. But no sooner had Christianity acquired the right to live than it proceeded to recover every possible memorial of its Lord and God.

The veneration which the first Christians showed towards the site of the death of Jesus, had induced the pagans and Jews to obliterate as far as possible every trace of that event. The mound of Calvary was ploughed up, raised or leveled in places, and the paths to it obstructed. About A.D. 136, the Emperor Adrian ordered that the spot where the Cross had stood should be defiled in the eyes of Christians by the erection of a temple to Venus; so that they might be compelled to render a seeming homage to paganism while praying to Our Lord. This outrage served to fix beyond doubt the identity of the sacred spot for the next two centuries. The Emperor Constantine, having embraced Christianity, deputed his mother, St. Helena, in the year 326, to search for the relics of the Passion, with the intention of enshrining them in the many churches that he was building. It was well known that the Cross would be found buried in the immediate neighbourhood of Calvary, according to the rigid prescriptions of the Jewish law. Rabbi Maimonides, in his *Sanhedrim*, chap. xv., sets forth this law: "The criminal's gibbet must be such that it can easily be removed. It must be buried at the same time as the criminal, so that so hideous a memorial may not remain before men's eyes. The sword, or stones, or other instruments of execution, must also be buried; not, however, in the criminal's tomb, but in his prison." It is worth noting here that M. James Tissot, that most accurate of religious artists, in his series of Gospel pictures, represents Our Lord as confined in a cavern on the hill of Calvary while the last preparations for death were being made. This circumstance is mentioned by Sister Emmerich in her *Dolorous Passion.* In this or some such place the Cross would have been discovered.

After much inquiry and searching, St. Helena discovered the three crosses, the title of Our Lord's Cross, and the nails; but it does not appear whether they were found all together or in separate places. As there were no means of distinguishing the Cross of Christ from those of the thieves, the faith of St. Macarius, Bishop of Jerusalem, suggested that they should implore the Almighty to grant them a miraculous sign, similar to those recorded of the shadow of St. Peter in Acts v. 15, and of the handkerchiefs touched by St. Paul in Acts xix. 12. The crosses were applied to the body of a dead or dying woman, and at the contact of the third she was restored to health.

Contemporary evidence of the highest historical character proves that these events were universally believed by the

Christians of that day. St. Cyril of Jerusalem, who was Patriarch of that city A.D. 350-386, was six years of age at the time of the discovery. He speaks in several parts of his works, and particularly in his letter to Constantius, the son of Constantine, of the discovery of the Cross, its preservation in Jerusalem, and the diffusion of small fragments throughout the world. St. Ambrose and Rufinus, both born in A.D. 340, describe in full St. Helena's discovery of the Cross. St. Paulinus of Nola, born A.D. 353, and Sozomene about a century later, give the same account with some additional particulars. The historian, Eusebius of Cæsarea, who died A.D. 339, makes casual mention of the discovery of the Cross, and quotes a letter of Constantine to St. Macarius in which he thanks God for that "great miracle." No doubt was ever expressed concerning the reality of these events and the genuineness of the Cross, till the Reformers of the sixteenth century raised their general protest against all that Christendom had inherited from antiquity. Whether the discovery was brought about by supernatural means or natural, the fact itself is attested by the ordinary and sufficient evidence of history. A considerable portion of the Cross appears to have remained in Jerusalem, although the wide diffusion of its relics commenced at once. St. Helena sent a piece to Rome, where the last fragments are still preserved in the Basilica of the Holy Cross. Constantine kept another large piece in Constantinople, and some of this he had placed inside his own statue. St. John Chrysostom, born A.D. 344, speaks of devout persons wearing small particles in rich reliquaries. St. Paulinus of Nola sends a present of a relic of the Cross, and calls it an "atom." In the middle of the sixth century Queen Radegonde obtained a piece from the Emperor Justin II., in the form of a cross with a double traverse or arms; she gave it to the church of Poitiers, where it still remains.

In the year 614, Chosroes, king of Persia, burnt Jerusalem, and carried off the True Cross to Cresphontes on the Tigris. Suidas relates that he treated it with great respect, and that the reliquary of St. Helena was intact when the Cross was recovered in 628. The Emperor Heraclius carried it back to its place in Jerusalem barefooted and vested like a penitent. Anseau, a French priest, gives the subsequent history of the Cross of Jerusalem in a letter written from the Holy Land to Galen, Bishop of Paris, in 1109. At the same time he transmits a relic of the Cross, which is one of those which he mentions as having been assigned to Georgia. He says that, after the death of Heraclius in 636, the infidels partially burnt the church of the Holy Sepulchre, and the Christians, to save their treasure from further peril of profanation, divided it into nineteen pieces, which they distributed as follows:—To Constantinople, 3 pieces; Cyprus, 2; Crete, 1; Antioch, 3; Edessa, 1; Alexandria, 1; Ascalon, 1; Damascus, 1; Georgia, 2; and in Jerusalem they retained 4. Anseau gives the dimensions of one of the four pieces, which was kept by the Latins in the church of the Holy Sepulchre. It was a palm and a half long,

one inch broad, and one thick. Supposing there was a traverse of half this size, making this relic of the usual cruciform shape, its volume would have amounted to 32 cubic inches or 1-54 of a cubic foot. If we may conjecture the other eighteen pieces to have been of equal size, the total thus distributed would have been 608 cubic inches, or a little more than one-third of a cubic foot.

Further subdivisions and dispersions took place at the time of the Crusades, when every bishop and prince endeavoured to secure some relic for his home. But the chief centre of dispersion was Constantinople. Riches of every kind had accumulated there during nine hundred years; and when the Latin Crusaders sacked the city and its numerous palaces in 1204, they divided amongst themselves an immense booty, including a large number of valuable reliquaries with their relics. In accordance with this, we find, as might have been expected, that a great many of the reliquaries of the True Cross are of undoubted Byzantine work of great antiquity, and that their pedigree can be traced to some king or knight who fought for the Holy Sepulchre. It is noteworthy too that the chief accumulations of relics are found in the cities that were on the great lines of communication with the Holy Land. Spain, which was occupied during that period with its own domestic crusades against the Moors, and had no share in the wars or the commerce with the Levant, is almost destitute of relics of Our Lord.

The will of Charlemagne, given by Villani, throws a further light on this subject. It directs that his collections should be divided into three portions, one to go to the poor, and two to the Pope, patriarchs, and bishops for distribution among churches and monasteries. Among the cities mentioned are those now richest in relics, Rome, Ravenna, Milan, Florence, Cologne, Mayence, Trèves, Rheims, Lyons, and others.

The eagerness of the faithful to possess a particle of such a treasure caused further divisions of these relics into the minute portions which are so frequently found in the possession of churches and private individuals.

The historical evidence for a very large number of the relics of the True Cross, and for almost all of the chief ones, is much the same as that which is generally accepted in regard to all relics of antiquity. The sacrificial stone of Mexico, the statues in the Louvre, an obelisk from Heliopolis, the Book of the Dead from the interior of a pyramid, a codex of the New Testament, a bronze sword, an inscribed brick, the Orloff diamond or the Koh-i-noor—these are all things which have been hidden from sight for centuries, have been discovered in their natural hiding-place, have been certified by contemporary evidence and generally acknowledged, have then remained for centuries under adequate guardianship, and then are found to meet all the tests that a critical age applies. So it is with the wood of the Cross.

V.

In calculating the bulk of the Cross it is necessary to discover its shape, size,

and the nature of the wood. Into the details it is not now feasible to enter; it will suffice to notice the conclusions arrived at, after a dispassionate inquiry, by M. Rohault de Fleury. For various reasons, in addition to the testimony of St. Justin Martyr (A.D. 103-168), St. Irenæus (A.D. 140-292), and general tradition, he concludes that the Cross was not Y-shaped or T-shaped, but what we call cross-shaped. Its size he estimates at 15 feet for the upright, 7½ feet for the traverse or cross-beam, 7½ inches in breadth, and 6 inches in thickness. According to Hebrew measure this would give an exact number of cubits, (ten and five), for upright and arms; it would be the minimum required for the purpose, viz., two cubits below the ground, one cubit to the feet of the sufferer, five for His body and the footrest, and two for the upper limb that bore the inscription. The cross-beam of one of the thieves' crosses, preserved at the Basilica of the Holy Cross in Rome, confirms this estimate, except as regards the length. The fact that the sponge with the vinegar had to be placed on a rod so as to reach Our Lord's mouth, would seem to suggest that the Cross was at least one cubit more than has been said. The weight of the Cross has also to be considered; and this depends on the nature of the wood. Microscopic examination of a number of important relics shows that they are of pine or some other conifer. A cross made of a pine-wood of medium density, and of the dimensions conjectured, would weigh about 200 lbs. Comparing the weights carried by carpenters and porters, and deducting 50 lbs. for the relief caused by the trailing of the end on the ground, it is concluded that a man of average strength might have been expected to carry such a cross for the short distance betwen the Prætorium and Calvary. From these data it would follow that the original Cross contained about 6⅝ feet of timber, or about 11,448 cubic inches.

A question arises about the possibility of beams of fir or pine lasting for so long a time as 300 years, when imbedded in the earth. Parallel instances are well known. Wood has come forth uncorrupted after eighteen hundred years, from the ruins of Pompeii. Of late years research has brought to light planks from the aqueduct of Zowan at Carthage and piles from the harbour, which had remained intact since long before the time of our Lord; they are of the same class of wood as the Holy Cross.

VI.

Proceeding now to consider the volume of the existing relics of the Cross, it is well for us to bear two facts distinctly in mind. The first is the great amount of surface over which a small amount of substance may be spread out. For instance, an ounce of gold, which makes a cube of less than half an inch, can be beaten out so as to cover 1,466 square feet. Those who prepare objects for the microscope assure us that a thickness of one millimetre may be cut into 400 slices. Secondly, we may remember how rapidly numbers increase when they are raised to their square or cube. The twelve inches that make a linear foot are a small

number; but there are 144 inches to the square foot, and in the cubic foot 1,728. The smallest division on the ordinary foot-rule is $\frac{1}{8}$ of an inch. Of these there are 96 to the linear foot, and no less than 884,736 to the cubic foot. In the whole Cross there would be 5,816,376 cubic eighths of an inch.

The eighth of an inch is much too large a unit to be used for measuring the infinitesimal particles, such as are most of the relics of the Cross. M. de Fleury uses the smallest French measure, the millimetre. Of these, 15,625 go to the cubic inch, and no less than 27 millions to the cubic foot; the whole Cross would contain something like 179 millions.

As we consider the individual relics, we shall find that the great or important ones are really very small pieces. They are arranged so as to exhibit as much surface as possible; but they are so thin that we are astonished to learn how small is the cubical content of a long cruciform relic enclosed in a large and magnificent setting. The ordinary relic that is usually bestowed as a high favour on a bishop, is of microscopic dimensions; it would take perhaps four or five to make up the bulk of a cubic millimetre. These fragments are taken from pieces detached at long intervals by the Popes from one of the relics in St. Peter's. Inscriptions on the vacant spaces record the amount removed on each occasion. Paul IV. in 1466 took two-thirds of a cubic inch. Gregory XIV. in 1591 took one-twelfth of an inch. Pius IX. removed for distribution two-thirds of an inch in 1852, and one-twelfth in 1861. Besides these, other pieces amounting to two-fifths of an inch have been cut off. All these, amounting to about 24,000 millimetres, would furnish an enormous number of relics of the usual size.

The foregoing considerations should suffice to place a very different complexion on the question of the relics of the Cross from that which has too often been forced upon it. We shall now follow M. Rohault de Fleury more into detail, examining into the number and the bulk of the relics preserved in the principal places in Christendom, and noting the dimensions of the more celebrated ones. The measurements here given, if in millimetres, will be exact; if in inches, will only be approximate.

VII.

JERUSALEM.—A very large portion of the Cross was left by Constantine in Jerusalem. When this was divided, after the death of Heraclius, four of the pieces remained in the Holy City. The priest Anseau, writing in 1109, says that these were given severally to the Christians of the Syriac rite, the Greeks of the monastery of St. Sabas, the monks in the valley of Josaphat, and the Latins of the church of the Holy Sepulchre.

At the time of the Mahomedan invasion, Abbot Martin took away a relic of the Cross. In 1187, after the defeat of the Christians by Saladin, a portion that was in their possession was lost, and could not be found, although Saladin gave orders to search for it. In 1555 Brother Boniface had the Holy Sepulchre opened, and found there three pieces, of which he took away two. According to informa-

tion supplied lately by Father Hornung, of Our Lady of Sion in Jerusalem, the relics at present in the city are as follows:—The schismatic Church of the Armenians has three fragments, of which the largest measures 4½ inches by 1-3 inch by ⅛ in. There is no authentication of their origin, but they are supposed to have been given by the Pope to the Armenians at the time of a proposed reunion of the Churches. They are universally regarded as genuine. The Latin Fathers of the Holy Land in Jerusalem have three small pieces, one of which, detached from the relic at Ragusa, (see later) was given to them by the Emperor Maximilian of Mexico. The others are very small. The total of all the relics in Jerusalem amounts to 5,025 cubic millimetres, or about one-third of a cubic inch.

ROME.—Rome naturally is very rich, comparatively speaking, in these relics. The largest, preserved in St. Peter's, is called the Cross of Mæstricht. The author could not get a sight of it, and therefore took his particulars from Gretcher, *De Sanctâ Cruce,* A.D. 1616. This is the one brought from Jerusalem by Abbot Martin; it was given to the Emperor Philip (A.D. 1198-1208), and was by him presented to the city of Mæstricht. It remained there for 630 years, and was offered in 1836 to Pope Gregory XVI., who had it placed in the chapel of the Pillar of St. Helena in St. Peter's. This relic is the largest in Rome, and the third in size of all existing ones. It is in the form of a cross with two traverses. The total length of upright and traverses together is about 1 foot 10 inches, and the breadth 2 inches. The thickness, unfortunately, is not given, but if it be conjectured as half an inch, from comparison with other relics, the total volume would be 418,500 millimetres, or about 27 cubic inches, or the 64th part of a cubic foot. The relic would thus correspond in size to the only other one whose measure is known of the nineteen pieces into which the Jerusalem cross was divided (see p. 14).

The relic already mentioned as having been drawn upon by the Popes for the supply of smaller fragments is called "one of the most considerable in Rome." In its first state it had a volume of 53,865 millimetres, or about 3½ cubic inches, which is now reduced to less than 2 inches, or exactly, 29,774 millimetres.

A third "great" relic, kept in the pillar of St. Veronica, is of 20,000 cubic millimetres, or 1 1-3 of an inch.

Two most interesting relics, each enclosed in a very ancient and magnificent reliquary of its own, are the cross of Constantine and that of Justin, which were worn by those emperors. Each consists of two rough fragments formed into a cross. The bulk of each is about 150 millimetres: a hundred such would make less than a cubic inch.

The Basilica of the Holy Cross, named from the relic deposited there by St. Helena, is often spoken of as possessing an enormous relic of Our Lord's Cross. Its actual treasure, however, consists of three irregular pieces, measuring severally 6 in., 5 in., and 3¾ in. in length, with an average breadth of ½ in., and a thick-

ness of $\frac{1}{4}$ in. to 1-3 in. Their combined volume is 35,320 millimteres, or about 2 1-3 m.

The premier Basilica of Christendom, St. John Lateran's, possesses about 1-12 of a cubic inch. St. Mary Major's has 1 1-3 cubic inches; St. Paul's outside the walls, a piece 3-5 of an inch cubic.

Many other relics are catalogued in different Roman churches. The setting is generally magnificent, but the relics themselves are of such sizes as the 100th part of a cubic inch, or the 200th, or 10 millimetres, which would be the 1,500th part of an inch, down to two relics at the church of St. Marcellus, whose joint cube is only 3 millimetres: in other words, it would take ten thousand of these last diminutive crosses to make up a cube of one inch. The total bulk of all the relics in the metropolis of Christendom, forming the richest collection outside the group of convents at Mount Athos, is, for St. Peter's, 468,974 millimetres, or about 30 cubic inches; for the rest of Rome, 68,613 millimetres, or about 4 2-5 inches.

VENICE.—The great cathedral of St. Mark's is distinguished for its extraordinary collection of large cruciform relics. The chief ones are as follows:

1. The cross of the Empress Irene. She bequeathed this relic to the Church in Constantinople about the end of the eighth century, and thence it was taken by the Venetians at the capture of the city. The upright and single traverse measure jointly about 1 foot 5 inches, by 1 1-4 inches in breadth, and $\frac{1}{2}$ inch in thickness. This is the fifth of the great relics in order of size. Its cubic content is 256,200 millimetres, or about 15 2-3 cubic inches. This would be the 115th part of a cubic foot.

2. The cross of Constantine. This has two traverses; the joint length of these with the upright, is 1 foot 9 inches, the breadth is 1 inch, the thickness 2-5 inch; the total bulk is about 9 cubic inches.

3. The cross of the Empress Mary, also part of the spoils of Constantinople. It has the double traverse: the joint length is 13 inches, breadth $\frac{1}{2}$ inch, thickness 1-5 inch. This large cross cubes less than $1\frac{1}{2}$ inches.

4. The cross of the Prince of Bosnia. This is about the size of No. 3, and is enshrined in a Byzantine frame of the eleventh century. It is one of the rare examples of a cross which is not of the true wood, but has a smaller strip thereof inlaid in it. A great deal of the inserted relic has been extracted, and the parts remaining amount only to about $\frac{1}{8}$ of a cubic inch.

5. The cross of Charles VIII. has a volume of 24,000 millimetres, or $1\frac{1}{2}$ cubic inches.

A few smaller particles bring up the total of the possessions of San Marco to 445,282 cubic millimetres, or about $28\frac{1}{2}$ cubic inches, or less than one-sixtieth of a cubic foot. There are small relics in many of the other churches of Venice.

FLORENCE.—According to the account written by Richa in 1757, twenty-nine churches in Florence had relics of the True Cross. Several of these have disappeared during the disturbances of the last century and a half. Eighteen relics were examined by M. de Fleury in the different churches. The largest is a cross

at the cathedral of a little more than 1½ cubic inches. All the others amount to about one cubic inch.

GENOA has an important relic, measuring about 1 2-3 of a cubic inch. The setting bears the name of Zaccari, a family which became extinct about the year 1340. One of its members brought this cross from Ephesus and presented it to the cathedral. A few other cities may be mentioned which possess small relics. Milan ⅛ inch, Naples 2-3 inch, Pisa three which total ½ inch, Bologna 1 inch, Cortona 1-5 inch. Turin has the cross of St. Maurice, ½ inch, and another, whose genuineness is doubtful, of 1-3 inch. Padua has a relic 1 1-7 inches long, 1-12 inch broad, 1-25 inch thick; or the 244th part of a cubic inch. It is enclosed in a reliquary which is a masterpiece of fourteenth century art. Apart from Rome and Venice, M. de Fleury reckons for all Italy a total of 110,928 millimetres of the wood of the Cross, or about 7 1-5 cubic inches.

FRANCE.—France received as great an abundance of relics as Italy at the time of the Crusades. The greater part of them have now disappeared, but records exist which enable us to form an idea of what those treasures were.

The oldest relic was the cross of Anseau, already mentioned. It was kept at Nôtre Dame in Paris till 1793. The Revolutionary Committee allowed two persons to retain portions of it. One of them, M. Guyot, divided his share, and made it into four crosses. Three were subsequently returned to Nôtre Dame, and were described by Gosselin in 1828 as black crosses, with smaller portions of light wood resembling pine inlaid or laid upon them; the latter were probably the only portions of the genuine Cross. At that date they amounted to about 1-3 of a cubic inch. In 1830 the archiepiscopal palace was sacked, and now the remnants of the Cross of Anseau amount only to 154 millimetres, or less than the hundredth part of an inch.

The Palatine cross of Nôtre Dame had belonged to the Emperor Manuel Comnemus (1143-1180); it was given by John Casimir, king of Poland, to the Princess Palatine, Anne Gonzaga of Cleves, and was bequeathed by her to the Abbey of St. Germain-des-Près in Paris. It stands 8 inches in height and has the double traverse; its thickness is 1-10 inch, and its total volume 2-3 cubic inch.

The most magnificent relic known was that kept in the Palace of Bucaleone in Constantinople, appropriated at the sack of the city in 1204 by Baldwin I., and presented by Baldwin II. in 1241 to St. Louis of France. It consisted of three large crosses with double traverses, enclosed in a rich Byzantine framework. The frame and most of the sacred wood disappeared at the time of the Revolution; but an accurate description and engraving had been published just before, by Canon Morand in his *Histoire de la Sainte Chapelle*. The centre cross was 2 feet 8 inches in length, 2 inches broad, 1 2-5 inches thick. The total cubic content of the three crosses was about 224 inches, or ⅛ of a cubic foot. Of all these there remains now only a single block of 9 inches long, 1⅝ inches broad, and 1 inch thick; its cubic volume is

14⅛ inches, or 220,500 millimetres. In its present state it stands sixth in order of the large relics.

The cross of Bourbon, described by Morand, has also perished. It stood 9 inches high, had a traverse of 6½ inches, and a breadth of 1 inch.

Amongst many relics still extant in France the following are the chief:—

Baugé (Maine et Loire), a cross, the twelfth in order of size, with a length of 11 inches, breadth 4-5 inch, thickness ½ inch, and cubic volume of 6 2-3 inches.

Bourbon l'Archambault has a cross which came from Robert of France, son of St. Louis. It is 10 inches long, 1-12 inch thick, and cubes 2 inches.

Sens; relics received from Charlemagne and St. Louis, total volume 4½ cubic inches.

Dijon; a cross taken from the Sainte Chapelle in Paris; it has been split into two crosses; volume 1 5-7 inches.

Bonifacio in Corsica, 1½ cubic inches.

The total amount of relics in France, not including Paris, is now about 370,000 cubic millimetres, or 23 cubic inches, or 1-75 of a cubic foot.

BELGIUM.—The largest relic now existing is that of St. Gudule in Brussels; it is of 514,590 millimetres, or 33 cubic inches. It was brought from the Holy Land by Florence III., Count of Holland.

The second largest relic is at Ghent. It is an irregular fragment with a volume of 431,200 cubic millimetres, or 27 2-5 inches. It is part of one brought from the Holy Land by Richard Cœur de Lion. This, according to Gretscher, was the one given at the division to the Syrian Christians in Jerusalem. It was preserved in the Tower of London till the reign of James II. A clerk of the Tower gave a piece, of the size of two palms, to a Mr. Pudsey, from whom it passed to a Jesuit named Luther. He compared it with the piece in the Tower and recognized it as part of the same. A portion of this was sent to Norwich, and part went to the Jesuits of Ghent. Subsequently twenty-one pieces were detached and distributed. The author forms an estimate from certain data of the size of the pieces detached, and then, presuming that the portion left in the Tower was more than what was removed, he judges that the original relic must have been an irregular fragment of not less than 64 cubic inches, or 1-27 of a cubic foot; or about one million cubic millimetres. The principal remaining relics in Belgium are included in the general summary below.

MOUNT ATHOS.—The Convents of Mount Athos possess among them the largest collection of relics of the Cross in the world. The author did not visit the spot, but obtained a catalogue of the relics with measurements from Mgr. Porphyre, vicar of the Bishop of Kieff, through the intermediary of the Russian Ambassador in Paris. The relics vary in size from 7 cubic inches down to 1-156 of an inch. The total volume is 878,360 millimetres, or about 62 1-3 inches, or the 28th part of a cubic foot.

LIMBOURG possesses a very important relic, whose volume is 133,518 millimetres, or 8 1-2 cubic inches. It is contained in an ancient Byzantine reliquary. In the time of Constantine Porphyrogenitus (780-797), it was kept in the Imperial Palace, and its authenticity was

fully certified. At the sack of Constantinople it fell to the share of the Chevalier Henri d'Ulmen de Trèves. It was at first kept in Trèves, then transferred to a convent of noble ladies on an island in the Moselle; thence to Ehrenbreitenstein in 1788; and at length it was given by a prince of Nassau to the church of Limbourg.

RAGUSA possesses an enormous fragment, equal to 18 cubic inches, but its authenticity is not quite certain. The cross of King Urso was, when intact, one of the largest. Originally it was 20 inches high, with traverses of 12½ inches and 9 inches. Its breadth was 1 inch and thickness 2-5 inch, and its volume about 28 1-3 cubic inches. The portion now extant is of 146,000 millimetres, or 9 cubic inches; and it is the seventh in order of the great relics.

ENGLAND.—St. Gregory's College at Downside, possesses a block 4 inches long, 4-5 inch broad, and 1-8 inch thick, with a bulk of 2-5 of an inch cubic. It is supposed to have been given by the Pope to King Alfred, who presented it to the Abbey of Glastonbury. It afterwards came into the possession of Queen Mary, and then of her chaplain, John Feckenham, last abbot of Westminster. From that time it has been held by the Benedictines.

Lord Petre has two crosses, which jointly cube about ½ inch. One of them is from the large relic of the Tower of London.

St. Mary's Abbey, East Bergholt, has a cross 2¼ inches long, with a traverse of 1¾ inches.

St. Mary's Convent, York, has a relic 5 inches long, with a volume of 1-3 inch. It is believed to have been the pectoral cross of Arnulphus, Patriarch of Jerusalem, who had been a cleric in the household of Robert, Duke of Normandy.

At Slindon there is a relic of about ½ cubic inch in size. It is probable that there is a relic of the True Cross in the royal sceptre of England.

The above, with some minor relics, bring up the bulk of the greater ones in England to 30,516 cubic millimetres, or almost 2 inches.

VIII.

The list of relics of the Cross given by M. Rohault de Fleury is of course not absolutely complete, and in the foregoing account only a few of the chief relics as given by him are mentioned. There must be many small ones in the multitude of churches and religious houses of Europe which he has not heard of. There are without doubt relics in Russia, Poland, Cyprus, and even in Spain and Portugal, Norway and Sweden. To mention one instance only. The Convent of Nôtre Dame at Namur boasts of several relics of the Cross. One of them, in a large modern reliquary, is about 1¼ inches long, ¼ inch broad, and 1-12 inch thick; its bulk would be almost 1-30 cubic inch. There are also two others, much smaller, each contained in a reliquary of Byzantine workmanship. These can be traced to Cardinal James of Vitry, Bishop of Acre, who had been confessor to B. Mary of Oignies (A.D. 1200); until the suppression of the

monasteries at the Revolution they remained in the Convent of Oignies.

Notwithstanding the unavoidable omissions, the ascertained facts are amply sufficient for M. de Fleury's purpose. Several important points emerge with great distinctness.

1. The greater relics of the True Cross are exceedingly few in number.

2. Relics which present a large surface, and are contained in imposing reliquaries, and are esteemed as of great importance, turn out to be really very small pieces when their cubic bulk is calculated.

3. The vast majority of the relics are exceedingly small, and the multitudes in private possession which are never catalogued are simply infinitesimal in size, and often require a magnifying glass to make them clearly visible.

4. The whole of all existing relics and of known relics which have perished, constitute only a very small part of the original bulk of Our Lord's Cross.

The results of the inquiry may now be summarily tabulated.

I. List of the largest relics:—

	Millims.	Cubic inches (approxim.)
1. St. Gudule, Brussels....	514,590	33
2. Ghent, fragment........	431,200	27⅜
3. Cross of Mæstricht, Rome	418,500	27
4. Ragusa, fragment.......	282,000	18
5. Cross of Irene, Venice...	256,200	15⅝
6. Paris, fragment.........	220,500	14⅛
7. Cross of Uros, Ragusa...	146,000	9⅔
8. Cross Constantine, Venice	142,020	9½
9. Cross of Limbourg......	133,518	8½
10. St. Paul's, Mt. Athos, No. 1	117,760	7⅕
11. St. Paul's, Mt. Athos, No. 2	117,760	7⅕
12. Cross of Bauge..........	104 000	6⅔
	2,884,048	184

II. Summary of the totals in different cities or countries. This includes all the relics in the foregoing list:—

	Millims.	Cubic inches (approxim.)
Jerusalem....................	5,045	⅓
Rome.......................	537,587	34⅝
Venice......................	445,582	28½
The rest of Italy.............	110,928	7 1/10
Belgium......	963,190	61⅔
Mount Athos................	878,360	56
Germany, Holland, etc......	967,625	62
Paris........................	237,731	15½
The rest of France	369,225	23
England.....................	30,516	2
	4,545,789	291

III. Notable relics no longer existing, whose dimensions are known:—

	Millims. (approxim.)	Cubic inches (approxim.)
Baldwin's three crosses, Paris	3,500,000	
Other losses, Paris..........	956,000	
Relic of Tower of London...	500,000	
Two-thirds lost of the cross of Uros, Ragusa........	293,875	
Relic of Murano, Venice....	320,000	
Cross of Troyes............	130,000	
Distributed by Popes from relics of St. Peter's......	24,091	
Losses in Belgium...........	60,800	
Loss at Amiens.............	4,500	
	5,789,266	370

From these tables we shall perceive that all the large relics existing, viz., the twelve named, make up a volume of only one-ninth of a cubic foot. These twelve relics amount in bulk to much more than half of all those catalogued by M. de Fleury.

The cubic bulk of all that he could discover during his inquiries is about one-sixth of a cubic foot.

If we add together the results of Tables II. and III. we get as a grand total for all known existing and lost relics a volume of 10,335,055 cubic millimetres, or about 661 cubic inches. This is considerably less than half a cubic foot,

which contains 27 million cubic millimetres, or 1,728 cubic inches. There remains then, unaccounted for, after a most careful investigation, a quantity of more than six cubic feet, or exactly 10,787 cubic inches, out of the $6\frac{5}{8}$ feet or 11,448 cubic inches of the original Cross. It is hardly possible that any relics of the first class have escaped the notice of M. de Fleury; and even supposing, which is very unlikely, that there exist in convents and remote churches as many more smaller ones as those which he has catalogued; supposing even that the ordinary infinitesimal relics amounted in number to two or three millions, up and down the world, this would not account for more than one-tenth of the volume of the actual Cross.

The marvel then is, not that there should be so many relics existing, but that there should be so exceedingly few. Even making allowance for the wholesale destruction wrought by the Mahomedan invasions, the wars of the Middle Ages, the Protestant Reformation, and the French Revolution, we might have expected that the devotion and care of the Catholic Church would have been able to preserve a much larger quantity of the sacred wood on which the Son of God wrought our redemption.

THE SEVEN LAST WORDS.

BY THE REV. B. W. MATURIN.

INTRODUCTORY.

OUR Blessed Lord taught by word and act. Every deed He wrought, every word He uttered, was for the world. The last moments of His life are spent before the eyes of the world. Men are to see what He will do, to hear what He will say, in the moment of His supreme agony. We may consider Him then as our great Model, and, watching Him, learn from Him how to endure pain, and how to die. Listening to His words, we may learn the lessons, both of the silence and of the sayings, of a perfect death-bed.

But Christ came on earth not only to be our Model, but to conquer sin; and the first triumph of the great conquest was effected on the Cross. From the moment of the Incarnation the battle began; on the Cross it reached its greatest intensity. There we see the hand-to-hand struggle between the two great leaders, the enemy of mankind and its greatest Friend. He is fighting for us, and teaching us how to fight. In each of the Seven Words He utters He meets and triumphs over evil in one of its forms.

Let us take these words, one by one, and learn from them, and from the bearing of Him Who utters them, how to triumph over sin.

I.

Jesus said: "Father, forgive them; for they know not what they do."

On the Cross we see Man triumphant over sin; beneath the Cross, sin triumphing over man.

The multitude look up with heated passions and angry faces, urged on in their blindness to do and say many things of which in calmer moments they would be ashamed. They look up into the Face of the dying Christ. Then they seemed the conquerors, He the conquered; yet time has proved how contrary appearances are to the facts. In truth He was the Victor, they the victims. The mob beneath the Cross are not their own masters; they are impelled by the hidden enemy, the strong oppressor of mankind, sin. Why should they hate One so loving? Why should they kill Him Who went about doing good? They have lost

all self-control, and, inflamed with anger and cruelty, and urged on by their leaders, they are ready for anything: hating their best Friend, and killing the Lord of Life.

Above, on the Cross, Christ looks down upon them—calm, patient, self-possessed. His eyes are undimmed by worldly ambition, or selfishness or passion. Below, the storm is raging, and men have become like beasts; the Face of Christ looks down, strong, gentle and pure, like a beacon light through a blinding tempest. His words are uttered through the cries that rend the air, in a voice that vibrates with sympathy and love: "Father, forgive them, for they know not what they do." In these words He hurls back the foul stream of wickedness that was hurled against Him, and uses man's sins as a means of blessing.

Sin, that has infuriated and blinded the people below, gathers all its strength to assault Him. Can He keep His soul in peace amidst such manifestations of unkindness? Can He love where all is hate? Can He preserve His self-control in such blinding agony, under such humiliation, such grief? Sin rises up and tries Him, spreads as a dark cloud over His eyes, presses as a dead weight upon His heart, struggles with Him, throws itself as a mist around Him, to penetrate and stain Him. One word, and it is enough; nay, one inarticulate cry of irritation; nay, even one frown of impatience, and Christ has ceased to be our Model. Sin has conquered. One word! Can He bear it all in silence? Does He not hear or heed? No man can stand against the whole world, and not feel it. At last His lips are open, He will speak. Will He curse that nation that was not worth His love? Is sin conqueror? "Father, forgive them; for they know not what they do." He takes the very wickedness that tries Him, and turns it into a blessing. No, verily, sin has no power over Him. It may test and try, but it cannot stain. All that man did against Him in hate He has by His love turned into the means of saving man, and He has conquered simply by enduring.

We cannot help the badness of others, we cannot change the world, but we can use others' sins for our own good, and for their good. We all desire to change the world, and we feel if the world were better, we should be. But here Christ teaches us that the world is to be bettered by our endurance of the evil that is in it. It was the sins of the world that showed our Saviour's love. It is in the way we endure what sin puts upon us that we show our true character.

"They know not what they do." They are blinded by passion—they cannot see. I know, I can see things in their truth. They have their way, they think they have conquered. But in truth they are conquered; I am free.

II.

And Jesus said unto him, "Amen, I say unto thee, This day thou shalt be with Me in Paradise."

"Then were crucified with Him two thieves: one on the right hand and one on the left."

The thieves were the victims of their

own unbridled covetousness. The desire to have had been yielded to, and had grown stronger and stronger, till it had ruled them. And this was the consequence—everything was taken from them, even life itself, and they were hung naked upon the Cross.

Here was sin triumphant over man, driving him on with its false hopes and lying promises, until at last, having made him its slave, it threw off the mask.

Man's nature longs to have. Sin comes and makes its offer: "You shall be as the gods"; put forth thy hand and take, though God may have forbidden it. With every fresh gain, nature cried out for more and more. The passion to get grew stronger, until life itself was risked for the hope of gaining. The passion for possession ended in slavery, beggary and death. Yet the longing to have is a true element in man's nature. In itself it is not wrong. If guided by Divine Wisdom, which shows us what is worth getting and directs us as to the method, it is a means of spiritual progress.

Between the two victims of this misused power hung Jesus our Model: He, "who being rich, became poor for our sakes," that He might make us rich with the riches of God. Now, to all outward appearances, He is as poor as they. They passed through life grasping at everything their hands could take, and end it having nothing. He passed through life the Lord of all, deliberately setting aside even what He had a right to.

He came to point men to the true riches, to give them a discerning spirit, which could detect what was worth having, what was worthless, and to teach them the laws of possession. The thieves dying there in nakedness, curse and blaspheme, having no hope, no knowledge of possessions that might yet be theirs. All that is worth having in their eyes has slipped through their hands, and their nature, in its infinite hunger to have, utters itself in angry curses at their failure.

Then Jesus speaks. He has been looking upon these poor victims of passion and sin. He has been silent, patient and calmly strong. What can it mean? What is the secret that upholds Him in so strange a contrast to them, in their fever of disappointment?

He is no poorer now than He ever was. He is as rich now as He always was. The true riches are His. The things of earth would never satisfy Him, and He would never take them. He set them all aside, from first to last. He is as strong, as rich, as self-possessed at the approach of death as He was when they sought to make Him a king and He refused.

What can He have to say to a thief whose whole life was guided by the principle against which His was one constant protest?

This He can say: "You and I have that desire in common. I long to have, as truly as you do. I do not blame you for that; but you have directed that longing towards objects not worth possessing. There is one thing you might have which death could not rob you of." So, by His example and bearing, He directs that longing in one of the thieves towards its true object. "Lord," at last he cries, "remember me when Thou shalt come into Thy kingdom." Jesus answered, "This

day thou shalt be with Me in Paradise."

At last the Man who had the courage to give up was the Man who had the power to comfort and to give. The poorest of men could give true riches to the man whose life was spent in seeking after riches. And He satisfied that empty soul with good things. The power was there by which to lay hold of true heavenly riches, only it had been misdirected. Christ, in His earthly poverty, laid hold of and directed that misused power, and that day the thief was in Paradise.

Sin is the misuse of powers in themselves good and God-given. Use them for the end for which they were given, and you will be saved. But Christ upon the Cross is the Teacher. He alone can show us the Way and the Truth. "By what doth a young man correct his way? By observing Thy words."

III.

When Jesus therefore had seen His Mother, and the disciple standing whom He loved, He saith to His Mother, "Woman, Behold thy Son!" After that He saith to the disciple, "Behold thy Mother!" and from that hour the disciple took her to his own.

"There stood by the Cross of Jesus His Mother and the disciple whom Jesus loved."

Temptation assaults some men in its grosser and more degrading forms; others it attacks in more subtle and hidden ways. The great struggle of some men's lives is with their lower passions—temptations that seem in themselves to degrade. Others are tempted in more dangerous, because more specious, ways. Selfishness we all know to be sin, but there are temptations that come to us in the form of unselfishness. Worldliness in its more open forms cannot be doubted, but temptations may clothe themselves in the garments of unworldliness. There is no part of our nature through which temptation may not approach us, or which may not be enlisted on the side of sin to drag us down. Our purest and noblest affections may become to us instruments of temptation.

Here our Lord shows us how to meet these more refined and dangerous forms of temptation. Beneath the Cross stood His Blessed Mother, looking up at her dying Son. She was henceforth alone in the world. In one sense, He could save Himself. As He said, He might ask His Father, and He would give Him presently more than ten legions of angels. He had forbidden His disciples to fight for Him. He had commanded Peter to put his sword into the sheath. Yes, He might, at any moment, startle the soldiers by doing what they called upon Him in derision to do, by coming down from the Cross. And there, in the person of His Blessed Mother, stood, as it were, all the dumb appeal of His dearest earthly affections, calling upon Him to save her breaking heart. She does not ask Him, indeed, but her presence is a cry to His filial love to spare her. What a strong appeal, what a subtle temptation! The demands of a mother's love; of a man's duty on the one hand, and, on the other, the call to fulfil the Will of God. It was that same dying Christ, who had said: "He that

loveth father or mother more than Me is not worthy of Me." Now He has to prove the force of these words in His own life. Earthly love, in one form or another, had come between man and God, and, in the name of love, man sinned. Sin had triumphed over man, dragging him down through the noblest part of his nature. Christ must triumph over sin in that same part. Here He takes love in its very purest and noblest form, and shows how it can be used as a temptation, and that love is not wounded, but purified and uplifted, when its demands are resisted, because they are opposed to the Will of God.

True, indeed, filial obedience is one of the highest duties. A man's love for his mother is the purest and noblest affection; but obedience to the Will of God comes first.

Here, then, is Christ triumphing over and atoning for all those sins to which man has yielded in the name of his affections. As He turns His dying eyes upon His Mother, there come before His mind the thirty years at Nazareth, those years of constant and closest intercourse. All the sanctity of that holiest of homes undisturbed, unmarred by sin, and then the call to leave it. First, three years ago when He went forth to preach. And then, day by day, drawing Him nearer and nearer to that inevitable moment which had now come. But, as the separation is necessary, He will do all He can to alleviate her pain. "Woman, behold thy son." He gives her His own beloved disciple in His place, and that disciple takes her to his own home.

It is the triumph over sin, by enduring the consequences of sin. We cannot live in the world as if there were no sin in it. Sin has severed the bond of affection and relationship. Perhaps not our own sin, but the presence of sin in the world. Sin is a principle of separation. We feel how things ought to be and indignant at their displacement, yet the triumph is by enduring, not by resisting. True love ought to bind together, but, in a sinful world, this may not always be possible. We may have duties to perform which command us to depart from those we love most dearly, and have we not the promise of the Cross? "I, if I be lifted up, will draw all things to Myself. But no man hath left houses, or wife, or children, for My name's sake, but he shall receive an hundred fold in this life."

In Christ's parting from His Mother there is nothing of the stoic; no hardness. All the tenderness of human pity and of a breaking heart is shown. He does all He can short of disobeying the will of God. He thinks not of His own grief, His absolute solitude, but of hers; and gives up His last friend to comfort her. "Woman, behold thy son." "Behold thy Mother."

IV.

And about the ninth hour Jesus cried with a loud voice, saying, "Eloi, Eloi, lama sabachthani;" that is, "My God, My God, why hast Thou forsaken Me?"

From such a word it would seem as if it made little matter whether one tried to do right or not. All appear to be under the same sentence. God seems to treat

all alike. There is that God-forsaken multitude, once guided by the Pillar of Light through the wilderness, illuminated by the gift of a special revelation; instructed by the teachings of prophecy; yet now turning their backs upon the light, forsaking and forsaken by God, putting to death "Him of whom Moses in the Law and the Prophets did write." There hard by, lay the doomed city that knew not the day of its visitation. The Shekinah was withdrawn, the voice of the Prophecy had been silent for four hundred years. But here upon the Cross is One whose whole life has been an act of obedience, "whose meat and drink was to do the will of Him who sent Him," "who came into the world to give testimony to the truth," and He cries out: "My God, My God, why hast Thou forsaken Me?"

Are all then, good and evil, treated indiscriminately by God under the one sentence of judgment? Jesus, the all-holy, nay, the co-equal Son of the Father, did indeed in that moment experience, so far as it was possible, the loss of the sense of God's loving protection. He shut out from Himself the light that ever shone upon His human soul. He could not be separated from God, for He was God. He had no personality but the personality of the Eternal Word, but He would feel as nearly as it was possible the separation which sin effects between God and man.

True then, the multitude below the Cross, and Jesus on the Cross, are all enduring the penalty of the sentence, "Sin separates from God." But what a difference! No cry of despair or agony rises from the multitude. They are under the penalty in all its fulness, and they seem unconscious of it. In their blindness they are doing what they could not do if their eyes were open. Forsaken by God, "they walk on still in darkness, and all their ways are out of course." But worst of all, they do not seem conscious of their loss or their need. Ah, no! The silence of the multitude, God-forsaken as they are, is the greatest witness of their woful state. We turn to Jesus. He could not sin Himself. "He was the holy, innocent, undefiled One," yet being the great representative of Man, the second Adam, the Atoner, He must bear the pain of sin. He must experience, so far as possible for Him, that sense of separation. And what then? It is unendurable. He cannot bear it, with a loud voice He cries out.

What a contrast! What the multitudes are suffering in an infinitely greater degree, an absolute separation from God, they bear with the utmost equanimity, and are, in fact, unconscious that they are suffering at all. When Jesus experiences the first approach of that dark shadow across His human soul, it is more than He can endure. He cannot remain silent in His pain.

Truly that cry was rather the cry of victory than of defeat. To be unable to endure the sense of separation from God is the lot of those to whom God is all in all, who can cry in truth, "What have I in Heaven, and besides Thee what do I desire upon earth?" In proportion as we feel the need of God's presence, and the pain of its loss, are we true to God. In proportion as we find ourselves able to live without God, to secure our happiness in other things, have we failed.

Beneath the Cross, then, we see sin

triumphant, man separated from God, and unconscious of his loss. There is no cry of complaint, no sense of his need. On the Cross we see man triumphant over sin, unable to endure the sense of separation.

If God is nothing to us, if we sin on and do not care, if we are not distressed at the thought of being separated from God, we are with the multitude, to whom "He was without beauty or comeliness, despised and the most abject of men." In proportion as we do feel the fear of separation and the dread lest we do not love Him, so far are we with Christ the Conqueror, crying out, "My God, My God, why hast Thou forsaken me!"

V.

Afterwards, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst."

This word followed probably close upon the last. In the spiritual life they cannot be separated. One will ever follow close upon the other. The thirst of the lower nature is a condition of the longing of the higher nature after God.

Our being is not in that perfect balance in which God originally created it. Now "the flesh lusteth against the spirit." One part of our nature cries for its own immediate gratification, heedless of the needs of the other part. We must take our choice. If we give to the lower nature all that it demands, the higher nature will starve. If we feed the longings of the higher nature, the lower must be mortified. God will then become so necessary to the soul that every cloud which for a moment comes between it and God calls out the cry of agony, "My God, my God, why hast Thou forsaken me?"

Thus we see the close connection between these two words. Our Lord, while offering up the great Sacrifice for the world's redemption, was not so elated in spirit as to be above feeling the ordinary bodily wants of man. Some of the martyrs seem to have died at the stake, or on the rack, in such spiritual ecstasy that they were apparently unconscious of any bodily pain. Not so with the Captain of our Salvation, the King of all martyrs. He comes, as it were, nearer to our level than they. The great Example for all men must, in a sense, be more like all men. He must not be an exception to the ordinary life of man. Therefore, He shows us that His body felt and longed for the alleviations for pain, but He endured.

To feel the needs of our nature is no sin. To be intensely sensitive to pain, to thirst naturally for the love of others, to be alive to the pleasures of beauty, and the good things of life, all this is not sin. Blessed is he who directs all these natural cravings upwards, into that one deep longing, "My soul is athirst for God."

Beneath the Cross, we see the lower nature triumphant. Men ready to feed every passion, to satisfy every demand of their body or of their corrupt will. From that crowd there is no cry, "My God, my God, why hast Thou forsaken me?"—no sense of alienation from God, and therefore no cry of the mortified and unsatisfied nature, "I thirst." They are full and

satisfied, and the spiritual nature is numbed and paralyzed.

Beneath the Cross we see sin triumphant, satisfying men for the moment by holding the cup ever ready to their lips, while their eternal needs are lost sight of.

On the Cross we see again sin vanquished, vanquished with no flush of victory, or consciousness of strength, but by endurance.

"I had rather be an abject in the house of my God, rather than to dwell in the tabernacles of sinners." Happy is the man who, having made that great choice, is ready, amidst the pains of the Cross, and the thirst of body, of mind and heart, to hold fast to the end. Then, "they that have suffered with Him, shall also reign with Him."

VI.

He said, "It is consummated."

It is the last word but one, the last look from a death-bed over a life that has almost drawn to an end. From first to last our Lord disclosed a peculiar view of man's life on earth—that it was the fulfilment of a plan already laid out—the carrying out of the Will of God. His first utterance at twelve years old showed this, "Wist ye not that I must be about My Father's business?" He spoke of the complete satisfaction of His being in carrying out this plan, "My meat and drink is to do the will of Him that sent me."

Now, on His death-bed, He looks back over His life. Has it been a success? Has He been able to carry out the plan?

To all appearances, indeed, His life was a failure, and He was now being slain by a gross act of injustice, acknowledged even by the Judge who condemned Him. Pilate said: "I am innocent of the blood of this just Person." It seemed as though He was cut off before His time, not by the Will of God, but by the sin of man.

His teachings had been ridiculed, His miracles attributed to the power of the Devil. The rulers in Church and State declared against Him, opposed Him in every way and tried to destroy His influence with the people, and now they condemn Him to death as a blasphemer. Yet He says: "It is finished, I have finished the work which Thou gavest Me to do."

No power on earth nor in hell could prevent Him from doing the work God gave Him to do. All things and persons, consciously or unconsciously, ministered to that end. Pilate, in condemning Him, acted solely for his own end, to keep his place. Yet our Lord said, "the power against Him was given from above." Judas betrayed Him to get the money he needed, yet he was unconsciously fulfilling prophecy thereby. When Annas out of envy counselled His death, he prophesied, "It is expedient that one man die for the people."

Though they knew it not, His bitterest enemies helped Him to carry out His Father's Will. There was but one way in which the Will of His Father could have failed, and that was by His own Will refusing to obey. But this could not be, for the fulfilling of it was the joy and aim of His life.

We turn our eyes to the multitude beneath the Cross—men who had their own

plans in life, or whose lives were aimless —some struggling into positions of prominence, others living as though the purpose of life was the gratification of every passing desire, others seeking only to avoid what was difficult and to do what was pleasant. Now they are urged on by blind unreasoning hate to crucify the Lord of Life, though "they know not what they do." Sin has blinded their eyes to the true meaning of life. They seem more successful than He whom they have crucified. Yet they have failed utterly.

Here then, on the Cross, we see again sin vanquished by simple faithfulness to one purpose, and that purpose the will of God; triumphing over all difficulties and oppositions, using all circumstances for the one supreme end of life, and, through every difficulty, nay, by means of those difficulties, effecting that which He came to do.

Beneath the Cross, we see sin triumphant. Men shaped and moulded by circumstances, tossed on the stormy sea of chance, without the guiding compass of the one true purpose of life, and urged on blindly and ignorantly, at last to the great sin of the Crucifixion.

VII.

And Jesus crying with a loud voice, said, "Father, into Thy hands I commend My spirit," and saying this He gave up the ghost.

This word, too, followed close upon the preceding one, and depends upon it. He who ever loved and sought to obey His Father's will and trust Him to the end, could remain unshaken through all the trials of His life.

His first utterance in the glow of His early youth before His heart had been saddened by the sins and hardness of men, was, "Wist ye not that I must be about My Father's business?" This was the thought with which He started in life, and now after all these years of trial and sorrow, in which God never interfered to lighten His burden or to remove opposition, or to make life easier, He dies with the same simple filial trust in God. "Father, into Thy hands I commend My spirit."

His thought of God has never changed. His trust has never faltered throughout His life. He never swerved in His loyalty. He was tried, indeed, as none ever was before. So strangely did God deal with Him that many could not believe Him to be the well-beloved Son. Satan even would suggest the doubt that God could leave His only Son, apparently to starve in the wilderness, "If Thou be the Son of God!"

There was so little appearance of any Divine manifestation about Him that the people called Him the Carpenter's Son, and the thieves on the Cross cry out in mockery, "If Thou be Christ, save Thyself and us."

Yes, to all appearance God had left Him to live His life, and will not interfere with its outward orderings, as He will not with any of ours. The work that He came to do is not made easy for Him. He has to meet opposition, prejudice, misrepresentation, hatred. He tries to help, but the people reject His offer.

He tries to teach, but they do not want to learn, and so pervert His words and catch Him in His talk. At last the crowds leave Him; He cannot teach, because they will no longer listen. Their opposition takes a more definite form, the nation turns against him. They arrest Him, and decree His death. Still God will do nothing. They bind Him and scourge Him, they dress Him in scarlet, mock Him and spit at Him, but God is silent. They nail Him to the Cross and leave Him to die, and God will not stretch out His hand to save Him.

Earth has cast Him out, the Jewish Church has rejected Him, and God will not say a word to vindicate Him. And now as He breathes out His soul in death, in spite of all that seems to us so strange so hard to be understood, we see the same tender, trustful love in His Father: "Father, into Thy hands I commend My spirit."

It is the triumph of trustful love over all the difficulties of life, and its failures and its sorrows, and the peculiar kind of trials that are apt to shake men's faith in God and in men. Amid constant misrepresentation and the rejection of proffered aid, He remains unchanged. How often do we lose all heart, grow hard and cynical, and lose our faith in God's goodness through the difficulties we meet with trying to work for God. Life so often hardens us. But it only manifested in Him, more and more, His loving trust.

Let us then triumph through faith, not expecting that God will interfere in any miraculous way to protect us, or to enable us to succeed in life.

Success and triumph over difficulties are not what God asks of us. The truest success is that inward keeping of our own souls faithful to God. What a triumph is that, when all the world is against us, telling us God has forsaken us, when we see in outward things no token of God's acceptance; to be able to look up to heaven and say: "Father, into Thy hands I commend my spirit."

Such is the triumph of the Cross. Triumph over sin by endurance. Looking at the great enemy as he draws near to try Him, and saying: "Do thy worst, thou canst not touch My life," and bracing Himself to bear: content to endure death itself rather than swerve from the will of God.

DEVOTION TO THE SACRED HEART.

BY REV. ROBERT J. CARBERY, S.J.

CHAPTER I.

END OF DEVOTION TO THE SACRED HEART.

NO words can express what our Lord Jesus Christ is for us. He is the very light of our existence. If life is, avowedly, at time so dark and miserable it is because men will not go to Him.

They grope on through life's vicissitudes with the clouds of sin all round them, seeking happiness where it never can be found, and wasting their energies in the pursuit of what cannot but disappoint. Hence, what complaints are often heard! what bitter reproaches and regrets that all things are vanity! The world's most ardent votaries are often the loudest in proclaiming this truth—for it is a truth—and all things, indeed, are vain for him who knows not Jesus. In Him alone all things find their meaning and their end. For He has been constituted by the Eternal Father, the foundation and the end of all created things. "God," says St. Paul (Heb. i.), "hath appointed His Son heir of all things, by whom also He made the world;" and again, writing to the Colossians, he says, "all things were created by Him, and in Him; and He is before all, and by Him all things consist." This truth, so sublime and yet so simple, was the first principle of the Apostles' doctrine. Jesus was their foundation-stone, and all things were built on Him (I. Cor. iii.). To teach and to preach Christ Jesus was the one end of their life. All truths were taught and explained in Him. When they spoke of the great Creator, it was as the Father who so loved the world as to give to men His only begotten Son, that He might communicate Himself to them through Jesus.

Jesus was the God of love made manifest to men. His humanity was a sacrament or visible external sign by which eternal love could be known and loved by men. It was the mystery of godliness manifested in the flesh (I. Tim iii.). St. Augustine explains, in a beautiful illustration, the mysterious condescension by which the omnipotent God adapted Himself to the weakness of fallen nature. "The little infant," says he, "cannot eat bread, but must get its food in milk, and so, unless the wisdom of God, which is

the food of angels, condescended to come to men through flesh, no one could dare approach to contemplate His divinity." (In sentent. 262.) Hence God comes to us, as the little Infant of Bethlehem, that we can see, and hear, and feel, and know, and love. He is no longer the unknown God, dwelling in light inaccessible, but He is Emmanuel, God with us, even as one of ourselves, in the midst of us, speaking to us, teaching us, drawing us to His Father; for He is, in the words of St. Cyril, "the link of our union with the Father, united to us as man, and to the Father as God"—(ad Tral.). Through Him all men must go to God—"I am," said He, "the way, and no man cometh to the Father but by Me." To know Jesus Christ, therefore, is to know God, and to know all things. "I count all things to be but loss for the excellent knowledge of Jesus Christ." (Phil. iii. 8.) This knowledge so precious, and for the increase of which the Apostles prayed, and preached, and toiled, is not the mere abstract intelligence of the great faith, that God has become man; it is, above all, the practical realization of the Redeemer's love, and of the unsearchable riches that are to be found in Him. (Eph. i. 3.) Doctrines, religious rights, sacraments, virtues, Christian feelings, and even external modesty, are to be learned in Him. His love is to interpret doctrine, to inculcate virtue, and to allure the soul to the heights of perfection. He is the beginning and the end. The great sacrifice which superseded all the mystic rights of old, is Jesus. He is the priest and the victim. The altar is Calvary renewed. The method of assisting at mass, taught by the Apostles, is to go to Calvary, which is each morning in the midst of us, and to offer up to the Eternal Father "the mediator of the New Testament, and the sprinkling of blood which speaketh better than that of Abel." (Heb. xii. 24.) Then, the sacraments are but channels of His precious blood. Happy the unconscious infant whose soul, washed in that sacred bath, is robed in His beauty, for all who are baptized have put on Christ Jesus. (Gal. iii.) Happy, too, the early Christians who in the simplicity of their faith saw but Him when they approached the sacred altar. Deep humility was there, but no uneasiness, nor scruple, nor remorse. His love explained all; self was forgotten, or if remembered it but intensified the sweet conviction of this love. Was it not He that called them and longed for them to come, and did He not say Himself that "it is not those who are well that need a physician, but those who are sick?" (Luke v. 31.)

One earnest, heartfelt *Domine non sum dignus,* and then it was "my beloved to me and I to Him." Truly Jesus was the beginning and the end. He taught how to prepare, how to possess, how to enjoy, how to thank. Thus He became for the soul meat indeed and drink indeed. How pleasing is the picture drawn by St. John Chrysostom of the faithful in his day gathering round the altar to be fed with the bread of life. Their looks of modest joy revealed the peace and hope within; and when at length the wished-for moment came, and their Saviour rested in their hearts, it was impossible not to read in their very features how all earthly thoughts had vanished before the

face of the Lord, and they felt they could do all things in Him who was their strength. "Then," says the saint, "they went forth from that sacred banquet like lions, breathing fire, objects of terror to the evil spirit, since they were united to Christ and made one with Him." To live in Jesus and have Jesus live in them was the one great thought of those early Christians. In that thought they shuddered at sin and shrank from the occasions of it; for sin alone could separate them from Him. If the hope of Heaven was recommended by St. Paul as a means to cheer the drooping soul, it was because in Heaven they should be ever with Him. *"Sic semper cum Domino erimus."* (I. Thes. iv. 16.) And the first horror with which the lost are threatened is that of being separated from Him forever. *Discedite a Me,* depart from me. So even hope and fear, when used as motives to keep from evil, or to stimulate to good, found their ultimate sanction in the joy of union with Jesus. In Him and for Him was every Christian virtue learned and put in practice. If the wondrous charity which bound His followers together made the Pagans exclaim in amazement, "how those Christians love each other!" it was because charity was His commandment. When the beloved disciple, with the snows of ninety winters on his head, would still be brought into the church at Ephesus, to repeat again and again the well-known words, "My little children, love one another," he justified his importunity "because it is His commandment." Meekness, too, and humility were virtues bcause He taught them. He was the true philosopher that had come upon earth to teach men wisdom and happiness. Every word of His was treasured up; every tradition connected with Him was a precious inheritance; every trait of His character, every incident of His life, was studied with a tender zeal, not even equalled in energy by the passion with which the present age devotes itself to the investigation of material progress and temporal success. What men professed to believe they believed; and what they believed they realized; and so for Christians, Jesus was a living power. He was a reality, giving life and meaning to all things else. No man calling himself a Christian can deny that God intended Him to be so. If the sacred Scriptures are not to be rejected as the mere record of unreal myths, He must be so. If the martyrs are not to be condemned as the deluded victims of a false philosophy, we must receive the convictions they sealed with their blood. They died, because they realized the teachings of Jesus, because He was for them a reality, living, loving, ruling their hearts. All saw, as Stephen did, if not in reality, at least in the spirit of faith, "the Heavens open and Jesus standing on the right hand of God." (Acts vii. 55.) History should be rejected as a fable, human authority forever discredited, every criterion of truth be abandoned, and truly there would be "nothing serious in mortality" if by any sophism we could shrink from admitting the fact that Jesus is the light of the world, and the true teacher of where man's perfection and beatitude are to be found. What He was in the first century of the Christian era He is to-day —"Jesus Christ yesterday, to-day and the same forever." (Heb. xiii. 8.)

Man, too, is the same; his nature is unchanged. He has the same sources of greatness or degradation; the same passions; the same aspirations; the same future before him as the early Christians had. All things around us change; but the immortal soul, partaking in its likeness to the great Creator of His immutability, is in every time and every place unchangeable in its nature and its destiny. There is no room for invention or discovery in what relates to it. Its perfection is the same to-day as when our Blessed Lord stood before His disciples as the true model for their imitation and said to them, "Be ye perfect as your Heavenly Father is perfect." (Matt. v. 48.) Would that those who profess to be Christians now were as in earnest in taking His words as those who crowded round Him then! But, by a strange inconsistency, in an age said to be selfish, men think of perfecting all things but themselves. For, after all, the immortal soul is ourself. It is the *I* who lives and is to live forever. The poor body that wears out so quickly, and is soon abandoned as a ruined dwelling, is not my true self. Yet we forget ourselves, and are all absorbed in the study of what will perfect the body, and the animals around us, and the thousand material things that can in the most remote degree contribute to the convenience of the passing hour. Men will travel to the ends of the earth, and expend great fortunes, and suffer great inconvenience, and devote their lives to make some slight discovery about the nature of the material sun. But they will not think of Him who is the true Son of the soul. Or if they think if Him, it is not to discover really and honestly what is His nature, and His position, and His object, and His powers, and His effects; but it is to make His teachings subserve their own human theories, and to stamp the doctrine of earth with a feigned sanction from Heaven. Is not this something like what St. Paul condemned in those men of worldly wisdom, who, in his day, "detained the truth of God in injustice, or changed it into a lie?" (Rom. ii. 18, 25.) But even as the Church of God protested then against the false wisdom of the world, so does it now. Clear and loud above the din and bustle of earth is its voice heard, crying out that Jesus is the true light, and the true wisdom, and the true salvation. She exists but to make Him known; and the more heedless the world is of Him the more she taxes her energies and multiplies her means of making hearts respond to the tenderness of His love. Now, devotion to the Sacred Heart is a special means suggested to her by Heaven for securing this one great object of her existence. Its clear definite end is to awaken in the human heart a love that will respond to the immense love of the Heart of Jesus. She, who was commissioned by Heaven to teach us this devotion, declares positively that the end of it is to soften hearts with the love of Jesus. *"La principale fin de cette devotion est de convertir les ames a son amour."* (Extract from a letter of B. M. M.) And what end can be more attractive or more noble? If the devotion is a solid, practical, easy, sweet means of attaining this end, surely it is a precious treasure. The earnest soul will feel that "the finest gold cannot pur-

chase it, nor shall silver be weighed in exchange for it;" and will cry out, with the ardour of the holy Job, "Oh, where is this wisdom to be found?" (Job xxviii.) It may be asked, why should we speak of the end in the first place? Because the clear intelligence of the end will not only exalt our appreciation of the means, but will also help us very much to understand its nature, and the facility with which it can be practiced. And, again, at the present day the first question ever on the lips is, what is it for? Utility is the standard of appreciation and the stimulus to inquiry. All you then who look upon what can facilitate the great work of your salvation, as useful in the highest degree, do not pause here, but strive to learn and to practice this devotion. The intelligence of its nature will make you feel how practical and how sweet it is. But as the utility of any object increases in proportion to the need of it in which we stand, it will intensify our desire of understanding the nature of this devotion, to consider how loudly the circumstances and special dangers of the day call out to us, to use every means of spreading far and wide the knowledge and love of our Blessed Saviour.

CHAPTER II.

SPECIAL NEED OF DEVOTION TO THE SACRED HEART.

Our Blessed Redeemer is indeed ever the same in His relations to man. His love for us is as intense as it was that first cold Christmas night in the crib at Bethlehem, or when, on the eve of His Passion, "having loved His own who were in the world, He loved them to the end." His longing to be loved by us is as vehement as when He declared, His only wish was to spread around the flames of love which He came form Heaven to enkindle. Nor does this love or this longing rest in mere abstract generalities; it tends to each one of us in particular, so that every one can feel, as St. Paul did, "He loved *me,* and has delivered Himself for *me.*" And this love is as fruitful, too, as efficacious to produce love in the human heart, as when He walked upon this earth and was seen, and heard, and felt, and spoken to, as a Man with men. "The love of Christ presses us," is as true now as it was in the first century. It has a power, not given to human love, of diffusing itself without any decrease in its intensity, independently of time, and place, and circumstances, "yesterday, and today, and forever." It needs not the senses as a medium of communication; faith supplies their action. *"Præstet fides supplementum sensuum defectui."* In every age of the Church there have been, as there are at present, souls as ardent in their love of Jesus as if they had kissed His sacred feet with Magdalen, or like the beloved disciple had heard the beatings of His Sacred Heart. St. Louis cared not to see the miraculous appearance of the Blessed Babe in the Sacred Host, for it could not intensify his clear perception that the Host was Jesus. The martyrs of the Corea, or of the Commune, were as "certain that He to whom they trusted was able to keep that which they had committed to Him" (II. Tim. i. 12),

as were St. Ignatius and St. Polycarp, who were friends and disciples of St. John. The nun of the nineteenth century feels herself as really the very spouse of Jesus as did Agnes or Cecilia in the Catacombs.

The sainted bishops and doctors, and missioners and people of every age, and sex, and state, who are honoured by the Church, one and all, as the record of their lives will show, found their strength, and virtue, and life, and joy, in an ardent intimate, personal love of Jesus. His name was music to their ears, honey to their lips, and nectar to their hearts.

In aure dulce canticum
In ore mel mirificum
In corde nectar cœlicum.

If, then, as He foretold Himself would come to pass, "charity has grown cold amongst many," it is not because His love is less ardent, but "because iniquity hath abounded on the earth." (Matt. xxiv. 12.)

If "His love doth press us" (II. Cor. v. 14), it will do no violence to human liberty; and, alas! "the imagination and thought of man's heart are prone to evil from his youth." (Gen. viii. 21.) And, again, it is written in the Book of Wisdom, "the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind." (iv. 12.) Human weakness and passions are clouds that come between us and the sun; they shut out from the world heat, and joy, and life. So, years as they passed, century after century, sent up their clouds between heaven and earth, and the true light was less universally felt, and enjoyed, and loved. Men fancied they could live and be called Christians with but little of it, and they knew not how cold, and dark, and miserable they were. There was a mist over all their finer feelings, and in it the form of the Redeemer became less vivid, less distinct, less human. His existence they never doubted a moment, His teachings they never disbelieved or questioned, but then He was for them rather some undefined, vague, distant being, than the living lover of their souls. The natural effect of lapse of time contributed, no doubt, in addition to weakness of faith, to bring about this change. Things we hear of are not to us as things we see. Those who lived last century are in a certain sense less real than our contemporaries. The first Napoleon is not for us what his nephew was, yet he is more like a living general than Cæsar or Alexander the Great. In the first ages of the Church the living Saviour was fresh in the memory of men. He was a man. He had been seen, and heard, and spoken to; His miracles were recent and well-known facts; His features could be described by those who had known Him; many had been present at His death; His blood was red upon the streets of Jerusalem, and upon Calvary; His mother was still amongst them. There was no difficulty then in understanding His human nature; nay, the difficulty was to impress on the world that this man was God. Hence all the efforts of the early Fathers were directed to the proof of His divinity. His humanity needed no proof; and some particulars connected with it, which might have been falsely interpreted, were

kept in the background. Such, for example, was the dignity of St. Joseph. The first great heretics were shipwrecked in faith on the doctrine of the Redeemer's divine nature. Arius denied the divinity of the Word that was made flesh; Nestorius, by the doctrine of two persons in Christ, denied that Mary was the Mother of God; but as years went on all this was changed. Human memories quickly fade. Faith alone lives on through ages, for its source is on high, and it does but enlighten human nature, not spring from it. As worldly cares and distractions multiplied in the hearts of Christians, its impressions were naturally somewhat dimmed, and less efficacious to mould their character and their daily life. When the days of persecution had passed away, and the world had smiled upon the Church, the "bewitching of vanity" had more power to obscure good things. Faith, indeed, in its material object, was ever the same. That sacred deposit will be preserved intact by the Church as long as time shall be. But religion, while retaining its doctrinal hold upon the intellect, and also its power to enforce, by fear of eternal punishment or hope of reward, the substantial fulfilment of its precepts, was less generally accompanied by that familiar knowledge of the Redeemer's love which goes directly to the heart, softening and expanding it, and, like the mystic honey distilled from the lips of the spouse in the Canticles, draws us after Him with a joy many waters cannot quench. "Did not Mary Magdalen rise quickly from the place where she wept when Martha said to her, 'The Master is come, and calleth for thee'!" (Imit. ii. 8.) "Come, O south wind, blow through my garden, and let the aromatical spices thereof flow." (Cant. iv. 16.) Without this sweet breath of Jesus, which comes like the "whisper of a gentle air," doctrine is more dry and duty more difficult. Love sweetens labour. When the affections are not engaged it is hard for frail nature to walk the path of duty for mere duty's sake. The sacraments lose their sweet attraction, and often become rather a burthen than a joy. Christian virtue, always hard to nature, because involving self-denial, becomes doubly heavy and oppressive, and the observance of religious practices seems rather a distinct, separate duty superadded to the ordinary duties of life, than a holy power that should permeate, embalm, and consecrate them all. The change in the practice of the faithful in regard to Holy Communion is the best illustration of the chilling influence which ages brought to bear on the early Christians' view of the Redeemer's love. Cardinal Bona states that in the sixth century the faithful were accustomed to communicate every day, or almost every day (Litu. 1, 2, c. 17). Gradually, as fervour cooled, we find episcopal canons urging communion at least once a week. In the time of Charlemagne it was ordained "if possible let the faithful communicate every Sunday" (Capitulars). And as the evil still went on increasing, penal precepts had at last to force to duty where love had failed; and the Twelfth General Council, the fourth of Lateran, promulgated, A.D. 1215, its celebrated canon by which all the faithful of both sexes are commanded, under pain of excommunication, to re-

ceive the sacraments of Penance and the Blessed Eucharist at least once a year. The very existence of this canon is a sad testimony of how love had grown cold. No wonder that the seraphic Francis could but weep and cry, "O, Love, not loved! O Love, not known!" It had grown cold, indeed, that saving love, or never could the false teachers of the sixteenth century have made such fearful havoc in the fold of Christ. Their doctrines, conceived in sensuality and license, ran through parts of Germany, as flames through a parched forest; for our Blessed Lord Himself had said, "If any one abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth." (John xv. 6.) It seemed as if the great apostacy was at hand. Nothing was too venerable or too sacred for the spirit of innovation. Professing to hold forth the Saviour in His simple grandeur to the world, it swept away the sacrifice, the sacraments, devotion to the Blessed Virgin, devotion to the saints, and all the various practices which the Holy Spirit had suggested to the Church as so many means of developing and impressing on the human mind the full intelligence of the Incarnation. Volumes could be written to show how God's truths cannot be preached in ways devised by human passion.

When the bulwarks are swept away, the city falls. Jansenism, Socinianism, Rationalism, were natural developments of Protestantism. God grant that it may not further develop into a blood-stained reign of Communism and anarchy! Those convulsions which shake society to its foundation cannot be attributed to mere political causes. Politics may indeed overturn dynasties, change governments, and modify the relative power of nations, but they affect only the surface of society, and do not strike at the principles on which it is based. But at present it is those very principles that are endangered; for while men discuss on all sides social and political theories, they set aside that which underlies them all—religion, which alone can solve their difficulties and their doubts. It seems as if the modern spirit urged society to emancipate itself from the restraints of the teachings of Christ, and to have no other God but itself. Hence the Church, which is His Spouse, and the faithful guardian of His doctrines, has been marked out as the special object of persecution.

In the midst of irreligion and worldliness, the Church alone points up to Heaven, and her voice is heard above the tempest, proclaiming ever the doctrines of truth and immortality. Filled with the spirit of her Divine Spouse, she longs that the world "should not be judged, but should be saved by Him." (John iii. 17.) Ever equal to the dangers of the age, she knows how to take down from her tower the thousand bucklers, all the armour of valiant men (Cant. 4), and to draw forth from her treasure "new things and old." (Matt. iii. 52.) In doctrines unchangeable she varies her discipline, and she fashions her devotion according to the emergencies in which men are placed, and all with the one purpose of making them know and love her unseen Spouse. Well she knows that the world's

disease is forgetfulness of Him. It has lost sight of Him, and it practically ignores His Incarnation. Every practice then that brings out this mystery in all its fulness is blessed with a special blessing. Mary is proclaimed Immaculate, to illustrate the doctrine of her maternity; Joseph, too, is made patron of the Church, because he was Mary's protector—he is the doctor of doctors, for he is the best guide to Bethlehem, and Egypt, and Nazareth. Many names have been added to the bead-roll of the saints. Then, all the memorials of Calvary are to be gazed upon and honoured; not merely the precious blood and the five wounds, but the lance, the nails, the winding sheet, and the cross, are to have, each, their special homage. New congregations in honour of the Passion and of the Holy Family are multiplied through the Church, all developing the idea suggested by Heaven to St. Ignatius: that modern society can only be saved, as the world was first converted, by the name and the love of Jesus. But there is one devotion remarkable among all others, as a most special means to work out this great end—it is the devotion to the Sacred Heart. It is remarkable as having been expressly taught by our Blessed Lord Himself, who declared that from the great desire He has to be loved by us, He resolved to manifest in modern times the treasures of His Heart as a last effort of His love. It is remarkable for the clear stamp of Heaven's sanction, through the wonderful way in which it triumphed over all the determined efforts that were made to crush it in its infancy, and was sweetly, but efficaciously diffused gradually through the universal Church. It is remarkable, too, in the special power it has to fill the hearts of those who practice it with gratitude and apostolic zeal; experiencing in their own souls the realization of the sweet promises with which our Saviour blessed it, they are inflamed with the desire of communicating their happiness to others, and they cry out, with her to whom it was first revealed, "Would I could make known to all the world this devotion to the Sacred Heart!"

CHAPTER III.

HISTORY OF DEVOTION TO THE SACRED HEART.

When it is said that devotion to the Sacred Heart was revealed by our Blessed Lord, as a special antidote to the coldness of modern times, it is not by any means implied that it was unknown in the Church, or unpracticed till this revelation took place. We read in the life of St. Gertrude, who lived in the middle of the thirteenth century, that being in prayer on the feast of St. John the Evangelist, she felt her soul filled with wonder why this great saint, having reposed on the bosom of Jesus, had not alluded in his Gospel to the feelings of the Sacred Heart. Immediately she was answered by the saint: "It was my office to make known to the infant Church the words of the uncreated Word of God; but God has reserved for Himself to make known in later times the sweet emotions of the Sacred Heart as a means of rekindling the flames of love in a day of great coldness;" *in die magnæ refrigerationis.*—

Life of St. Gertrude, by Lanspergius. (Lib. iv. c. 4.)

Those words contain the full explanation of the development of this devotion. God has His own time for popularizing feelings and practices that were always familiar to the saints. His Father's eye is ever fixed upon the souls He loves, and what seems to be a natural consequence of circumstances is, in reality, His loving design for securing their salvation. It was natural, indeed, to fix upon the Heart of Jesus as the symbol of His burning love; and so, in every age, it was the joy and the dwelling of ardent souls. Who can read the burning words of St. Bernard, and not feel that if God's hour had come, and our thoughts were His thoughts, the Sacred Heart had found its apostle. "Since we have come," said he, in a sermon on the Passion, read in the Divine Office, "to the most sweet Heart of Jesus, and it is good for us to be here; let us not allow ourselves easily to be turned away from Him, of whom it is written—'They that depart from Thee shall be written in the earth.' But what of those who approach? Thou Thyself dost tell us. Thou hast said to them—'Rejoice, for your names are written in Heaven.' Let us approach, then, to Thee, and we shall exult and be glad, remembering Thy Heart. Oh, how good and how delightful it is to dwell within this Heart! Nay, more! I will give up all; I will exchange all the ideas and affections of my mind, casting every thought of mine into the Heart of the Lord Jesus, and it will support me without fail. . . . For this has Thy side been pierced, that for us an entrance may lie open. For this has Thy heart been wounded, that in It and in Thee we may dwell, freed from every disturbance from without. Who will not feel for that Heart that has been so wounded? Who will not return love to that Heart that loves so much?" But Bernard's mission was to revive the monastic spirit, and to wake the nations to an interest for the Holy Land. Though honoured by Princes and Bishops and Popes as a light of the Church, he felt no call to spread devotion to the Sacred Heart beyond the inmates of his cloistered home.

Long before the time of St. Bernard, the earlier Fathers of the Church reveal to us their devotion to this most tender Heart. "Longinus," says St. Augustine, "has opened for me the side of Jesus. I have entered, and there I rest in peace." And again he says, "O Heart, fountain of living water, let me drink and rejoice." The prophets, even in the old dispensation, foresaw the joys and sorrows of the Messiah's heart. The psalms are filled with allusions to it. Zacharias declares it will become the source of grace and prayer, when men shall look upon Him whom they have pierced." (Zac. xii. 10.) And St. John teaches us that this prophecy was fulfilled when the sacred side was opened with the spear, and there came out blood and water (John xix. 34). Then was the Divine Heart of the second Adam opened to his Spouse the Church as the true source of her strength and joy. Who can be dull enough to think that the heart of the Blessed Mother did not melt with tenderness when, with His lifeless body in her arms, she washed that great bleeding wound that revealed

the fountain of life and love? Or who can imagine that the early Christians, who honoured every wound of Jesus, could have forgotten or passed unnoticed His bleeding heart? Oh, how long and fondly did "they gaze on what was pierced and they mourn for Him as one mourneth for an only son." (Zac. xii. 10.) Mary Magdalen and Agnes were not less tender in their devotion to Jesus than Mechtildis, or Gertrude, or Claire, or Catherine, or Teresa; but the sentiments of the latter have survived in their writings, while those of the former can only be naturally deduced from the ardour of their love. Every day of her life, on her knees before the altar, Saint Gertrude recited the following beautiful prayar:—

> "Hail, O Sacred Heart of Jesus, living source of eternal life, infinite treasure of the Divinity, burning furnace of Divine love, Thou art my refuge and the place of my repose. Oh! my Divine Saviour, inflame my heart with the burning love which inflames Thy own. Pour out upon my heart the great graces which flow from Thine, and make mine so united to Thine that Thy will may be conformable to Thine forever. Amen."

Yet St. Gertrude was not to be the apostle of this devotion. God's hour had not yet come; neither was St. Catherine of Siena, though her Divine Spouse came to her in a vision and took her earthly heart away, saying to her: "I have taken away thine heart, my child, and I give thee Mine, that thou mayest live by it forever."—*Life, by Raymundus.*

St. Teresa, whose heart was mysteriously wounded by Divine love; St. Mary Magdalen of Pazzi, St. Rose of Lima, and other sainted virgins knew well, and loudly proclaimed, the treasures of the Sacred Heart.

The doctors, too, of the Church, who lived in times more recent than the age of Bernard, yet previous to the formal revelation of the devotion, saints, and apostles, and holy men, Thomas and Bonaventure, and Bernardine, and Peter of Alcantara, and Philip Neri, all speak in terms that prove how perfectly they understand in substance this devotion.

Let St. Bonaventure speak for all. "In the side of Jesus I wish to rest. There I will speak to His Heart, and obtain from Him what I wish. Believe me, my friend, if you enter there, not only your soul, but your body will find peace and wondrous sweetness. I cannot explain how it is, but try, and you will find it so; for the sweet Spouse of the soul has opened to us His Heart." (*Stim amoris,* cap. I.)

But while the Holy Spirit in every age thus led faithful souls into the rich pastures of Divine love, the practice of devotion to the Sacred Heart was not yet formally received by the Church, nor authoritatively proposed to the faithful as a special means of acquiring the knowledge and the practice of Christian virtue. The time was now at hand which had been foretold to St. Gertrude, when our most sweet Saviour wished to make known to all the treasures of His adorable Heart. Not the rich, nor the learned, nor the powerful did He seek out to be His instruments in this design. "For the foolish things of the world God hath

chosen that He may confound the wise, and the weak things . . . that He may confound the strong. . . . For the foolishness of God is wiser than men, and the weakness of God is stronger than men." (I. Cor. i.) It was a timid, humble nun, in a small town in the south of France, that Heaven had marked out to be the apostle of the Sacred Heart. How she trembled all over on that memorable day when, kneeling before the Blessed Sacrament, and all absorbed in the thought of the Redeemer's love, she saw Him suddenly appear to her under a sensible form, and, filled with the most exquisite delight, heard Him say: "Behold, my Heart, which is so inflamed with love for men, that being unable to contain within itself the ardours of its charity, it is forced to spread them by you. It wishes to manifest itself to men that they may be enriched by these precious treasures which I discover to you. I have chosen you as an abyss of unworthiness and ignorance for the accomplishment of so great a design, that all may be done by Me." While He spake these words, she saw, through the wound in His side, His Sacred Heart, brilliant as the sun, or as a burning furnace. It was a bright, sunny day in the June of 1674. The narrow street of the little town, leading down from the convent, was more silent even than usual, for the inhabitants were resting in the heat of the afternoon. The nuns had left the choir, as vespers had been said; some to appointed works, others to take a turn round the garden, and only Sister Margaret knew that Jesus had been there. But Nazareth was a smaller town than Paray le Monial, and the archangel came and went, and Mary had become the Mother of God, and no one in the village knew it. Margaret Mary was then 27 years of age. Four years previously, after a great struggle with her natural affections, she left her mother's home, with no desire but to live for Jesus and die unknown to the world, among the daughters of St. Francis de Sales. Providence had led her thither, for it was to be her mission to reveal to men a hidden treasure that had been entrusted to the order of the Visitation by its holy founder. It was from the Sacred Heart that this great saint had drawn his sweet spirit of gentleness and love. Meekness and humility were to be the characteristic virtues of his children, who were constantly exhorted by him to dwell in the Heart of Jesus as the school of the interior life. There is a remarkable passage in one of his letters to St. Jane Frances, which may well be given here. "God suggested to me last night the thought that our house of the Visitation is now large enough to have its own arms and its own crest. I think, then, dear mother, if you agree with me, that our arms ought to be a Heart pierced with two darts, encircled by a crown of thorns, surmounted, poor Heart, by a crown, and engraved with the sacred names of Jesus and Mary. For truly our little congregation is the work of the Heart of Jesus and Mary." Had the saint, that happy night, a prophetic glimpse of a great event that was to be the glory of his beloved congregation? At all events, more than sixty years afterwards, our Blessed Lord appeared to Margaret Mary with His adorable Heart almost exactly as it had

been pictured by St. Francis. It was the Feast of St. John the Evangelist, in the same year as the previous apparition. During the Octave of Corpus Christi, in the following year, He revealed to her still more definitely His designs of love. Then His wounds were brilliant as the sun, and flames issued on all sides from His sacred body, but especially from His Heart, to which He pointed, saying, "See this Heart, which has loved men so much, that it has suffered everything, has given all its treasures, and has made every effort to prove to them that love. In return, I receive from the greater part only ingratitude, contempt, irreverence, sacrilege, and coldness, in this sacrament of love. But what pains me most is, that even hearts which are consecrated to Me, do treat Me so. For this reason, I wish that the first Friday after the Octave of the Blessed Sacrament, be consecrated as a festival in honour of My Heart, by communicating on that day, and by making a solemn act of reparation for the indignities it has received during the time it has been exposed upon My altars. I promise that My Heart shall pour forth its divine love upon all who will render it this honour, and lead others to do the same."

Then Margaret exclaimed, in humble love, "O Lord, enable me to fulfil Thy will." And she was answered, "Go to my servant (her confessor, Father de la Colombière), and tell him from Me, to labour earnestly to establish this devotion, and to give this pleasure to My Heart."

Nature and grace had fitted this Father admirably for the task assigned to him by Heaven; but he was sent to England shortly after, and where now was the poor humble nun to look for help? She had no influential friend to whom she could entrust her secret. Her portion for years was to be the cross. Help came in God's own time, and from Father de la Colombière, too; but, not as she expected, for he died when he seemed most needed. Shortly afterwards she saw him in great glory, accompanied by St. Francis de Sales, and understood that his power to aid her was greater in Heaven than it could have been on earth. Before her death she had the happiness of seeing the devotion to the Sacred Heart well understood, and formally established in her own convent, and other houses of the Visitation; and then she exclaimed, *"nunc dimittis."* "Now, Thou dost dismiss Thy servant, because my eyes have seen Thy salvation." (Luke ii.) Scarcely was her body laid in the tomb, when the odour of her virtues diffuses itself all around. A disciple of Father de la Colombière made known to the world the secrets of her sanctity, and innumerable graces obtained through the Sacred Heart, daily increased the number of its devoted clients. Its first and most earnest advocates were the members of the Society of Jesus, to whom the Blessed Margaret had declared the propagation of the devotion was specially entrusted by our Lord. This trust was faithfully discharged by the Society, which found in the devotion to the Sacred Heart all that could symbolize and develop its essential spirit. Had it been founded expressly for making this devotion known, it would be difficult to conceive any modification of the institute, which could render it a more efficient

means for such an end—for its end is the glory of Jesus; to make Him known and loved, and known, too, in the light of love, as merciful, tender, compassionate; "the meek One and humble of heart," who sought out "what had perished," and would not "break the bruised reed." His spirit was to be the spirit of the Society, and its source was the Sacred Heart. The treasure then of His Heart, entrusted to it by our Lord, is at once a sanction of its spirit, and a powerful means to preserve, develop, and perfect it. It was no wonder, therefore, that, almost by a natural instinct, the children of the Society threw themselves with all energy into the Apostolate of the Sacred Heart, and rejoiced to suffer for it ignominy and persecution. Scarce was the devotion made known to the world, when it was scoffed at as an innovation, and met with a storm of opposition, suggested by the instinct of an insidious heresy which, at that time, was spreading through France, like a secret poison. Indeed, it would seem that the Sacred Heart disclosed itself just at that epoch, to stay the alarming progress of Jansenism. Its chilling doctrines found form in the "Augustinus," about the very time of Blessed Margaret's birth. They were diametrically opposed to those she learned from the lips of Jesus. Their symbol was the Crucified, with His arms, not extended wide to embrace the world in His love, but nailed above His head, to signify that He died only for the elect. At the foot of that cross no one could kneel, with the sweet certainty that the blood of Jesus was for him. All hope was sapped, all love was blighted; piety, the frequentation of the sacraments, charity, obedience, all withered wherever this poisoned system breathed. For more than a century its darkness brooded over France, till it burst in the horrors of the Revolution of 1789; when the clouds had cleared away, the genial, life-giving influence of the Sacred Heart was found strong enough to create a revival of religion in France, so rapid as to excite the amazement of all who consider the fierce ordeal through which that country passed. All through those dark days the Church had blessed and fostered the devotion to the Sacred Heart. Wonderful, indeed, was the welcome with which it was received in every land, and the fruits which it produced were the best evidence of its heavenly origin. All the devotional feelings of the early Church seemed to revive in the frequentation of the sacraments, and especially of the Blessed Eucharist, which is the great object and centre of devotion to the Sacred Heart. The love of heroic souls not merely led them now, as it ever did, to make the peaceful cloister a home of prayer for the sins of the world, but it poured itself out, like the love of the Good Shepherd, all over that weary, suffering world, to minister in a thousand varied forms to every possible species of ignorance, and misery, and disease. The spirit of the Sacred Heart, diffusing itself through the writings and moral teachings of saints, like Alphonsus Liguori, expanded the hearts of the faithful, and seemed to enlarge on all sides the ways of the kingdom of heaven. Thus it happened that never was there greater vitality in the Spouse of Christ than in the present age. Never, in modern times, were the sac-

raments more frequented; never was doctrine more clearly defined in the minds of the faithful; never were the bishops all over the world bound more closely to the centre of unity; never was the organization of the Church more perfect, than in the hour when her enemies rage for her destruction, and dream that her dissolution is at hand. "O beauty, ever ancient and ever new!" 'Tis the fulfilment of those words that echo through eighteen centuries, "The gates of hell shall not prevail." How much the devotion to the Sacred Heart was instrumental in that fulfilment will only be known on the day when the secrets of many hearts shall be revealed.

CHAPTER IV.

NATURE OF DEVOTION TO THE SACRED HEART.

The very name of the devotion implies that the object it proposes to us for special veneration is the Sacred Heart of Jesus. Though all honour given to any object connected with the Humanity of our Lord must be ultimately referred to the Person of the Eternal Word, such objects may be honoured in themselves under a twofold aspect; the one material and visible, the other spiritual and invisible. For example, the devotion to the five wounds regards materially the wounds in the sacred body of Jesus, and spiritually the interior sufferings caused by those wounds. The devotion to the Holy Cross is directed immediately to the Cross itself, and through the Cross to Him who, by dying on it, made it sweet and precious—*Dulce lignum, dulces clavos, dulce pondus sustinent.* Now the material and sensible object of devotion to the Sacred Heart is the bodily heart, which beat within the bosom of Jesus, sent through His veins the precious blood, and was pierced for us upon the Cross. It is, as the Church declares, "The Heart of the Person of the Divine Word to whom it is inseparably united."—*Bulla-Auctorem Fidei.* It is an object in itself most worthy of honour and adoration forever and ever. But the devotion does not rest in it; it leads us on to the veneration of that burning love of Jesus for our souls, and those exquisite feelings of tenderest compassion for human weakness, and of sympathy, and of zeal, all symbolized by the material Heart, in which they are supposed to dwell. Our Blessed Lord delights to conform to our ideas, and to use the thoughts and words of men. Hence He has embodied this devotion in a form intelligible to every class of every nation on the earth; for whether the heart is really the seat of the affections or not, the universal opinion of mankind has, in every age, given to it a signification which cannot be misunderstood. This signification was consecrated by our Lord when He said, "Learn of Me, for I am meek and humble of heart." And when the prophet Ezechiel, conveyed to the people of Israel the promise of God, "I will take away the stony heart out of their flesh, and will give them a heart of flesh," no one required an interpreter to explain the meaning of the words. The simplest and least educated in human learning will understand instinctively, though they cannot philosophically explain, what our

Blessed Lord meant when He said, "Look at this poor heart, which is filled with sorrow for the coldness and ingratitude of men. It exhausts itself in love for them, but, alas! they will not heed its love." Those words speak volumes to a loving heart. They are an epitome of the wondrous consequences of the Incarnation. They bring before us at once, in a most practical way, what Jesus did and suffered, and was, and is for us. They almost make us start with sorrow at being so slow to realize that His admirable Heart vibrates to the most tender human feelings, intensified by a love of which the fondest mother's love is but a faint reflection. And it is this Heart, with Its joys and Its griefs, and Its yearnings, and Its affections, that He proposes to us, as the object of our special veneration. Love is a flame that spreads from heart to heart; and cold, indeed, should our hearts be if we could come to know the Heart of Jesus and not feel ourselves forced to return Him love for love. It is the knowledge of that Heart that will make us practically experience what St. Paul felt, "The love of Christ presses us." This is, indeed, the ultimate end of all devotion, as it is the very essence of religion—"The end of the commandment is charity." (I. Tim. i.) But the excellence of the Devotion to the Sacred Heart precisely consists in proposing a most special means for attaining this end; most easy, because natural and sweet, and, at the same time, most efficacious. It is a means so simple and so natural that when we come to know it we are amazed that we should not have learned it long before. But this feeling often accompanies a gleam of new light when it first breaks upon the soul; for what is most obvious and true is not always, at least in a definite form, what is first seized upon by the human mind. Now this means is, simply, the loving realization of the feelings of the Sacred Heart. If it is a philosophic principle that we cannot love what we do not know—*ignoti nulla capido*—it is equally true that the knowledge most quick, most powerful to engender love, is that which softens the heart in gentle sweetness, like the breath of spring. Not greatness, not goodness, not worth, is such a key to the human heart as tender sympathy. But when greatness, goodness, worth, and all combine with a burning love, tender beyond the thoughts of man, it is a power to soften the hardest heart. "Draw me, we will run after Thee in the odour of Thy ointments," cries out the Spouse in the Canticle; and what are the perfumes of Eden in this vale of tears but the affections of the Heart of Jesus. It is they that "anoint the heart with gladness," and make us "run in the way of God's commandments."

Now, as devotion to the Sacred Heart absorbs itself in those affections, which are the very life of Jesus, it must, in a certain sense, contain all other devotions that tend to Him; yet, at the same time, it has its own distinctive characteristics, which mark it out as different from them all. It is not, for example, a formal devotion to the Passion of our Lord; though the crown of thorns which encircles the Sacred Heart, and the cross which surmounts it, prove that the sufferings of our Lord should be a chief source of its

fervour and spirit. It will not be content with dwelling on those sufferings, but must pass on to the Heart; and in the feelings of love and tenderness, and longing for our salvation, in which that adorable Heart suffered, and rejoiced in suffering, from the vehemence of its love, the client of the Sacred Heart will find the strongest incentives to the love of his suffering Saviour. So, too, devotion to the Blessed Sacrament regards primarily the presence of Jesus, and His power, and His love, and His union with us, as a source of strength and life. It makes us rejoice, because He is with us, and is made our food. But devotion to the Sacred Heart leads us to the feelings of His Heart burning ever on our altars with love, and with the desire to be loved by us. It reminds us how deeply He feels the coldness of those He loves so tenderly, and forces us to make reparation to Him by the fervour of our affections and the sanctity of our lives. The spirit of reparation was marked out by our Lord himself as a characteristic of the devotion. It is, at once, a natural consequence of considering the feelings of the Sacred Heart, and a powerful means of intensifying our love. Who is there so hard-hearted as to know how that loving heart feels for man's ingratitude and not long to make reparation by his own fidelity and fervour? And, on the other hand, when we are strongly moved to repair a wrong, we are naturally carried to even greater manifestations of our feelings than should have ever perhaps been made but for that wrong. So, reparation and love have a mutual power to intensify each other. The tender, plaintive spirit of the Feast of Reparation, as contrasted with the exultant faith of Corpus Christi, illustrates the formal distinction between devotion to the Blessed Eucharist and devotion to the Sacred Heart. Yet the Eucharist is Jesus: it is the memorial of all the wondrous inventions of His love, and hence it is the great attraction, the great object of special veneration for every client of the Sacred Heart. One devotion, so far from impeding the other, embalms it with the odour of sweetness, and brings it out in that spirit of tenderness which has power to excite all that is loving, and noble, and self-sacrificing in the human heart. Indeed, this blessed power is communicated to every act of religion by the devotion to the Sacred Heart. While it leaves to each its special office, it gives to it a new charm, by reflecting on it the feelings with which it is received by the Heart of Jesus. Hence it may be called a central devotion; for, though distinct from all others, it throws out upon them all new light and life. It has at times been said that it is obscure, and too subtle to be easily understood by the public. But the fallacy of this assertion, which could not be maintained by any who know that the devotion came from our Lord, was proved by the amazing rapidity with which it spread through the Christian world. Other devotions come to the faithful with the stamp of apostolic authority. This, though of course duly authorized by episcopal sanction, as well as by grants of special favours and indulgences from the Roman See, had diffused itself through every diocese in Christendom before it received a formal sanction as a

devotion of the universal Church. The unerring feelings of the faithful testified passively to its theological accuracy, and its practical charm to gain the masterdom of hearts. It was John outrunning Peter in search of Jesus; but when Peter came he entered into the tomb, for it was his office to proclaim that Jesus had risen. Not till 1856 was it formally extended to the whole Church, and then the Sacred Congregation could say: "The faithful everywhere have felt so ardently urged to recall the infinite love of this Divine Heart, that there is, to-day, hardly a single Church which does not rejoice in having obtained from the Apostolic See the privilege of celebrating the feast." Never was there any devotion so much opposed by men calling themselves Catholics; but it was the work of God, and this is, at once, an answer to objections, and a proof that the devotion must be solid and practical.

Our Lord best knew what could charm the human heart, and its very simplicity testifies that it has come from Him. Definitions, and analysis, and discussions may throw a mist around the simplest truths; but hearts do not discuss. It is not cold abstractions nor learned disquisitions that they seek. There is a logic that is for them a mighty power: it is the logic of love. Kind deeds are its proofs, and its influence lies in the instinct with which hearts respond to sincere, self-sacrificing devotion. Jesus, pining for the love of men, pained by their heedlessness of His love; this is a power to vibrate through their hearts, and all this is expressed by His wounded Heart. The very name of the Heart of Jesus excites within the soul sweet, tender sentiments of piety. Away in the Rocky Mountains that symbol drew tears from the rude Indian, who knew no difficulty in the language of the heart. By its wonderful influence Father de Smet converted a whole tribe, which, to the present day, will be called by no other name but the Sacred Heart. This language of the heart must have been spoken by Xavier in the bright morning of Japanese Christianity; for it is recorded in the annals of the missioners that the wound in the side of Jesus had a special charm for their fervent converts. Oh, no! It is not obscure, if it is put before the people in its simplicity as it was given to us by our Lord. It is our human views and discussions that would throw obscurity about it. Hang up, in any chapel in the country, a painting of Jesus pointing to His Sacred Heart, encircled by the emblems of His passion, and those who never heard of the devotion, if they are true lovers of our Lord, will understand at once, better than words could explain, the meaning of that wounded Heart. More loving looks, more tender thoughts, more fervent prayers will be suggested by it than if the figure were the work of one of the great masters, but wanting that source of eloquence from which the doctrine of love and suffering gushes forth upon earnest hearts. Then get a loving interpreter to explain those emblems in detail. Let him speak of the flames of love, and the cross of sin weighing down that poor Heart, and the thorns of our ingratitude, and the wound open as a home of peace for sinners, and there will be more lasting influence for virtue

upon his hearers, more tears of sorrow shed, more desires of better things, more faith and hope aroused, more love quickened, than if his oratory were of a far higher kind, but unaccompanied by that charm for human hearts which is embalmed in the tenderness of Jesus. Well did the great apostle of the Gentiles know the power of that charm when he seeks the sanction for all his exhortations in the mercy and compassion of Christ. Threats he does at times use, but indirectly, and in a passing way. The hope of reward is appealed to much more frequently as a motive of patience and virtue. Yet even this motive fades away before the remembrance of the "unspeakable treasures of Jesus."

Of all the motives that can move the heart to virtue, love is the most powerful, the most permanent, and the most pleasing to God. It is powerful, because it draws us sweetly to Jesus Christ, and our Lord has said: "No one can come to Me unless he be drawn by My Father." It is permanent, because it twines itself round the affections of the heart, and finds there an easy entrance, and abides as a welcome guest; whereas fear, though it may shake up the soul in a passing storm, is foreign to its feelings, and will be cast out as soon as its motive is forgotten. And love is pleasing to God, for it is the working of the human heart, according to His own design. It is the sweetest incense that goes up from earth.

"God," says St. Augustine, "is duly honoured only by love"—"*Deus non colitur nisi amando.*" For God is love, and when He poured His own infinite love into a human Heart, it was to make that Heart the object of man's love. What means then can be found for carrying out this great end of the Incarnation (St. Thomas, 3rd part) more natural or more easy than the knowledge of that Sacred Heart: of Its joys, Its sorrows, Its longings, and Its love?

CHAPTER V.

PRACTICE OF THE DEVOTION.

The great recommendation of this devotion is, that it is essentially practical. It is solid, in the sense loved by St. Ignatius, as it tends directly to form in our hearts what the word *devotion* strictly means. For it is a word of many meanings. Primarily and strictly it is "the will to do promptly what the service of God demands."—(*Summ.* ii. 2, 82.) In Pagan times those who offered themselves as a sacrifice for the public good were called *devoti* or devout. Life was sacrificed to what was considered duty. The Pagan idea was, therefore, substantially correct, for true devotion will do God's will at any cost. In a secondary sense the word is applied to all practices that help us to acquire this true devotion; and in this signification it is most justly applied to the practice of venerating the Sacred Heart of Jesus. This practice, like every other practice of solid devotion, implies the honour and the imitation of the object proposed to us. But it has this most special advantage; that it is impossible to honour the Sacred Heart in the spirit of the devotion, without feeling our hearts pressed sweetly, but strongly, to imitate Its virtues. For our veneration must not

rest in a vague, indefinite feeling of respect. It must humbly enter into the Adorable Heart, and honour Its patience, Its meekness, Its sweetness, Its compassion, Its devotion, Its zeal, Its sorrow, Its joy, and all the other emotions with which It thrilled, in the vehemence of Its burning love. Then, this honour is to tend to reparation, and the work of reparation must begin with ourselves; so that the very veneration of the Sacred Heart places before us, at the same time, the strongest incentive to Its imitation, and the sweetest models of Christian virtue. It is always crying out to us, "Learn of Me, because I am meek and humble of Heart."

Venerating the Sacred Heart, we experience the fulfilment of the Apostle's words, "Beholding the glory of the Lord face to face, we are transformed into the same image, from glory to glory." (II. Cor. iii. 18.) This is the fruit contemplated by the Holy Fathers, when they urge us to enter into the Sacred Heart. Truly, it is the school of virtue. Do you want humility? Venerate the feelings of the Sacred Heart, as Jesus knelt at the feet of His apostles, or when He worked as a carpenter at Nazareth, or associated with the lowly and the poor, or was scoffed at by Herod and his court. Do you wish to be more meek? Meekness is the virtue of the Sacred Heart. Go in there, and taste the sweetness with which It received insults and injuries. "Lord, wilt Thou that we command fire to come down from Heaven and consume them," said James and John, indignant with the inhabitants of the town that would not receive Him. "But turning, He rebuked them, saying, you know not of what spirit you are. The Son of Man came not to destroy souls, but to save." (Luc. ix.) There was no rising storm in His Heart. It was all calm, compassion, and love. Are you anxious to increase in charity, which is the bond of all perfection? You cannot enter the Sacred Heart without finding this virtue increased in your soul. It is not so much a feeling of the Sacred Heart, as Its essence and Its very life. But if the shade of sorrow is on your soul—if you are bending beneath the cross, or if your heart bleeds from some recent wound, oh, then, come quickly to the Sacred Heart. It is Jesus Himself who calls you. "Come to me all you that labour and are burdened, and I will refresh you." (Matt. ii. 28.) There you will find balm for your wound, light for your darkness, and patience beneath the cross, if not peace and joy. This constant veneration of the feelings of the Sacred Heart forms the soul to an habitual appreciation of the tenderness of Jesus, which will give a special character to all our exercises of religion, and while it makes them easy, will make them also practices of devotion to the Sacred Heart. When we are about to approach the tribunal of penance, our first thought will be the feelings of the Sacred Heart—feelings of the good shepherd rejoicing because His poor strayed sheep is found again—feelings of the fond Father that his prodigal child will be soon clasped to His joyful bosom—feelings of Jesus, when Magdalen wept at His feet. Thus sorrow will be purified, hope will be strengthened, the soul will be dilated, and there will be no danger of those

heart-crushing feelings of uneasiness which would make the Sacrament, what the Council of Trent declared it is not—"a torture of souls." So, too, when we enter the church where our Blessed Lord is ever waiting and watching for us to come, the ardour of His love will seize upon our heart, and, through the heart, free us from all distracting thoughts, far more easily, more quickly than could be effected by any direct effort of the mind. But, above all, in Holy Communion—the great act of devotion to the Sacred Heart—our preparation will be easy, when we realize how Jesus longs to come into our hearts; our reception of Him, and our conversation with Him will be simple and real with reverent affection, as "the Beloved is wont to speak to His beloved." We shall enter into all His feelings and His views for our true happiness, and thus, indeed, we shall be made rich in Jesus Christ in all utterance, and in all knowledge. (I. Cor. i. 5.) To embody and express this true devotion to the Sacred Heart in an authorized festival, our Blessed Lord gave a command to Blessed Margaret Mary, which all clients of the Adorable Heart will be careful to fulfil. The day selected by our Lord is the Friday after the Octave of Corpus Christi. The practices proposed by Him are Holy Communion, and the Act of Reparation. Circumstances, and the special piety of each, will suggest other acts of devotion to sanctify this day. The first Friday of each month was also marked out by Jesus as a day of special honour to His Sacred Heart. He condescended, moreover, in His boundless tenderness to express His desire that the faithful should honour paintings and representations of His Sacred Heart.

"He assured me," says Blessed Margaret Mary, "that it is most pleasing to Him, to see His feelings and His love honoured in a representation of His Heart, and He promised that such representations, hung up for the veneration of a family, would draw down upon it special blessings." The Church has formally approved of this practice, by granting indulgences to prayers and acts of devotion before such representations, when they are exposed to public veneration in a Church. (See Racolta.) The following little prayer, said with a contrite heart before any picture of the Sacred Heart, is blessed with an indulgence:—

> *"My beloved Jesus, to testify my gratitude, and to repair my Infidelities, I (N. N.) give Thee My Heart, I consecrate myself wholly to Thee, and I resolve, with Thy grace, never more to offend Thee."*

More than a hundred years before the devotion was formally revealed, the celebrated master of the spiritual life, Lanspergius, gave to a friend the following advice: "Be sure to have a picture of the Sacred Heart to foster your piety. Place it so that your eyes will often fall on it, for it will remind you of Jesus, and will keep alive in your soul the fire of Divine love. Kiss it at times with tender reverence, and try to draw into your heart the spirit and the treasures that fill the Heart of Jesus."

There are many other practices of devotion to the Sacred Heart approved of

by the Church; all good, all holy, if used judiciously, and always in the spirit of Lanspergius, "to draw into our hearts the treasures of Jesus."

Thus shall we acquire the true spirit of this devotion; thus shall we make true reparation to the loving Heart of Jesus; for His great pain is, that those whom He loves so much will seek happiness everywhere, but where only it can be found, in Him. And thus, too, shall we "put on Christ Jesus." (Rom. xiii. 14.) His maxims will be our maxims, His feelings our feelings, His life our life. This is to be a Christian, not only in name, but in truth. This is to find a treasure, priceless beyond all else that can be conceived; for it is to find a real, living, loving friend, who will be with us in every circumstance of life and death. Love Him and keep Him for thy friend, who, when all go away, will not leave thee, nor suffer thee to perish in the end. (2 Imit. 7.)

CHAPTER VI.

THE CONSECRATION OF IRELAND TO THE SACRED HEART.

Scarcely had the Devotion struck its roots into the hearts of the faithful, when it suggested to them the idea of seeking help, in the hour of difficulty, from the compassionate Heart of Jesus. Under this inspiration cities and parishes were solemnly dedicated to the Sacred Heart. The most remarkable instance is the consecration of Marseilles in 1720. The city had been devastated by the plague. All its inhabitants, who could do so, fled from it in terror. The panic spread through Provence, and caused such alarm that the parliament decreed the punishment of death on all who should dare to leave the walls of the plague-stricken city. Then was there redoubled consternation and anguish within. All human affection seemed to have been forgotten. The sick were thrust forth from the houses into the streets by their nearest friends. The dying and the unburied dead lay together in thousands beneath the summer sun. Two hundred and fifty priests fell victims to their zeal. At length the holy Bishop determined to consecrate his diocese to the Sacred Heart. Barefooted, and with a rope round his neck, he walked through the city, followed by the surviving clergy, and kneeling before an altar, erected in the public square, read a solemn act of reparation to the Sacred Heart. At once the terrible visitation began to decline, and, in a short time, the churches were once again opened, and the survivors thronged before the altars to express their gratitude to the Sacred Heart. To this day the consecration of the city is annually renewed. When the dangers of the French Revolution were impending, several bishops in France were moved to consecrate their dioceses to the Sacred Heart, and their trust in Him who never permits that trust to be deceived, was, no doubt, a powerful means of preserving faith in those days of danger. There is at present no pestilence in Ireland to make us tremble for health and life. But can we say that there are no special dangers for what Ireland ever prized more than health, or wealth, or life—her Faith? If there is a nation that can boast of the sacrifices made for the preservation of this

treasure, it is our own. This is a fact so well known that we are at times jeered at for repeating it. Yet, after all, what else is there that a country may boast of so fairly as her faith? It surely is her true greatness, and her true life. It best secures what should be the end of every government, the happiness, the peace, and the virtue of the people; and though an irreligious age may scoff at it, every thoughtful mind will hold its blessings far beyond mere material prosperity or military success. Deluded, indeed, should the mind be that would prefer the progress displayed by infidelity in Paris, and by irreligion in Rome at the present hour, to the simple scenes of faith that can be witnessed every Sunday, as well in our cities as in the most secluded hamlets in the land. O God! preserve our faith! "Two thousand years look down on you," said the first Napoleon, as he marshalled his legions beneath the pyramids of Egypt. Fourteen hundred years look down on us, not from senseless stone, but from a host of living witnesses who followed the Author of their faith, and now stand before the throne of God. They transmitted to us an inheritance sealed in blood; unworthy should we be if, led away by the false theories of a material age, or weakened by contact with a generation alien to our traditions and our hopes, we should, in any way, compromise what they suffered every privation to preserve. The age of open persecution has passed away, but there are dangers around us which, at times, suggest to a thoughtful soul the words of Isaiah, "In peace is my bitterness most bitter." Many a fortress that could not be overthrown was secretly undermined. Persecution but rooted the faith in Irish soil. It is only the dry hard doctrines of worldliness and infidelity that could sap its hold upon the land. Every influence the spirit of evil can suggest is used to accomplish this unholy end. The press is flooded with cheap publications which bring the blush to the modest cheek, and are poison for the young. Sensuality seeks its gratification in a thousand secret devices that may not openly shock what seems due to the propriety of civilization. Practices of piety are scoffed at; the authority of the Church is rejected; the supernatural life is practically ignored, if not openly ridiculed, as superstitious and behind the age.

Then, the powers of darkness urge on the rulers of the earth to poison the pastures of the young. They would tear from the arms of Jesus the little ones He so much loves, and give them every knowledge but the knowledge of His doctrines and of His Church. And all these dangers are near to us at present. Their poison is in the very air we breathe. If bishops raise their paternal voice against a system of education which they believe to be dangerous, no motive can be attributed to them but ambition of authority, or hatred of their fellow-men. Faith, as a motive, is practically ignored. It is old-fashioned. It was well enough in the days when St. Peter declared he could not modify his teaching to please men; saying, "We ought to obey God rather than men." (Acts v. 29.) But, now-a-days the rule is, the world first, and faith after. Is not this the doctrine of the age? Is it too much to say that it

is a pagan age? What drew the world from the depths of Paganism, is the only power to save it in our day: and this power is the love of Jesus Christ. His love known. His love loved. And where can it be learned so easily, so sweetly, as in His Sacred Heart? Most logically then, most wisely, did the pastors of the Irish Church, in consecrating Ireland to the Sacred Heart, point out where our salvation is to be found in the hour of danger. Every true Catholic who realizes that danger, feels himself called on, by obedience and patriotism, year after year, as Passiontide comes round, to enter earnestly into the spirit of consecration to the Sacred Heart. Not content with a mere passing act, he will continue to acquire an idea ever clearer of the practical nature of the devotion, that sweetens with its blessed influence all the duties of his state. Thus shall each of us learn, by his own experience, that there is no exaggeration in the promise of the most special blessings for those who are earnest in the practice of devotion to the Sacred Heart. Prayer will have a new charm for us; we shall receive the sacraments with more simple earnestness, more peace, and more fruit; the Blessed Eucharist will be more to us than ever it was before; our love for the Blessed Mother will be intensified by the veneration of the love with which Jesus loved her; all our devotional practices will have a light upon them, thrown out from the Sacred Heart. And thus, gradually and patiently, a change will come over our own hearts. Love will enter there and soften them. Then we shall begin to understand the true Christian life. Our hearts will expand; our spirit will glow; our mind will be exalted; and humbly, but really we shall feel in some degree the spirit of the words of the apostle, "I live, now not I; but Christ liveth in me." (Gal. ii. 29.)

PROMISES

MADE BY OUR LORD JESUS CHRIST TO THE BLESSED MARGARET MARY, IN FAVOUR OF THOSE WHO PRACTICE DEVOTION TO HIS SACRED HEART.

1. I will give them the graces necessary for their state.
2. I will give peace in their families.
3. I will comfort them in all their trials and afflictions.
4. I will be their secure refuge in life and death.
5. I will bestow abundant blessings on all their undertakings.
6. Sinners shall find My Heart an ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall advance rapidly towards perfection.
9. I will bless every dwelling in which an image of My Heart shall be exposed and honoured.
10. I will give priests a peculiar facility in converting the most hardened souls.
11. The persons who spread this devotion shall have their names written on my Heart, never to be effaced.
12. "I promise thee, in the excess of the mercy of My Heart, that its all-powerful love will grant to all those who receive Communion on the first Friday of

every month, for nine consecutive months, the grace of final perseverance, and that they shall not die under My displeasure, nor without receiving their Sacraments, and My Heart will be their secure refuge at their last hour."

Practice.—In time of trial have recourse to the Heart of Jesus with great confidence.

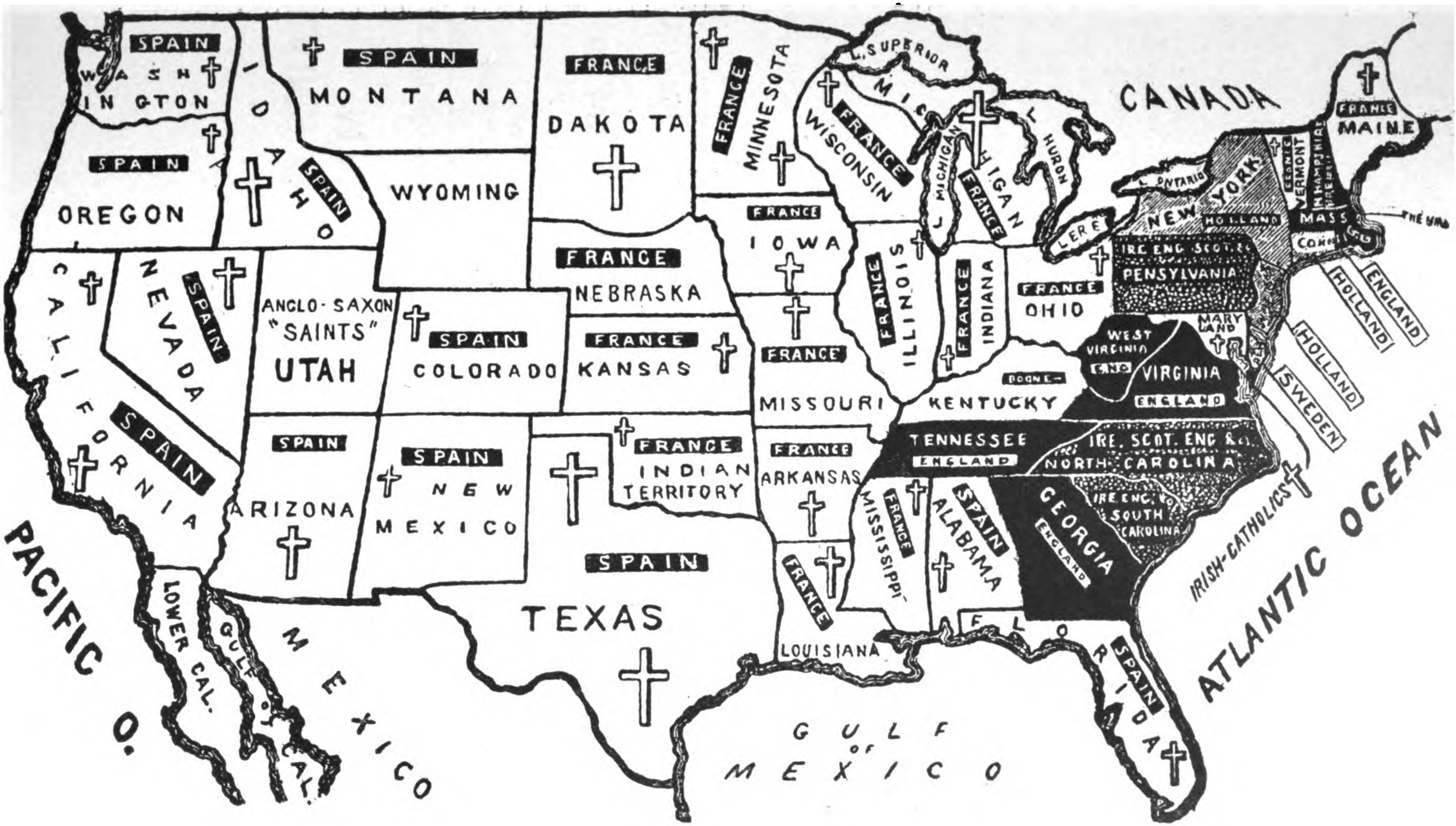
Be zealous for the interests of God; to prevent a sin is to do more than to save a life.

Do all the good you can, acting in union with the Sacred Heart of Jesus.

DEVOTION

TO THE AGONIZING HEART OF JESUS.

O most merciful Jesus, who so ardently desired the salvation of souls, we beseech Thee, by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, purify in Thy precious blood all the sinners of the earth who are now in their agony, or about to die. Amen.



THE ORIGINAL CATHOLIC SETTLEMENT OF THE UNITED STATES.

The sign of Christ's Cross is over it all—"A soil Fertilized by the Blood and Sweat of Catholic Explorers, Founders and Missionaries."

CLAIMS OF THE CATHOLIC CHURCH IN MAKING OF THE REPUBLIC

FIRST IN DISCOVERY, FIRST IN THE ESTABLISHMENT OF CHRISTIANITY, FIRST IN THE ORGANIZATION OF CIVIL GOVERNMENT, FIRST IN PROCLAIMING RELIGIOUS TOLERATION, FIRST AND UNANIMOUS IN THE SUPPORT OF WASHINGTON.

BY HIS EMINENCE JAMES CARDINAL GIBBONS, D.D.

THE United States grew out of the colonies established on the Atlantic seaboard, and also out of those portions of the continent that were purchased from European countries and gained by conquest. To state fully that the Catholic Church has contributed to the making of the United States, it is necessary to state what she has done, not only since, but also before the act of Independence, in the territories now comprised in the Union. Has she helped to break the ground as well as to plant and foster the growth of the tree of liberty?

TO THE CATHOLIC CHURCH MUST OF NECESSITY BE ATTRIBUTED ALL THAT WAS DONE IN THE NEW WORLD

since Columbus until the rise of the Reformation. After the advent of Protestantism in the world she did not cease her work in this continent; but it has been fertilized by the sweat and blood of Catholic explorers, founders of colonies and missionaries, not only in South America—which field, however, I leave aside as being out of our theme—but also from the Canadian borders to the southernmost coast of Florida, from the Atlantic to the Pacific ocean.

CATHOLIC PIONEERS.

All over these United States you will meet the monuments of their passage. The work of the Catholic Church in this land during this period might be distributed under the following heads: Discoverers, Founders of Colonies, Explorers, Missionaries, Writers. Of course a full treatment of this matter is beyond the limits of this paper. I can only make a few suggestions.

De Soto discovered the Mississippi and named it in honour of the Holy Ghost.

Marquette threaded it for a great distance and dedicated it to the Immaculate Conception. Hennepin ascended to the Falls which he named in honour of St. Anthony of Padua. Ponce de Leon named Florida to commemorate its discovery on the Feast of the Resurrection. Ayllon named the Carolinas the land of St. John the Baptist, and bestowed on the Chesapeake the name of St. Mary. New Mexico bears the name given by a Catholic missionary 300 years ago. In one word they were Catholic navigators, who gave Catholic names to river, bay, promontory, cape, from the river St. John in the south to the river St. Lawrence in the north.

Maryland counts among her founders the Catholics Sir George Calvert, Lord Baltimore, Sir Thomas Arundel. The Catholic Colony of Maryland was the first home on this continent of civil and religious liberty. Don Pedro Menendez de Aviles was the founder of a colony in Florida; Antoine de la Motte Cadillac the founder of a colony in Michigan; Vincennes the founder of a colony in Indiana; La Salle, of a colony in Illinois; St. Ange, of a colony in Missouri; Touti, of a colony in Arkansas; Iberville, of a colony in Louisiana; Sauville, of a colony in Mississippi; Bienville, the founder of Mobile; Don Juan de Onate, of New Mexico; Don Gaspar de Portola, of California.

THE FIRST GREAT EXPLORERS

were Champlain, who named the lake in Vermont; Pierrot and Nicollet, on the upper lakes; Duluth, on Lake Superior; Louis Joliet, Robert Cavelier de la Salle, La Verendrye, Coronado, Font, Garces, Kuhn, Saint Denys, in other parts of the land. By these men the valley of the great lakes, the valley of the Mississippi and the plains to the Gulf of California were made known before the English colonists had any definite knowledge beyond the Alleghanies.

Not only were Catholics the first explorers, but they were the first geologists and botanists of the territory within the limits of the present United States. Le Moyne found the salt springs of Onondaga, the Franciscan Joseph de la Roche d'Allion the oil springs of Pennsylvania, Jesuits the copper of Lake Superior and the lead of Illinois, a Jesuit identified the ginseng, Hennepin was one of the first to note our beds of coal, Father Mare the mines of turquoise.

This is but an incomplete list of explorations made by the Catholics before the Revolution. It proves, however, that they had left no important portion of our territory hidden and unknown from Europe; their reports and relations of their voyages are the evidence of their discoveries.

Catholic priests came with Columbus and his followers in transatlantic voyages. A priest sailed with Cabot from Bristol in 1498. Missionaries came with Ponce de Leon in 1521 to minister to the intended settlements in Florida and to labor for the conversion of the Indians.

In 1526 two friars of the Order of Saint Dominic came with the colony of Vasquez d'Ayllon, established at or near the site of Jamestown, Va., which set-

tlement was afterwards abandoned. In 1538 eight priests came with De Soto and perished in the marches of that discoverer across the continent. In 1542 the Franciscan Juan de Padilla began a mission among the Indians of New Mexico and fell a martyr to his zeal. The mission, however, was re-established and kept up by the Franciscans. In 1696, five were massacred; in 1751, many Catholic Indians were killed by their pagan fellows, and the missions were destroyed.

In 1702, the Jesuit Nicholas Foucault was murdered by Indians on his way from Arkansas to Mobile. In 1729, the Jesuit Du Poissen and with him a lay brother was murdered while going to New Orleans. The Jesuit Antonius Senat, chaplain of Vincennes, was burned at the stake by Chickasaws in Mississippi, Palm Sunday, 1736. Three Dominicans, Luis Cancer, Diego de Tolosa, Juan Garcia, were massacred by Florida Indians in 1549. Pedro Menendez founded St. Augustine, Fla., in 1565, and with him were Franciscans, Jesuits, and a secular priest, Mendoza Grajales.

A year after the founding of St. Augustine, a Jesuit Pedro Martinez, was killed by the Indians at Cumberland. In 1571, two Jesuit Fathers, J. B. de Šegura and Luis de Qurios with four lay brothers were butchered on the banks of the Rappahannock, Va. In 1597 four Franciscans were slain in Florida, and one, Francesco de Velascola, in Georgia, while Francesco de Avila was enslaved by the savages.

The labours of these missionaries were not without fruit for the time being, but we must confess that the results were not permanent. The natives associated with the religion preached by them the greed and cruelties of the Spanish invaders. At this period, as in later times, the Christians themselves were the obstacle to the success of the missions among the red men.

In New Mexico a better result seems to have been gained down to the middle of the seventeenth century, when the Indians, exasperated by the conduct of the Spanish Governor and excited to fanaticism by the medicine men, turned on the Spaniards and slew 21 Franciscans. In 1682 three priests left by La Salle at the mouth of the Mississippi were massacred. In 1721 brother Jose Pita was slain in Texas, and in 1752 Jose F. de Ganzabel at San Ildefonso in the same state; in 1757, Father Silva, near the Rio Grande, and in 1758 Fathers Terreros and Santiesteban and Melina at the Apache mission.

THE MISSIONS IN THE NORTHERN STATES.

The history of the missions in the Northern States is not quite so early, but is of more interest to us and is better known. In 1604 a chapel was built on De Moorts or Neutral Island, in the present State of Maine. The settlers were removed the following year to Nova Scotia. In 1611 Father Biard offered Mass on an island in the mouth of the Kennebec. Two years later, in the attack made on La Saussaye's settlement, near Mt. Desert, Fathers Biard, Quentin and Masse suffered various fates. In 1641 Isaac Jogues and Charles Raymbault planted the cross at Sault Ste. Marie,

Mich. Jogues was massacred in 1649, near Auriesville, Montgomery County, N. Y., by the Mohawks.

In 1680 the Franciscan Gabriel de la Ribourde was slain by the Kickapoos in Illinois. In 1706 Constantine Deshulles was shot by the Ottawas while engaged in a mission of peace to that tribe from the Miamis. In 1728 Louis Guigras was captured by Indians near Lake Pepin, and was saved from death by adoption into the tribe. In 1736 Peter Aulneau was slain at the Lake of the Woods. In 1724 Father Rale was slain by the English and the Mohawks at Norridgewock.

Few of these missions had any permanency for the same reasons that rendered the work of the missionaries ineffective in the Spanish Colonies. The whites with their vices undid what the missionaries with their heroic and disinterested zeal tried to do. Such we know is the state of things to-day in our Indian missions. The conversion of the barbarian races in the early centuries of Christianity was effected under quite other conditions.

THE CHURCH HAS NOT BEEN UNTRUE TO HER MISSION OF TEACHING NATIONS,

nor has she at any time failed to find apostles ready at her call: but Christian peoples and Governments, instead of seconding her efforts, have put obstacles in her way, seemingly more intent on selfish aims than on the spread of truth and the salvation of souls. On them, not on her, rests the responsibility of failure in gaining to Christianity the aborigines of this continent. Future history will count our Indian wars and our Indian policy a sad commentary on our Christian civilization.

Naturally those discoverers, founders of colonies, explorers and missionaries must have left behind them a very large amount of literature concerning the countries now comprised within the United States. It would be a very difficult task to make out a complete bibliography of American literature before the Revolution; this much is certain at first sight, the largest share of such literature must fall to the credit of Catholic writers. The introduction to the first volume of the "Narrative and Critical History of America," edited by Justin Winsor, deals with Americana in Libraries and Bibliographies, and with Early Descriptions of America and Collective Accounts of the early Voyages thereto. For further information on this point I refer the reader to this most learned work.

However, to give an idea of the vast amount of literature that had been produced on America before the period of the Revolution, I transcribe one item from page 4 of the above-named introduction.

"M. Terneaux-Compans, who had collected—as Mr. Brevoort thinks—the most extensive library of books on America ever brought together, printed his 'Bibliotheque Americaine' in 1837 at Paris. It embraced 1,154 works arranged chronologically, and all of them of a date before 1700."

CATHOLIC INDIAN LITERATURE.

Take one item alone, works written on or in the Indian languages by Catholic

missionaries, a long catalogue might be made out. I will name a few: Works in the Timaquan language of Florida, by Father Francis Pareya, O. S. F., printed between 1612 and 1627, including a grammar, catechism, prayers; Sagard's Wyandot Dictionary, 1632; Father White's books on the Maryland language, written soon after 1634; Bruya's Mohawk works, the Onondaga Dictionary, Garnier's Seneca and Cayuga books, Rale's Abnaki Dictionary, Le Boulanger's Illinois Dictionary and Catechism, Garcia's Texan Manual, the works of Sitjar, Cuesta and other California missionaries.

All these were published before the independence of the Colonies. Works of the same kind by Catholic missionaries since the Revolution down to the present day would swell the list to an inconvenient length. When came the uprising of the colonies and the war for independence, our country stood in need of loyalty in the masses, statesmanship in the leaders, money in the treasury, and fighting men in the field. Out of a population of 3,000,000 at that time the Catholic Church counted not more than 30,000 members. However, of loyalty, statesmanship, money and men she furnished more than her share.

FOREMOST IN THE REVOLUTION.

I leave aside the help that France and Spain gave to the struggling colonies, and speak only of what our Catholic forefathers at home did for their country. Their loyalty to their native land was not and has never been questioned; Toryism was not found among them; they had fled English misrule and tyranny, they were anxious to break off entirely with the land that only by a misnomer could be called the Mother Country.

Although Catholics had fared ill at the hands of their fellow-colonists; although in all the colonies they were oppressed with unjust penal laws; although on the very eve of the War of Independence an outbreak of bigotry ran through the land on the occasion of the compliance of England to the treaty with France, in virtue of which, religious liberty and protection were guaranteed to Canada; although Methodists, with John Wesley, sided with England, and a very large portion of the Episcopalians took the same course, and Quakers, conscientiously averse to war, remained neutral, the Catholics spontaneously and universally adhered to the cause of independence.

Every Catholic was a Whig. Look into Sabine's "American Loyalists" (Boston, 1847). You will find there not one single Catholic name. Catholic Indians were animated with the sentiments of their white co-religionists, and in the North and in the West, under the lead of their own or Canadian chiefs, took the field against England in the cause of liberty. Canada without a doubt would have thrown her lot in with ours at that period had not New York politicians, led by John Jay, drawn the Continental Congress into the fatal mistake of denouncing the Canadians and their religion for the liberty England had granted them. As it was, the men of Saint Regis marched forth under Captain Lewis, and the army counted two regiments of soldiers from Canada.

Maryland, Pennsylvania, New York, Indiana, Illinois, furnished Catholic recruits out of all proportion to their number in the total population. The failure of the British to raise a Catholic regiment during their occupation of Philadelphia, in spite of extraordinary inducements, is evidence of the deep patriotism of the Catholic population in those days. Although before the war Catholics were debarred from holding a commission in the militia, yet many speedily rose to high positions in the Continental army, and were among the most trusted of Washington's aides. The roll of those Catholic officers is a long and glorious one.

On the seas the great Commodore of our Navy was saucy Jack Barry! To detach him from the American cause Lord Howe offered him 15,000 guineas and the command of the best frigate in the English Navy. "I have devoted myself," was the answer, "to the cause of America, and not the value and command of the whole British fleet can seduce me from it."

Not only in the field and on the quarterdeck, but also in the council-room did Catholics have worthy and remarkable representatives. These put at the service of their country not only their wisdom but their wealth. Charles Carroll, of Carrollton; his cousin, Daniel Carroll, a brother of Archbishop Carroll; Thomas Fitzsimmons, a wealthy merchant of Philadelphia, and Thomas Sim Lee were members of the Continental Congress and signers of the Declaration of Independence.

The Catholics of that day were as one to sixty in numbers. Both in council, and especially in war, they contributed far beyond their share in the winning of liberty and the forming of this country. One of the reasons Benedict Arnold gave for his treason was that his zeal for Protestantism would not permit him to remain in a service which constantly brought him in contact with Roman Catholics. After the election of Washington to the Presidency an address on behalf of the Catholics of the country was presented to him signed by Rev. J. Carroll, Charles Carroll, Daniel Carroll, Thomas Fitzsimmons and Dominick Lynch. In his reply to this address Washington concluded with these words: "I hope ever to see America among the foremost nations in examples of justice and liberty. And I presume your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their Revolution and the establishment of their Government, or the important assistance which they received from a nation in which the Catholic faith is professed."

When the Father of his Country came to the end of his glorious life Archbishop Carroll in a circular letter to his clergy, dated Dec. 29, 1799, thus writes: "We Roman Catholics, in common with our fellow-citizens of the United States, have to deplore the irreparable loss our country has sustained by the death of that great man who contributed so essentially to the establishment and preservation of its peace and prosperity. We are, therefore, called upon by every consideration of respect to his memory and gratitude for his services to bear a public testimony of our high sense of his worth when living and our sincere sorrow for being deprived of that protection which the United

States derived from his wisdom, his experience, his reputation, and the authority of his name."

THE ARMY SWELLED BY CATHOLICS.

In all subsequent wars that our country has had to undergo the American armies have swarmed with Catholic soldiers, and have produced a long line of officers who have reached the highest position of command. Of the service of Catholics in our late civil war I need not speak; the memory of them is living in the land.

Not only Catholic soldiers and sailors, officers and chaplains, but also our Sisters of Charity, on the field and in the hospital, have proved our loyalty to the country and demonstrate better than many words, long statistics and eloquent description what the Church has done for the United States in the trying days of the fratricidal war. Catholics were then 1-120th of the whole population. Our contribution to the armies raised was far beyond that proportion. But it is not necessary to insist; no one questions the service we rendered then.

It is well known that in the war of 1812 the Catholics of New Orleans welcomed back to the city the victorious hero of the battle that decided the fortunes of that crisis, General Jackson, and in his presence celebrated in the Cathedral a solemn service of thanksgiving to Almighty God.

Just as in the War of Independence, Rev. John Carroll, afterwards first Bishop of Baltimore, went on a political mission with the commissioners appointed by Congress to secure the neutrality of Canada, so also in our civil war Archbishop Hughes, of New York, and Bishop Domenec, of Pittsburgh, performed confidential missions to European powers, and it is certain that Archbishop Hughes secured the neutrality of France and Bishop Domenec that of Spain.

The Catholics came out of the struggle for independence a hundred years ago with an honourable record. It is a remarkable coincidence that the organization of the American Church, begun in the appointment of John Carroll to the See of Baltimore, was contemporaneous with the organization of the United States, completed for the time being by the election of George Washington to the Presidency.

CATHOLICS THE FIRST TO PROCLAIM RELIGIOUS LIBERTY.

The struggle had educated the American people up to the idea and understanding of religious liberty. Laws discriminating against Catholics disappeared from the statute books of most of the States, and liberty of worship gradually was proclaimed everywhere. The two clauses of the Constitution, one providing that "Congress shall not require any religious test as a qualification for office under the United States," and the other providing that "Congress shall make no laws respecting an establishment of religion, or forbidding the free exercise thereof," exerted a powerful moral influence on the States and infused a new spirit into their several constitutions.

On the other hand, the dominant idea in the mind of Bishop Carroll, who was as great a statesman as he was a churchman, an idea that has remained the inspiration of the Church, and has dictated all her policy of the last century, as re-

corded in the legislation of the three National Councils of Baltimore, was absolute loyalty to the letter and the spirit of the Constitution of the United States.

Bishop Carroll did not wish to see the Church vegetate as a delicate exotic plant. He wished it to become a sturdy tree, deep rooted in the soil, to grow with the growth and bloom with the development of the country, inured to its climate, braving its storms, invigorated by them and yielding abundantly the fruits of sanctification. His aim was that the clergy and people should be thoroughly identified with the land in which their lot is cast; that they should study its laws and political constitution, and be in harmony with its spirit. From this mutual accord of Church and State there could but follow beneficent effects for both.

I have already stated what the Church did for the country in times of war. I now go on to outline briefly what benefits she has bestowed in the fairer fields of peace, education, industry, benevolence. These are the proper fields for her action. In these lie her nobler triumphs and greater gifts to man.

Among the greatest services that may be rendered to a nation is the increase of its industrial and producing population—of that class which by labour and thrift contribute to the growth not only of the numbers but also of the wealth of the country. In 1776 the Catholics were 25,000 or 1-120 of the entire population; in 1790 they were 32,000 or 1-107 of the population.

Progressively they grew in numbers until to-day they are at least 10,000,000, or almost one-sixth of the population. During 30 years prior to 1876 the

IRISH CONTRIBUTED OVER 2,000,000 TO THE COUNTRY.

The Germans come next, but for some years the emigration from Germany outnumbers that from the British Isles; a large proportion of the German contingent is Catholic.

At the present time the Italian and Hungarian arrivals are more numerous combined than either the Irish or the German taken singly. Besides immigration, there have been other sources of increase which must be credited to the Catholic element; accessions by the annexation of Louisiana, California, Texas and New Mexico, and the birth-rate.

THE BIRTH-RATE IN THE UNITED STATES IS ALL IN FAVOUR OF THE CHURCH.

The Irish, the Catholic Germans and the Canadians are proverbially prolific; and there are other reasons, which we may not enter upon here, and which point to an entirely disproportionate increase of Catholics in the near future.

This is especially remarkable in the New England States. During the late heated controversy upon the school question in Massachusetts, a Protestant writer in one of the leading magazines counseled moderation to her co-religionists, on the ground that Catholics would soon make the laws of Massachusetts. Their birth-rate in the State was to that of Protestants in the proportion of four and a half to one; and the example of Massachusetts would appear to be finding imitation through the States.

The increase of clergy and churches has kept pace with the increase of population. In 1790 we had one Bishop, 30

priests and a proportionate number of churches. To-day we count 13 Archbishops, 73 Bishops, 8,332 priests, 7,523 churches.

It goes without saying that a certain amount of property is necessary to the carrying on of the Church's work, and that such property must have grown apace with our numbers.

THE PROPERTY OF THE CHURCH IS NOT WEALTH,

strictly speaking, if by wealth is understood accumulated or surplus capital. We cannot be said to have wealth, since our churches, our educational and charitable establishments are not sufficient for our numbers, and are yet in a struggle for bare existence.

What may be the value of the property held by the Catholic Church to-day we have no certain means of telling, and await with some curiosity the verdict of the late United States census on that point. Individual Catholics, though not reckoned among the great millionaires of the land, have grown wealthy.

OUR CATHOLIC COLLEGES.

One hundred years ago, when Georgetown College was founded, $100 was considered a munificent donation; a few years ago, when the Catholic University was founded in Washington, donations of $10,000, $20,000, $50,000, $100,000 and one single donation of $300,000 were forthcoming. In St. Paul, Minn., a man, a Protestant himself, yet the husband of a Catholic and the father of a Catholic family, made to Archbishop Ireland the princely gift of $500,000 for an ecclesiastical institute of learning.

In 1789 there was but one Catholic educational house in the land, Georgetown College. To-day there are 35 ecclesiastical seminaries for the training of candidates to the priesthood, 102 colleges, and about 635 female academies. This vast system of secondary education is crowned by a National school of the highest grade, the Catholic University of America, lately opened at Washington, as yet in an infant and incomplete condition, but destined in a short time to be a crowning and completing of all the branches of learning begun in the primary and pursued further in the secondary schools of the Catholic educational system. For if the Church in this land has such a system, it is forced to it by the necessities of the case.

THE SCHOOL QUESTION.

I go into no controversial considerations; I simply state a fact; the public school as now conducted, admirable as it certainly is in point of instruction, cannot satisfy the Catholic idea of education. Catholics, therefore, are driven to the hard necessity of fostering a system of Catholic primary schools—a hard necessity since they must add to the taxes they pay to the public schools system of the country large contributions for the building and running of their own schools. Thereby they are rendering to their country a double service.

For every child they educate in the Catholic schools they spare to the State a proportionate expense. To every child they educate in the Catholic schools they impart the essential principles of good citizenship, religion and morality. I prove

this latter insertion by the words of George Washington:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician equally with the pious man ought to respect and to cherish them. * * * And let us with caution indulge the supposition that morality can be maintained without religion.

"Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles. It is substantially true that virtue or morality is a necessary spring of popular government. This rule, indeed, extends with more or less force to every species of free government. Who that is a sincere friend to it can look with indifference upon attempts to shake the foundations of the fabrics?"

Catholics have to-day in the United States 3,194 parochial schools giving education to 633,500 children. Taking together our secondary schools, academies and colleges, our primary schools, parochial schools proper, and certain of our charitable institutions, the chief work of which is the bringing up of orphans, I think I am safe in asserting that we educate nearly 800,000 children.

Of late years a movement which has become very widespread in England is beginning to take on respectable proportions in this country; it is known as the University Extension, and is an effort to extend to the masses and popularize even higher education. Something of the kind is in existence among Catholics, and has been for some time past.

In many cities there are Catholic literary societies, made up mostly of young men, graduates from our colleges and high schools. These are, as it were, an extension of secondary education. Moreover, in almost every parish there is in existence, or there is being formed, a Reading Circle, which is as the extension of the primary school. It is evident from what I have stated in this paragraph that the Church favours the education and the continual intellectual development of her members, and in so far renders valuable service to the Republic.

OUR CATHOLIC NEGROES.

The negroes are our fellow-citizens, the Indians are the wards of the nation; whoever labours for the welfare of these two classes of fellow-men does service to his country. For them what has the Catholic Church done, and what is she doing? In a sermon preached on the occasion of the Baltimore Centenary last year Archbishop Ryan spoke some solemn words on these two questions.

"I believe," he said, "that in the last century we could have done more for the coloured people of the South and the Indian tribes. I believe that negro slavery and the unjust treatment of the Indians are the two great blots upon American civilization. So I feel that in the Church, also, the most reasonable cause for regret in the past century is the fact that more could have been done for the same dependent classes."

Too true. But there are signs of a revival of the zeal in these two fields of missionary work. Only the other day a noble-hearted woman, Miss Drexel, has devoted herself and her very large fortune to the negro and Indian missions, and annually the sum of $70,000 or $80,000 is contributed by the Catholics of the United States to the same purpose.

Present statistics show that 151,614 negroes are members of the Catholic Church; that they have 27 places of worship, 110 schools, giving education to 6,460 children, 10 orphanages and charitable institutions. Thirty-three priests minister to the Catholic coloured population, and lately a college and ecclesiastical seminary have been established in Baltimore, appropriated exclusively to the training of candidates for the priesthood who will devote themselves entirely to the coloured missions.

There lies before the Catholic Church a duty towards the coloured population of the United States, which she will not neglect, and in which, once she gives herself earnestly to the task, success cannot fail to attend her efforts.

We have seen in the beginning of this paper how heroically the early Catholic missionaries labored and died in the task of converting the Indian tribes to Christianity. The obstacles that were then in the way of complete success increased with the flow of white settlers, and are in full operation to-day, with the addition of a political situation anything but favorable.

Indians are not considered to be freemen, but the wards of the nation. Religious liberty in the sense we understand and enjoy it is not among the rights accorded to them. The policy of the Government has not been always uniform in this respect. At one time the tribes were parcelled out for religious and educational training among various religious bodies, and Catholic Indians were assigned to non-Catholic ministers and teachers. The present administration seems inclined to adopt a system not less unfavourable to the work of the Church—that of Governmental schools, from which all Christianity, or at least all Catholic Christianity, will be excluded. However, the good sense of the American people may interfere with the complete execution of that plan.

At the present moment statistics of the Church's work among the Indians stand thus: Catholic Indians, 87,375; churches, 104; priests labouring exclusively among them, 81; schools, 58; pupils in Catholic schools, 3,098.

OF THE CHARITIES AND CHARITABLE INSTITUTIONS OF THE CHURCH,

I can speak only briefly. We count in the United States 553 charitable institutions directly under the control of the Church and in the hands of men and women who are exclusively devoted by vows of religion to the many works of Christian benevolence.

There is no phase of human misery and affliction for which the Church does not provide some antidote, some alleviations. She has foundling asylums to receive and shelter abandoned infants, orphan asylums to be homes for children whom death has left without father or mother, hospitals for every species of bodily and mental disease, Magdalen asylums and Houses of the Good Shepherd for the shelter and

reclaiming of women who have fallen victims to their own weakness or to the false promises of the seducer, reformatories for boys that have taken the first step in the path of vice or are exposed to its dangers, retreats for the aged where men and women without homes find on the threshold of the grave a refuge from the storms of life, and a novitiate to prepare them for eternity.

Besides the 553 charitable institutions which are in the hands of religious men and women, there is a very large number of societies charitable in their character and aims, the management of which is left in the hands of the Catholic laymen who compose their membership, though more or less under the sanction and control of their respective pastors.

CATHOLIC SOCIETIES.

Such are the Mutual Benevolent Societies; their aims are very much alike, but their names are many and various, and their aggregate membership runs away up into the hundreds of thousands. These societies very naturally are formed on lines of nationality; they are Irish, German, American, Polish, Canadian, etc.

In contrast with these Mutual Benevolent Associations is the St. Vincent de Paul Society, which is based on no National lines, but is strictly Catholic, being made up as to membership of all nationalities, and doing its work among all without distinction of race or colour. Almost every parish in cities has a St. Vincent de Paul Society attached to it.

The members of this admirable association visit personally the poor in their homes, inquire into their condition, and distribute aid where it will do the most good. They give their services gratuitously, and the means to accomplish their work are gathered by contributions voluntarily given by themselves in such manner that neither member knows what his neighbour contributes.

Of late years the care of immigrants landing in New York has attracted the attention of our Catholic Associations. This work is only at its beginning; already two houses, one for German, the other for Irish immigrants, have been opened in New York, to serve as bureaus of information and temporary lodging places. The work of colonizing immigrants in the Western States and Territories has been undertaken and carried on with great success by colonizing societies.

THE GREAT SOCIAL PROBLEM

is that of capital and labour; many are the schemes that have been put up to solve the problem. But they are all partial and incomplete remedies, because they look only to the material and temporal interests of man, and man after all is something more than a being of matter and time. He is a being under a higher dispensation, under the law of Christian charity. All social schemes based on the assumption that man's good lies in the natural order alone must fail. The brotherhood of man is a dream unless it be founded in the Fatherhood of God. In the Christian dispensation in which we live the natural order cannot stand without the support of the supernatural order. The Catholic Church is the authorized representative and exponent of the supernatural order. True, it is not her official duty to devise special social schemes for special social disorders; but it is her duty to see to it that

all schemes devised are founded in Christian principles and do not antagonize the law of nature and the law of God.

An illustration of her position in this social question of labour and capital was given a few years ago, when on the representation of the American Hierarchy the Holy Father forbore to take action against the Knights of Labor, thus admitting that labour has rights in the face of capital and is justified in asserting those rights as long as the means employed are not against natural justice or Divine law.

On that occasion a very great service was rendered to the country, to the labouring masses and to the capitalist class also. For is it not better for capital to find itself in the presence of moral right and force than in the presence of physical might and brute force? That service is but the earnest of many to come in the same line for which the country may have to bless and thank the Catholic Church. She alone of all religious bodies has the authority to speak frankly the truth to all, rich and poor, and the moral power to enforce that truth on the prouder classes and on the humbler but more dangerous because more aggrieved classes.

A GREAT EVIL.

One great evil that threatens the American people is divorce. Divorce means contempt of the marriage bond, avoidance of the responsibilities and duties of family life; it means the sapping of society at its very sources. The nation where divorce is of wide extension and long continuance must perish. Such is the verdict of logic and history.

THE CATHOLIC CHURCH

never allows complete divorce, but allows for certain good reasons "limited divorce," or separation from bed and board.

This limited divorce is hardly known or sought after by non-Catholics; for out of 328,716 divorces granted between the years 1867 and 1886, only 2,099 were limited divorces, and no doubt many if not all of these were granted to Catholic parties. That was a revelation to make a lover of his country pause in saddest musing, that report made on order of Congress by Carroll D. Wright. Within twenty years 328,716 divorces had been granted in the United States. Within that period the population had increased 60 per cent., the divorces 157 per cent.

The different aspects of this statistical report deserve study. Out of these many aspects I wish to present one that has a bearing on the main purpose of this paper. In Connecticut there was in the year 1874-75, one divorce for every 8.84 and 8.81 marriages. Gradually this proportion diminished to one divorce for every 13.09 marriages in 1886. In Vermont the proportion was in 1874-75, one divorce to 14.97 and 14.26 marriages; in 1886 one divorce to 20.06 marriages. In Massachusetts in 1878 one divorce to 22.54 marriages; in 1886 the proportion one divorce to 31.89 marriages. Meanwhile in all the other States the proportion was on a steady increase.

Now the question is, how account for the decrease in the above-named States? Here is the account in one word: The increase of the Catholic population in those States. It is well worth while quot-

ing a remark of Mr. Carroll D. Wright on this point:

"However great and growing be the number of divorces in the United States, it is an incontestable fact that it would be still greater, were it not for the widespread influence of the Roman Catholic Church."

The only remedy to this terrible evil is a return to the legislation of the Church, which is the legislation of Jesus Christ Himself, on matrimony.

THE SUNDAY QUESTION.

The Divine institution of a day of rest from ordinary occupations and of religious worship, transferred by the authority of Church from the Sabbath, the last day, to Sunday, the first day of the week, has always been revered in this country, has entered into our legislation and customs, and is one of the most patent signs that we are a Christian people.

The neglect and abandonment of this observance would be a sure evidence of a departure from the Christian spirit in which our past national life has been moulded. In our times, as in all times past, the enemies of religion are the opponents, secret or avowed, of the Christian Sabbath. A close observer cannot fail to note the dangerous inroads that have been made on the Lord's day in this country within the last quarter of a century. He renders a service to his country who tries to check this dangerous tendency to desecration.

It would not be difficult to show that the observance of Sunday is fraught with the greatest social blessings; as proof, look at the social ills that have befallen those Christian nations that have lost respect for it. Solicitous to avert from the United States those disastrous consequences, the Catholic Church has been a strenuous upholder of the sacred character of the Lord's Day. On no point has she been more clear and emphatic in her legislation, recorded in her Plenary Councils, and notably in the Third Plenary Council held in Baltimore in 1884. It is to be hoped that all her children in these States, casting aside the abuses of the European lands whence they come, may accept loyally and carry out thoroughly that salutary legislation.

CATHOLIC TOTAL ABSTINENCE.

Akin more or less to all the foregoing questions, intimately bound up with the observance of Sunday, with the sufferings of the labouring classes, with education, is the question of temperance. The greatest statesmen of all times have seen in drunkenness the direst plague of society, the main source of its crimes and pauperism. And yet, by an inconsistency that amazes the student of political history, they have not only not sought and applied a serious antidote, but have turned the very evil into a source of national revenue.

However, to pass on to more relevant considerations, if he who seeks to stay and remove the curse of drink is to be accounted a social benefactor, then we may claim that attribution for the Church. The legislation of the Council of Baltimore is precise and vigourous in this matter; Catholic Total Abstinence and Father Mathew Societies are everywhere in the land. A few years ago, in a brief

address to Archbishop Ireland, the Holy Father, Leo XIII., gave his approbation, in words that cannot be misunderstood or misinterpreted, to total abstinence as an efficacious remedy for intemperance, and to total abstinence societies as being engaged in a work beneficial to the State and the Church.

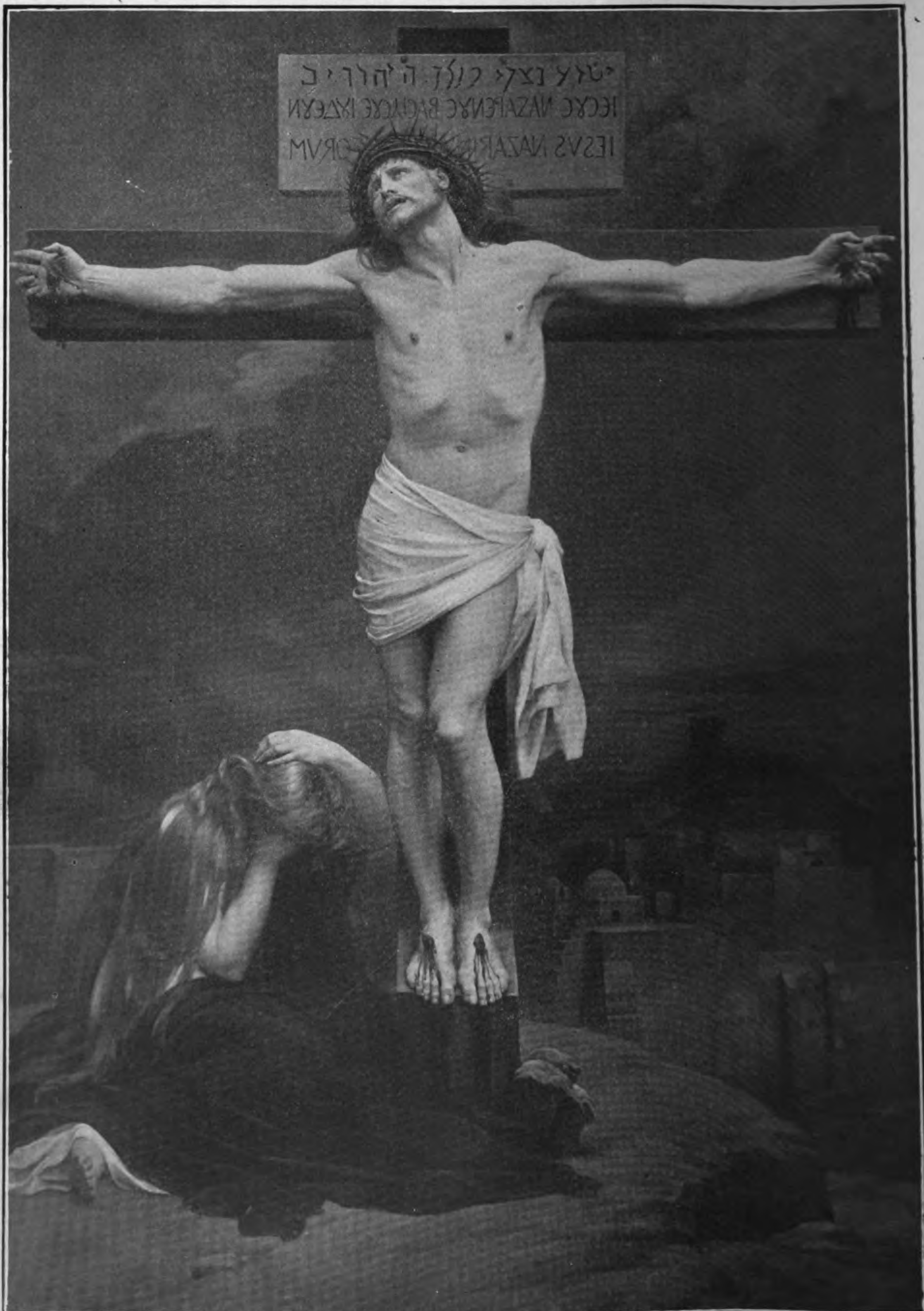
If it be objected that many Catholics are delinquent in this matter to the wishes of the Church, that in fact the retail liquor business is largely in the hands of Catholics, our answer is that unfortunately the State does not co-operate with the Church in this important question; that laws against drunkenness and legal restrictions on the sale of intoxicants are allowed to be violated; that what is called the necessities of politics are at war with the spirit of the Church, the virtues of the citizen, the good of the social body; that this is a case in which corrupt politics and the loose administration of law shelter the unfaithful or the less worthy children of the Church from her salutary influences and commands.

NO CONSTITUTION IS MORE IN HARMONY WITH CATHOLIC PRINCIPLES THAN IS THE AMERICAN.

And no religion can be in such accord with that constitution as is the Catholic. While the State is not absorbed in the Church, nor the Church in the State, and thus there is external separation, they both derive their life from the same interior principle of truth, and in their different spheres carry out the same ideas, and thus there is between them a real internal union. The Declaration of Independence acknowledges that the rights it proclaims come from God as the source of all government and all authority. This is a fundamental religious principle in which Church and State meet.

From it follows the correlative principle that God alone is the source of human rights, so God alone can efficaciously maintain them. This is equivalent to Washington's warning that the basis of our liberties must be morality and religion. Shall, then, the various Christian churches have influence enough with the millions of our people to keep them in morality and religion? No question can equal this in importance to our country. For success in this noble competition the Catholic Church trusts in the commission given her by her Divine Founder to teach and bless "all nations, all days, even till the end of the world." For guarantee of the spirit in which she shall strive to accomplish it, she points confidently to history's testimony of her unswerving assertion of popular rights, and to the cordial devotedness to the free institutions of America constantly manifested, in word and in work, by her Bishops, her clergy and her people.

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THE CRUCIFIXION.

CHAPTER I.

Catholic Church History.

ANTIOCH,

THE FIRST CENTRE OF THE CATHOLIC CHURCH.

THE city in which the disciples of our Lord were first called Christians. It was the chief centre of the Gentile Church, and here the chief apostles, St. Peter and St. Paul, and other apostolic men, such as St. Barnabas, labored. Besides this, Antioch had a title to special pre-eminence in the fact that it was for a time the actual see of St. Peter, who founded the Church and held it, according to St. Jerome, for seven years. He was succeeded by St. Evodius and St. Ignatius. Moreover, the civil greatness of the city combined with its traditional glory, as St. Peter's see, to give it a high rank among the churches of the world. It is no wonder, then, that Antioch should have been regarded in early times as the third among the episcopal cities of the Catholic world. The difficulty rather lies in the fact that the third, instead of the second, place was assigned to it, and that it ranked after Alexandria, the see of St. Mark. This apparent anomaly may be explained by the civil superiority of Alexandria, and this is the solution actually given by Baronius; or, again, it may be said that St. Peter only fixed his see at Antioch for a time, whereas he placed his representative St. Mark as the permanent bishop of Alexandria.

However, the bishops of Antioch did not even maintain their rank as third among Christian bishops, though it was theirs by ancient privilege. At the second and Fourth Councils, they permitted the bishop of Constantinople to assume the next place after the Roman bishop, so that Antioch became the fourth among the patriarchates. Shortly after the Fourth General Council, Antioch fell lower still

Anatolius, bishop of Constantinople in St. Leo's time, ordained a patriarch of Antioch, and this infringement of the independence which belonged to Antioch as a patriarchate came to be regarded as a settled custom.

The patriarchate of Antioch embraced the following provinces: Phœnicia prima et secunda, Cilicia, Arabia, Mesopotamia, Osroene, Euphratesia, Syria secunda, Isauria, and Palestine. It is doubtful whether Persia was subject to it. Antioch claimed jurisdiction over Cyprus, but the latter asserted its independence at the Council of Ephesus, and at a latter date Anthimus, metropolitan of Cyprus, resisted Peter the Fuller, who claimed authority as patriarch of Antioch. Anthimus professed to have found the body of St. Barnabas in the island, and so to have proved the apostolic foundation of his Church. The territory of Antioch was abridged further by the rise of the patriarchate of Jerusalem. At Chalcedon, Juvenal of Jerusalem secured the three Palestines as his own patriarchate. This he did by an agreement with Maximus of Antioch, which was ratified by the council and the Papal legates.

The bishop of Tyre held the first place among the metropolitans subject to Antioch; he was called *prōtothronos*, and he had the right of consecrating the new patriarch, though in the middle of the fifth century, as we have seen, this privilege was usurped by Constantinople. The patriarch consecrated the metropolitans; they consecrated the bishops, though Pope Leo wished that even bishops should not be consecrated without the patriarch's approval.

Under the emperors Zeno and Anastasius, at the end of the fifth century, Monophysite patriarchs were placed at Antioch, and this Monophysite patriarchate lasts to the present day, though the patriarch's residence was removed to Tagrit and later to Diarbekir. There was a Greek orthodox patriarch, who generally resided at Constantinople, but he too fell away in the general defection of the Greeks from Catholic unity. This schismatic patriarchate of the orthodox Greeks still continues. At the end of the eleventh century, the conquests of the crusaders led to the establishment of a Latin patriarchate.

At present, besides the Syro-Monophysite or Jacobite, and the Greek schismatic patriarch, there are — the Latin Catholic patriarch, who, at present, does not really govern any church in the east; the Greek Melchite patriarch, for the united Greeks, the Syrian patriarch, for those of the Syrian rite who returned in the seventeenth century from Monophysite error to the church; the Maronite patriarch, who has authority over all Maronite settlements. (From Le Quien, "Oriens Christianus," tom. ii. *De Patriarchatu Antiocheno;* except the last paragraph, which is from Moroni, "Dizionario," *sub voce.*)

Among the many councils assembled at Antioch, special importance belongs (1) to three councils held between 264 and 269 against Paul of Samosata. At the third council, in 269, Paul was deposed

and his formula that the Son was of one substance (*homoousios*) with the Father condemned, probably because Paul meant by it, that the Son pre-existed only as an attribute of the Father, not as a distinct Person, just as reason in man is a mere faculty, not a distinct person. The fathers of the council addressed an encyclical letter to Dionysius of Rome, Maximus of Alexandria, and to the other bishops. Dionysius died that same year, but his successor, Felix I., published a decisive statement of the Catholic faith against the errors of the heresiarch. Paul, however, maintained possession of the episcopal house; whereupon the orthodox applied to the emperor Aurelian, who decreed that the bishop's house was to belong to him "with whom the Italian bishops and the Roman see were in communion."

(2) To the Synod *in encæniis*, held in 341. It consisted of 97 bishops, met to consecrate the "Golden Church" begun by Constantine the Great, whence the name *en egkainiois*. The majority of the Fathers held the Catholic faith, and had no thought of betraying it; and hence their 25 canons relating to matters of discipline attained to great authority throughout the Church. But they were deceived by the Eusebian party, renewed the sentence of deposition against Athanasius, and put forth four Creeds, which, though they approach the Nicene confession, still fall short of it by omitting the decisive word "consubstantial."

Apart from its influence as a patriarchate and as the meeting place of councils, Antioch also wielded great powers over the Church as a *school of theology and of scriptural exegesis*. This school already existed in the fourth century, when Dorotheus and Lucian — who died, as a martyr, in 311 — were its chief ornaments. The Antiochenes were learned and logical, the enemies of allegorical interpretation and of mysticism, but their love of reasoning and their common sense degenerated at times into a rationalistic tendency, so much so that Theodore of Mopsuestia has ever been regarded as the forerunner of Nestorius. But undoubtedly, Antioch rendered great services in the literal interpretation of Scripture. Unlike the Alexandrians, the great scholars of Antioch turned aside from allegorical interpretations and were distinguished for their critical spirit and grammatical precision. Among their foremost commentators were — Diodore, bishop of Tarsus, (+ about 394), formerly priest at Antioch, whose writings, though vehemently denounced for their Nestorian tendency, and no longer extant, once enjoyed a vast reputation; John Chrysostom, the greatest of all literal expositors; Theodore of Mopsuestia (+429), like Diodorus, inclining to Nestorianism, but gifted with talents which can still be discovered even in the fragments and Latin translations of his commentaries which survive, and known among the Nestorians as "the commentator" *par excellence*; Theodoret (+about 458), whose commentaries on St. Paul

are "perhaps unsurpassed" for "appreciation, terseness of expression, and good-sense."

Antiphon.

THE word signifies "alternate utterance." St. Ignatius, one of the Apostolic Fathers, is believed to have first instituted the method of alternate chanting by two choirs at Antioch. In the time of Constantine, according to Sozomen, the monks Flavian and Diodorus introduced it among the Greeks. In the Latin Church it was first employed by St. Ambrose at Milan in the fourth century, and soon became general. But in process of time the word came to have a more restricted sense, according to which it signifies a selection of words or verses prefixed to and following a psalm or psalms, to express in brief the mystery which the church is contemplating in that part of her office.

In the Mass, the Introit (introduced by Pope Celestine I. in the fifth century), the Offertory and the Communion, are regarded as Antiphons. But it is in the canonical hours that the use of the Antiphon receives its greatest extension. At Vespers, Matins, and Lauds, when the office is a double [DOUBLE], the Antiphons are doubled—that is, the whole Antiphon is said both before and after the psalm or Canticle. On minor feasts, the Antiphons are not doubled; then the first words only are said before the psalm, and the whole at the end of it. Liturgical writers say that the Antiphon means charity; and that when it is not doubled, the meaning is that charity, begun in this life, is perfected in the life to come; when it is doubled, it is because on the greater feasts we desire to show a more ardent charity. Except the Alleluias, few Antiphons are sung in Paschal time, for the joy of the season inflames of itself, and without extraneous suggestion, the charity of the clergy. On most Sundays the Antiphons at Vespers are taken from both Testaments, but in Paschal time only from the New.

The final antiphons of the B. V. M. formed no part of the original Church office; they came into the breviary later. They are four in number, one for each season in the year. The first, "Alma Redemptoris," sung from Advent to Candlemas, was written by Hermannus Contractus, who died in 1054. Chaucer's beautiful use of this in the Prioresses Tale shows how popular a canticle it must have been with our forefathers. The second, "Ave Regina," sung from Candlemas to Maundy Thursday, was written about the same time, but the author is unknown. The third, "Regina Cœli, lætare," is used in Paschal time; and the fourth, "Salve Regina" (to which, as is well known, St. Bernard added the words "O clemens," etc.), written either by Pedro of Compostella or Hermannus Contractus, is sung from Trinity to Advent.

Apocrisiarius.

ECCLESIASTICAL, but chiefly Papal, emissaries to the Court of the Emperor were designated by this name from the fourth

to the ninth century. So long as the civil power persecuted the Church, there was no place for such officials; but, after the conversion of Constantine, the recognition by the Roman emperors of the divinity of Christianity and the claims of the hierarchy gave rise to numberless questions, within the borderland of the civil and the ecclesiastical jurisdiction, which it was important for the Popes to press on the notice of the emperors, and obtain definite *answers* upon, so that a practical adjustment might become possible. The Apocrisiarius, therefore, corresponded to the Nuncio or Legate *a latere* of later times, and was usually a deacon of the Roman Church. Gregory the Great resided in this character for three years at Constantinople in the reign of the Emperor Mauricius. After the middle of the eighth century we hear no more of such an emissary, because the adoption of the extravagances of the Iconoclasts by the imperial Court led to a breach with Rome. But, when Charlemagne revived the Empire of the West, similar diplomatic relations arose between him and the Holy See, which again required the appointment of Apocrisiarii. It appears that, under the first Frankish emperors, the imperial arch-chaplain was at the same time Papal Apocrisiarius. Subsequently the name was given to officials of Court nomination, who held no commission from Rome; and, in this way, the title in its old sense came to be disused, and was replaced by Legatus or Nuntius.

Apocrypha.

IT corresponds to the Jewish word . . . which the Jews applied to books withdrawn from public use in the synagogue, on account of their unfitness for public reading.[1] But the later Jews had also the notion that some books should be withdrawn from general circulation because of the mysterious truths they contained.[2]

The early Fathers used "apocryphal" to denote the forged books of heretics, borrowing, perhaps, the name from the heretics themselves, who vaunted the "apocryphal"[3] or "hidden" wisdom of these writings. Later — *e. g.*, in the "Prologus galeatus" of Jerome — apocryphal is used in a milder sense to mark simply that a book is not in the recognized canon of Scripture; and Pope Gelasius,[4] in a decree of 494, uses the term apocryphal in a very wide manner, (1) of heretical forgeries; (2) of books like the "Shepherd of Hermas," revered by the ancients, but not a part of Scripture; (3) of works by early Christian writers (Arnobius, Cassian, etc.) who had erred on some points of doctrine. We need scarcely add that the Protestant custom of calling Wisdom, Machabees, etc., "Apocrypha," is contrary to the faith and the tradition of the Church.

The name is now usually reserved by Catholics for books laying claim to an

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[1] Buxtorf. *Lex. Chald. et Rabbin.* sub voc.

[2] 4 *Esdr.* xiv. 46.

[3] Tertull. *De An.* 2. Clem. Alex. *Strom.* iii. 4, 29; Euseb. *Hist.* iv. 22.

[4] Fleury *Hist.* xxx. 35; but see also Hefele, *Conciliengeschichte*, ii. 618.

origin which might entitle them to a place in the canon, or which have been supposed to be Scripture, but which have been finally rejected by the Church. In the Old Testament the most important apocryphal books are — 3d and 4th Esdras, both of which are cited by early writers as Scripture, the latter being also used in the Missal and Breviary; 3d and 4th Machabees; the prayer of Manasses, which is found in Greek MSS. of the Old Testament, and is often printed, in a Latin version, in the appendix to the Vulgate; the book of Enoch (*cf.* Jude 14), which Tertullian regarded as authentic (it only exists at present in an Ethiopic version); a 151st Psalm attributed to David, which is found in Greek MSS., and in the Syriac, Ethiopic, and Arabic versions of the Psalms; eighteen psalms attributed to Solomon, written originally, according to some scholars, in Hebrew, according to others, in Greek.[1]

There is a great mass of New Testament apocryphal literature. Some books, such as the "Epistle of Barnabas," the two "Epistles of Clement," and the "Shepherd of Hermas," may in a certain sense be called apocryphal, because, though not really belonging to Scripture, they were quoted as such by ancient writers, or were inserted in MSS. of the New Testament. Some other books mentioned by Eusebius — viz., the "Acts of Paul," the "Apocalypse of Peter," the "Teachings of the Apostles" (*didachai tōn Apostolōn*), seem to have belonged to this better class of apocryphal literature. Besides these, Eusebius mentions apocryphal books in circulation among heretics — viz., the "Gospels" of Peter, Thomas, Matthias; the "Acts" of Andrew, John, and the rest of the Apostles[1] Fragments remain of the ancient Gospels, "according to the Hebrews," "of the Nazarenes," "according to the Egyptians," of the preaching and Apocalypse of Peter, etc., and have been repeatedly edited.[2]

Later times were no less fruitful in apocryphal literature, and we still possess a great number of these later forgeries, entire and complete. They have been edited by Fabricius in the work already named; by Thilo, "Codex Apocryphus Novi Testamenti," 1831, of which work only the first volume, containing the apocryphal Gospels, appeared; by Tischendorf ("Evangelia Apocrypha," 1876, second edition enlarged; "Acta Apostolorum Apocrypha," 1851; "Apocryphal Apocalypses," 1866) and by other scholars. This is not the place to attempt an enumeration of these apocryphal books, but we may mention some which enjoyed a special popularity in the Church, and exercised a marked influence on Catholic literature. A number of apocryphal Gospels treat of the infancy and youth of our Lord, and of the history of His blessed Mother and foster-father. Among these the "Protevangelium of James"

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[1] See Reusch, *Einleit. in das A. T.* p. 176.

[1] Euseb. *H. E.* iii. 25.

[2] By Fabricius, *Codex Apocryphus N. T.* (1703-19); Grabe, *Spicilegium Patrum*, Oxoniae (1700); Hilgenfeld, *N. T. extra Canonem receptum* (1865).

holds the first place. It describes the early history of Mary, our Lord's birth at Bethlehem, and the history of the wise men from the East. This gospel was much used by the Greek Fathers; portions of it were read publicly in the Eastern Church, and it was translated into Arabic and Coptic. It was prohibited for a time among the Latins, but even in the West it was much used during the middle ages. Other Gospels, such as the Arabic "Evangelium Infantiæ Salvatoris," contain legendary miracles of our Lord's infancy. We have a second class of apocryphal Gospels, which treat of the Passion and Resurrection of Christ. Of this class is the "Gospel of Nicodemus." It is probably of very late origin, but it was a favorite book in the middle ages. The Greek text still exists, but it was also circulated, before the invention of printing, in Latin, Anglo-Saxon, German, and French. Closely connected with this Gospel are a number of documents which have sprung from very ancient but spurious "Acts of Pilate." These ancient Acts, which were known to Justin and Tertullian, have perished, but they called forth several imitations, which still survive. The one which is best known is a letter of Lentulus to the Roman senate, describing the personal appearance of our Lord. It is a forgery of the middle ages.

Further, apocryphal literature is rich in "Acts of the Apostles," and here, as in the apocryphal Gospels, we find early but spurious Acts, revised and enlarged, and so originating fresh forgeries. Thus the "Acts of Paul and Thecla," in their existing form, are the recension of a very early work — forged as early at least as Tertullian's time. The fullest of all these "Acts" is the "Historia Certaminis Apostolorum." It can scarcely be older than the ninth century, but it is of considerable value, because the author has made diligent use of earlier Acts, some of which have perished.

Of apocryphal Epistles we have, among others, *a letter of St. Paul to the Laodiceans* (only existing in Latin), which, though rejected by Jerome, was accepted as canonical by many great Latin theologians of a later day, won a place in many copies of the Latin Bible, and for more than nine centuries "hovered about the doors of the sacred canon." We may also mention a letter of St. Paul to the Corinthians, and another of the Corinthians to St. Paul (both only in Armenian); letters supposed to have passed between St. Paul and Seneca (known to Jerom eand Augustine); spurious letters of the Blessed Virgin to St. Ignatius, to the inhabitants of Messina, etc.

Lastly, we have apocryphal Apocalypses of Paul (called also *anabatikon;* see 2 Cor. xii. 1), Thomas, Stephen — nay, even of St. John himself.

CHAPTER II.

HISTORY OF THE CATACOMBS.

A SKETCH of the present state of knowledge about the Roman catacombs, considering the high religious interest of the subject, may fairly be expected in a work like the present. We shall briefly describe their position, explain their origin, and trace their history; then, after describing the catacomb of San Callisto, as a model of the rest, we shall show, so far as our limits will allow, what a powerful light the monuments of the catacombs supply in illustration of the life, and in evidence of the faith, of Christians in the primitive ages.

The word "catacomb" had originally no such connotation as is now attached to it; the earliest form, *catacumbæ* (*kata*, and *kumbê*, a hollow) — probably suggested by the natural configuration of the ground — was the name given to the district round the tomb of Cæcilia Metella and the Circus Romuli on the Appian Way. All through the middle ages "ad catacumbas" meant the subterranean cemetery adjacent to the far-famed basilica of St. Sebastian, in the region above mentioned; afterwards, the signification of the term was gradually extended, and applied to all the ancient underground cemeteries near Rome, and even to similar cemeteries in other places, at Paris, for instance. The bodies of St. Peter and St. Paul were believed to have rested here nearly from the date of their martyrdom to the time of Pope Cornelius, who translated them to where they are now (Bed. "De Sex Æt. Mundi:" "corpora apostolorum de catacumbis levavit noctu"); it was therefore most natural, apart from the sacred associations which the memorials of other martyrs aroused, that for this reason alone pilgrims should eagerly visit this cemetery.

I. Some twenty-five Christian cemeteries are known, and have been more or less carefully examined; but there are many others, which, either from their having fallen into ruin or being blocked up with earth and rubbish, remain unexplored. Those that are known and accessible are found on every side of Rome; but

they are clustered most thickly at the southeast corner of the city, near the Via Appia and the Via Ardeatina. The most noteworthy of all, the cemetery of San Callisto, is close to the Appian Way; near it are those of St. Prætextatus, St. Sebastian, and St. Soteris. Passing on round the city by the east and north, we find the cemetery of Santi Quattro, near the Via Appia Nova, that of St. Ciriaca on the road to Tivoli, the extremely interesting catacomb of St. Agnes on the Via Nomentana, and that of St. Alexander, farther out from Rome on the same road. Next comes the cemetery of St. Priscilla, on the Via Salaria. Continuing on, past the Villa Borghese, we come upon the valley of the Tiber, beyond which, on the right bank of the river, we find in succession the cemeteries of Calepodius and Generosa. Crossing again to the left bank, we come upon the cemetery of St. Lucina on the Via Ostiensis, that of SS. Nereo et Achilleo (known also by the name of S. Domitilla) on the Via Ardeatina, and, finally, that of St. Balbina between the last-named road and the Appian Way.

II. The origin of the catacombs is now thoroughly understood. It was long believed that they were originally mere sand-pits, *arenariæ*, out of which sand was dug for building purposes, and to which the Christians resorted, partly for the sake of concealment, partly because the softness of the material lent itself to any sort of excavation. This was the view of Baronius and of scholars in general down to the present century, when the learned Jesuit, F. Marchi, took the subject in hand. He made personal researches in the catacomb of St. Agnes, and gradually the true origin and mode of construction of these cemeteries broke upon his mind. His more celebrated pupil, the Commendatore de' Rossi, aided by his brothers, continued his explorations, and has given to the world a colossal work on the Roman Catacombs, which Dr. Northcote and Mr. Brownlow made the foundation of their interesting book, "Roma Sotterranea." Padre Marchi drew attention to the fact that among the volcanic strata of the Roman Campagna, three deposits are especially noticeable — a hard building stone, called the *tufa litoide;* a soft stone, the *tufa granolare;* and a sand-stone of scarcely any coherency, called *pozzolana.* The sand-pits, *arenariæ*, of course occur in beds of this *pozzolana;* and if they had been the origin of the catacombs, the latter would have been wholly or chiefly excavated in the same beds. But in point of fact, the catacombs are almost entirely found in the *tufa granolare*, which exactly suited the purposes which the early Christians had in view. In the first place, they were obliged by the imperial laws to bury their dead outside the walls of the city. Secondly, they naturally would not place the cemeteries at a greater distance than they could help; and in fact, all the catacombs above named, except that of St. Alexander, are within two miles and a half of the city walls.[1] Thirdly, the *tufa*

[1] The Walls of Aurelian.

granolare, being softer than the *tufa litoide*, the necessary galleries, chambers, and *loculi* (receptacles for the dead) could more easily be worked in it, while, on the other hand, it was sufficiently coherent to allow of its being excavated freely without danger of the roof and sides of the excavations falling in or crumbling away. The *pozzolana* was softer; but from its crumbling nature narrow galleries could not be run in, nor *loculi* hollowed out, without the employment of a great deal of masonry for the sake of security, as may be seen in the two or three instances of *arenariæ* turned into catacombs which do exist; thus greater expense and trouble would arise in the end from resorting to it than from excavating in the *tufa granolare*.

If it be asked why the Roman Christians did not bury their dead in open-air cemeteries, the answer is twofold. In the first place, the Church grew up amid persecution, and the Christians naturally strove to screen themselves and their doings from public observation as much as possible, in the burial of their dead as in other matters. The sepulchral inscriptions and decorations, which they could safely affix to the graves of their beloved ones in the subterranean gloom of the catacombs, could not with common prudence have been employed on tombs exposed to public view. In the second place, the needs of prayer and the duty of public worship were in this manner reconciled with the duty of sepulture to an extent not otherwise, under the circumstances, attainable. The relatives might pray at the tomb of a departed kinsman; the faithful gather round the "memory" of a martyr; the Christian mysteries might be celebrated in subterranean chapels, and on altars hewn out of the rock, with a convenience, secrecy, and safety, which, if the ordinary mode of burial had been followed, could not have been secured. Nor was the practice a novelty when the Christians resorted to it. Even Pagan underground tombs existed, though the general custom of burning the dead, which prevailed under the emperors before Constantine, caused them to be of rare occurrence; but the Jewish cemeteries, used under the pressure of motives very similar to those which acted upon the Christians, had long been in operation, and are in part distinguishable to this day.

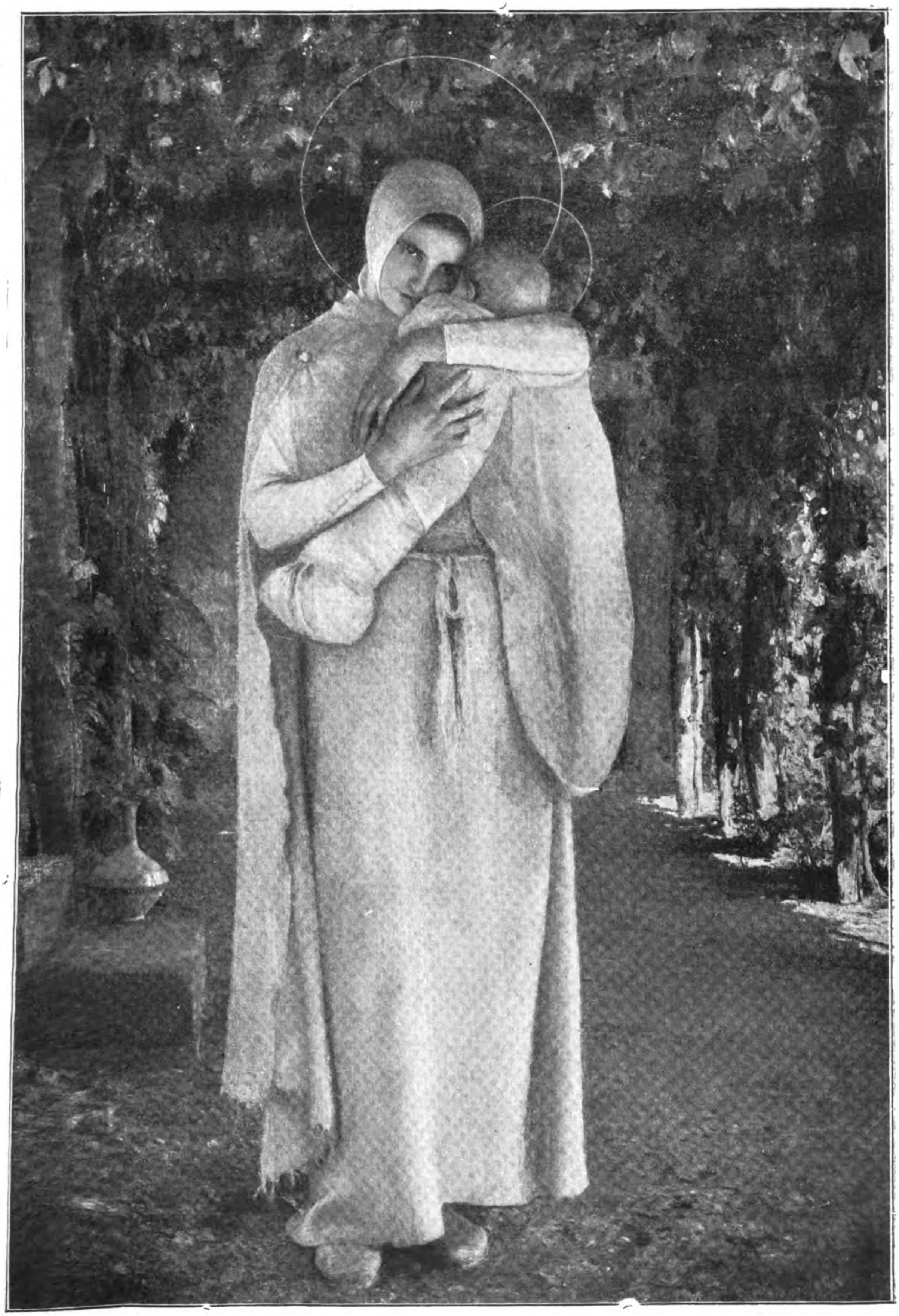
The *modus operandi* appears to have been as follows. In ground near the city, obtained by purchase or else the property of some rich Christian, an *area*, or cemetery "lot," was marked out, varying in extent, but commonly having not less than a frontage of a hundred and a depth of two hundred feet. At one corner of this *area* an excavation was made and a staircase constructed; then narrow galleries, usually little more than two feet in width, with roof flat or slightly arched, were carried round the whole space, leaving enough of the solid rock on either side to admit of oblong niches (*loculi*) — large enough to hold from one to three bodies, at varying distances, both vertically and laterally, according to the local strength of the material — being exca-

vated in the walls. After burial, the *loculus* was hermetically sealed by a slab set in mortar, so that the proximity of the dead body might not affect the purity of the air in the catacomb. Besides these *loculi* in the walls, *cubicula,* or chambers, like our family vaults, were excavated in great numbers; these were entered by doors from the galleries, and had *loculi* in their walls like the galleries themselves. There were also *arcosolia* — when above the upper surface of a *loculus* containing the body of a martyr or confessor, the rock was excavated, so as to leave an arched vault above and a flat surface beneath on which the Eucharist could be celebrated — and "table-tombs," similar in all respects to the *arcosolia* except that the excavation was quadrangular instead of being arched. Openings were frequently made between two or more adjoining *cubicula,* so as to allow, while the Divine Mysteries were being celebrated at an *arcosolium* in one of them, of a considerable number of worshippers being present. When the walls of the circumambient galleries were filled with the dead, cross galleries were made, traversing the area at such distances from each other as the strength of the stone permitted, the walls of which were pierced with niches as before. But this additional space also became filled up, and then the *fossors* were set to work to burrow deeper in the rock, and a new series of galleries and chambers, forming a second underground story or *piano,* was constructed beneath the first. Two, three, and even four such additional stories have been found in a cemetery. Another way of obtaining more space was by lowering the floor of the galleries, and piercing with niches the new wall surface thus supplied. It is obvious that expedients like these could only be adopted in dry and deeply-drained ground, and, accordingly, we always find that it is the hills near Rome in which the cemeteries were excavated — the valleys were useless for the purpose; hence, contrary to what was once believed, no system of general communication between the different catacombs ever existed. Such communication, however, was often effected, when two or more cemeteries lay contiguous to each other on the same hill, and all kinds of structural complications were the result; see the detailed account in "Roma Sotterranea" of the growth and gradual transformation of the cemetery of San Callisto.

III. With regard to the history of the catacombs, a few leading facts are all that can here be given. In the first two centuries the use of the catacombs by the Christians was little interfered with; they filled up the *area* with dead, and decorated the underground chambers with painting and sculpture, much as their means and taste suggested. In the third century persecution became fierce, and the Christians were attacked in the catacombs. Staircases were then destroyed, passages blocked up, and new modes of ingress and egress devised, so as to defeat as much as possible the myrmidons of the law; and the changes thus made can in many cases

be still recognized and understood. On the cessation of persecution, after A. D. 300, the catacombs, in which many martyrs had perished, became a place of pilgrimage; immense numbers of persons crowded into them; and different Popes—particularly St. Damasus, early in the fifth century — caused old staircases to be enlarged, and new ones to be made, and *luminaria* (openings for admitting light and air) to be broken through from the *cubicula* to the surface of the ground, in order to give more accommodation to the pious throng. These changes also can be recognized. Burial in the catacombs naturally did not long survive the concession of entire freedom and peace to the Church; but still they were looked upon as holy places, consecrated by the blood of martyrs, and as such were visited by innumerable pilgrims. In the seventh and eighth centuries Lombard invaders desecrated, plundered, and in part destroyed the catacombs. This led to a period of translations, commencing in the eighth century and culminating with Pope Paschal (A. D. 817), by which all the relics of the Popes and principal martyrs and confessors which had hitherto lain in the catacombs were removed for greater safety to the churches of Rome. After that the catacombs were abandoned, and in great part closed; and not until the sixteenth century did the interest in them revive. The names of Onufrio Panvini, Bosio, and Boldetti are noted in connection with the renewed investigations of which they were the object; and since the appearance of the work of the Padre Marchi already mentioned, the interest awakened in all Christian countries by the remarkable discoveries announced has never for a moment waned.

IV. Having thus attempted to sketch the origin and trace the history of the catacombs, we proceed to describe what may now be seen in the most important portion of the best known among them all — the cemetery of San Callisto. Entering it from a vineyard near the Appian Way, the visitor descends a broad flight of steps, fashioned by Pope Damasus from the motive above, mentioned, and finds himself in a kind of vestibule, on the stuccoed walls of which, honeycombed with *loculi*, are a quantity of rude inscriptions in Greek and Latin, some of which are thirteen and fourteen centuries old, scratched by the pilgrims who visited out of devotion the places where Popes and martyrs who had fought a good fight for Christ, and often their own kinsfolk and friends, lay in the peaceful gloom, awaiting the resurrection. By following a narrow gallery to the right, a chamber is reached which is called the Papal Crypt; for here beyond all doubt the bodies of many Popes of the third century, after Zephyrinus (203–217) had secured this cemetery for the use of the Christians and committed it to the care of his deacon Callistus, were laid, and here they remained till they were removed by Paschal to the Vatican crypts. This is proved by the recent discovery, in and near the Papal Crypt, of the slabs bearing the original inscriptions



MADONNA IN THE GROTTO.

in memory of the Popes Eutychian, Anteros, Fabian, and Lucius. A passage leads out of the crypt into the *cubiculum* of St. Cæcilia, where, as De' Rossi has almost demonstrated, the body of the saint, martyred in the first half of the third century, was originally deposited by Pope Urban, though it was afterwards removed by Paschal to her church in the Trastevere, where it now lies under the high altar. In this *cubiculum* are paintings of St. Cæcilia and of our Lord, the latter "according to the Byzantine type, with rays of glory behind it in the form of a Greek cross." But these paintings are late — not earlier than the tenth century. Besides the Papal Crypt and the chamber of St. Cæcilia, there are in this part of the cemetery "several *cubicula* interesting for their paintings, chiefly referable to Baptism and the Eucharist, the fish being the principal emblem of the latter. In one of these crypts is a painting of four male figures with uplifted hands, each with his name, placed over an *arcosolium*; in another are representations of peacocks, the emblem of immortality; in a third, Moses striking the rock, and ascending to the mount; in a fourth, a grave-digger (*fossor*) surrounded with the implements of his trade; in a fifth, the Good Shepherd, with the miracle of the paralytic taking up his bed; in a sixth, a banquet of seven persons, supposed to be the seven disciples alluded to in the twenty-first chapter of St. John's Gospel. These paintings, as well as the greater part of the catacomb, are referred to the last half of the third century."[1]

V. For a detailed answer, accompanied with proofs, to the question, what testimony the catacombs bear to the nature of the religious belief and life of the early Christians, the reader is referred to the pages of "Roma Sotterranea," or to the larger work of De' Rossi. He will there find sufficient evidence to convince him of the truth of two main propositions — (1) that the religion of those Christians was a *sacramental* religion; (2) that it was the reverse of puritanical; that is, that it disdained the use of no external helps which human art and skill could furnish, in the effort to symbolize and enforce the spiritual truth. With reference to the first proposition, let him consider how the sacrament of Baptism is typically represented in the catacombs by paintings of Noe in the ark, the rock smitten and water gushing forth, a fisherman drawing fish out of the water accompanied by a man baptizing, and the paralytic carrying his bed ("Roma Sotterranea," p. 265); and also how the mystery of the Eucharist is still more frequently and strikingly portrayed by pictures in which baskets of bread are associated with fish, the fish being the well known emblem of Our Lord.[2] The second proposition is so abundantly proved by the remains of Christian art of very ancient date still to be seen in the cata-

[1] Murray's *Handbook of Rome and its Environs.*

[2] There were other reasons for this; but the fact that the initials of the Greek words signifying "Jesus Christ, Son of God, Saviour," made up the word *ichthus*, fish, undoubtedly had much to do with the general adoption of the emblem.

combs, in spite of the havoc and ruin of fifteen centuries, that it would be a waste of words to attempt to establish it at length. Adopting the general forms and methods of the contemporary Pagan art, but carefully eliminating whatever in it was immoral or superstitious, we find the Christian artists employing Biblical or symbolical subjects as the principal figures in each composition, while filling in their pictures with decorative forms and objects — such as fabulous animals, scroll-work, foliage, fruit, flowers, and birds — imitated from or suggested by the pre-existing heathen art. A type for which they had a peculiar fondness was that of the Good Shepherd. The blessed Virgin and Child, with a figure standing near supposed to be Isaias, is represented in an exceedingly beautiful but much injured painting on the vaulted roof of a *loculus* in the cemetery of St. Priscilla. De' Rossi believes this painting "to belong almost to the apostolic age" ("Roma Sotterranea," p. 258). Another favorite type of Our Lord was Orpheus, who by his sweet music drew all creatures to hear him. The vine, painted with so much freedom and grace of handling on the roof of the entrance to the cemetery of Domitilla, is also, in De' Rossi's opinion, work of the first century. ("Roma Sotteranea," Northcote and Brownlow; Murray's "Handbook of Rome.")

Bible (from *biblion*, a letter or paper, and that from *biblos*, the inner bark of papyrus). A name given to the sacred books of the Jews and the Christians. In itself "Bible" might mean a book of whatever kind, just as its synonym "Scriptures" (*graphai*) means originally writings of any sort. Gradually the Jews who spoke Greek employed the word "Bible" as a convenient name for their sacred books. Thus the Greek translator of Ecclesiasticus, writing soon after 132 A. C., mentions the law and the prophets and the rest of the Bible (*ta loipa tōn bibliōn*); and a similar instance might be quoted from first Machabees.[1] Our Lord and His disciples received the Jewish collection of the sacred books with the same reverence as the Jews themselves, and gave it the title usual at the time — viz. "the Scriptures." But after an interval there came a change. The apostles and their disciples wrote books professing sacred authority. These writings appeared in the latter half of the first century, and were quoted within the Church with the same formulas — "it is written," etc. — which had been used before to introduce citations from the law and the prophets. These books of Christian authorship were called, first of all, "the books" or "scriptures of the new covenant," and from the beginning of the third century, the shorter expression "new covenant" came into vogue. In Chrysostom and succeeding writers we find "Bible" (*biblia*) as the familiar term for the whole collection contained in either "covenant," or, as we

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[1] Ecclus. Praef.; 1 Mach. xii. 9. In Dan. ix. 1, we find *en tais biblois*, a translation of * * *

should now say, in the Old and New Testaments.[1]

Under the article CANON the reader will find some account of the way in which, and the authority by which, the list of sacred books has been made, while the nature of their inspiration is also treated in a separate article. Here we take for granted that the Bible consists of a number of inspired books, contained in the Vulgate translation and enumerated by the Council of Trent; and we proceed to treat of its authority, its interpretation, and of its use among the faithful.

1. The Church holds that the sacred Scripture is the written word of God. The Council of Trent, "following the example of the orthodox Fathers, receives with piety and reverence all the books of the Old and New Testament, since one God is the author of each." These words of the council, which are an almost verbal repetition of many early definitions, separate the Bible utterly from all other books. Of no human compositions, however excellent, can it be said that God is its author. And the divine origin of Scripture implies its perfect truth. We know for certain, St Irenæus argues, that the Scriptures are perfect, since they are spoken by the Word of God and by the Spirit.[2] Some few Catholic theologians have, indeed, maintained that the Scriptures may err *in minimis*—*i. e.* in small matters of historical detail which in no way effect faith or morals. Nor in doing so do they contradict any express definition of Pope or council, though such an opinion has never obtained any currency in the Church. But of course the modern Protestant theories which reduce the historical account of the Bible to mere myths, or again which, while they allow that the Scripture contains the word of God, deny that it is the written word of God, are in sharp and obvious contradiction to the decrees of the church.

2. The Church, then, affirms that all Scripture is the word of God, but at the same time it maintains that there is an unwritten word of God over and above Scripture. Just as Catholics are bound to defend the authority of the Bible against the new school of Protestants who have come to treat it as an ordinary book, so they are compelled to withstand that Protestant exaggeration, on the other side, according to which the word of God is contained in Scripture and in Scripture alone. The word of God (so the council of Trent teaches) is contained both in the Bible and in Apostolical tradition, and it is the duty of a Christian to receive the one and the other with equal veneration and respect. The whole history and the whole structure of the New Testament witness to the truth and reasonableness of the Catholic view. If our Lord had meant His Church to be guided by a book, and by a book alone, He would have taken

[1] "The Scriptures of the new covenant," Euseb. iii. 25; "the books of the new covenant," by implication in Melito of Sardis, about 170 A. D. (apud Euseb. iv. 26.) The "new document" and Testament, Tertull. *Adv. Marc.* iv. 1 ("novum instrumentum"). We have translated *diathēkē* "covenant." It never means "testament" in the Christian Scriptures, except in Heb. ix. 15–17.

[2] Iren. ii. 28, 2.

care that Christians should be at once provided with sacred books. As a matter of fact He did nothing of the kind. He refers those who were to embrace His doctrine, not to a book, but to the living voice of His apostles and of His Church. "He who heareth you," He said to the apostles, "heareth me." For twenty years after our Lord's ascension, not a single book of the New Testament was written, and all that time no Christian could appeal, as many Protestants do now, to the Bible and the Bible only, for the simple reason that the New Testament did not exist, and the faithful were evidently called upon to believe many truths for which no strict and cogent proofs could be brought from the pages of the Jewish Scriptures. Further, when the writings of the New Testament were issued, they appeared one by one, in order to meet special exigencies, nor is the least hint given that the apostles or their disciples provided that their writings should contain the whole sum of Christian truth. St. Paul wrote to various churches in order to give them instruction on particular points, and in order to preserve them from moral or doctrinal errors to which they were exposed at the moment. Far from professing to communicate the whole circle of doctrine in a written form, he exhorts his converts in one of his earliest epistles, to "hold the traditions which" they "had learned, whether by word or by" his "epistle"; a few years later he praises the Corinthians for keeping the traditions (*paradoseis*) as he delivered them, and towards the close of his life, he warns St. Timothy to keep the "deposit" of the faith (*parathōkōn*), without a syllable to imply that this deposit had been committed to writing.[1] So, with regard to the gospel records, St. John expressly declares that they were, from the necessity of the case, an incomplete account of Christ's life.[2] The Christians who lived nearest to apostolic times believed, as the apostles themselves had done, that Scripture is a source, but by no means the only source, of Christian doctrine. Tertullian constantly appeals to the tradition of the apostolic churches, and lays down the principle on which all his arguments against heresy turn — *viz.*, that the apostles taught both by word and by letter.[3] A little before Tertullian's time, St. Irenæus actually put the imaginary case that the apostles had left no Scripture at all. In this case, he says, we should still be able to follow the order of tradition, which [the apostles] handed down to those into whose hands they committed the churches.[4]

3. There is a controversy no less vital between Catholics and Protestants as to the interpretation of Scripture. A popular Protestant theory makes it the right and the duty of each individual to interpret the Bible for himself and to frame his own religion accordingly; the Catholic, on the contrary, maintains that it belongs to the Church, and to the Church alone, to determine the true sense of the Scripture

[1] 2 Thess. ii. 14; 1 Cor. xi. 2; 1 Tim. vi. 20.
[2] John xxi. 25; and see Acts xx. 35.
[3] *Præscript.* 21.
[4] Iren. iii. 4, 1.

and that we cannot interpret contrary to the Church's decision, or to "the unanimous consent of the Fathers," without making shipwreck of the faith. The Catholic is fully justified in believing with perfect confidence that the Church cannot teach any doctrine contrary to the Scripture, for our Lord has promised that the gates of hell will not prevail against His Church. On the other hand, Christ has made no promise of infallibility to those who expound Scripture by the light of private judgment. St. Peter tells us distinctly that some parts of the New Testament are hard to understand. Moreover, the experience of centuries has abundantly confirmed the Catholic and disproved the Protestant rule of interpretation. Unity is the test of truth. If each man received the Holy Ghost, enabling him to ascertain the sense of the Bible, then pious Protestants would be at one as to its meaning and the doctrines which it contains, whereas it is notorious that they have differed from the first on every point of doctrine. The principle of private judgment has been from the time it was first applied a principle of division and of confusion, and has led only to the multiplication of heresies and sects, agreed in nothing except in their common disagreement with the Church. Nor does the authority of the Church in any way interfere with the scientific exposition of Scripture. A Catholic commentator is in no way limited to a servile repetition of the interpretation already given by the Fathers. He is not, indeed, permitted to give to any passage in Scripture a meaning which is at variance with the faith, as attested by the decision of the Church or the unanimous consent of the Fathers. But he may differ as to the meaning of passages in Scripture, even from the greatest of the Fathers; he is not bound to consider that these passages necessarily bear the meaning given them by general councils in the preambles to their decrees; he may even advance interpretations entirely new and unknown before. When, for example, God is said to have hardened Pharao's heart, a Catholic commentator cannot infer from this that the book of Exodus makes God the author of sin, but he may, if he sees cause, give an explanation of the words which differs from that of St. Augustine or St. Thomas, or, indeed, from that of all the Fathers and Doctors of the Church taken together.[1]

4. We now come to the use of the Bible, and the Catholic principles on this head follow from what has been already said. It is not necessary for all Christians to read the Bible. Many nations, St. Irenæus tells us, were converted and received the faith without being able to read.[2] Without knowledge of letters, without a Bible in their own tongue, they received from the Church teaching which was quite sufficient for the salvation of their souls. Indeed, if the study of the Bible had been an indispensable requisite, a great part of the human race would have been left without the means of grace till

[1] Pallavacini, *Hist. Concil. Trident.* in Möhler's *Symbolik*, p. 386.

[2] Iren. iii. 4, 2.

the invention of printing. More than this, parts of the Bible are evidently unsuited to the very young or to the ignorant and hence Clement XI. condemned the proposition that "the reading of Scripture is for all." These principles are fixed and invariable, but the discipline of the Church with regard to the reading of the Bible in the vulgar tongue has varied with varying circumstances. In early times, the Bible was read freely by the lay people, and the Fathers constantly encourage them to do so, although they also insist on the obscurity of the sacred text. No prohibitions were issued against the popular reading the Bible. New dangers came in during the middle ages. When the heresy of the Albigenses arose there was a danger from corrupt translations, and also from the fact that the heretics tried to make the faithful judge the Church by their own interpretation of the Bible. To meet these evils, the councils of Toulouse (1229) and Tarragona (1234) forbade the laity to read the vernacular translations of the Bible. Pius IV. required the bishops to refuse lay persons leave to read even Catholic versions of Scripture unless their confessors or parish priests judged that such reading was likely to prove beneficial. During this century, Leo XII., Pius VIII., and Pius IX., have warned Catholics against the Protestant Bible Societies, which distribute versions (mostly corrupt versions) of the Bible with the avowed purpose of perverting simple Catholics. It is only surprising that any rational being could have thought it possible for the Holy See to assume any other attitude toward such proceedings. It is right, however, to observe that the Church displays the greatest anxiety that her children should read the Scriptures, if they possess the necessary dispositions. "You judge exceedingly well," says Pius VI., in his letter to Martini, the author of a translation of the Bible into Italian, "that the faithful should be excited to the reading of Holy Scriptures: for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine. This you have seasonably effected . . . . by publishing the sacred Scriptures in the language of your country, ... especially when you show that you have added explanatory notes, which, being extracted from the holy Fathers, preclude every possible danger of abuse."

HISTORY OF CANON LAW.

CHAPTER III.

FROM the earliest times the determinations of the Church received the name of *Canons,* that is, rules directory in matters of faith and conduct. Thus we read of the Apostolic Canons, the Canons of the Council of Nice, or of Chalcedon, etc. A tendency afterwards appeared to restrict the term Canon to matters of discipline, and to give the name of *Dogma* to decisions bearing on faith. But the Council of Trent confirmed the ancient use of the word, calling its determinations *"canons,"* whether they bore on points of belief or were directed to the reformation of discipline.

Canon Law is the assemblage of rules or laws relating to faith, morals, and discipline, prescribed or propounded to Christians by ecclesiastical authority. The words "or laws" are added to the definition, lest it be thought that these rules are only matters of publication and persuasion, and not binding laws, liable to be enforced by penalties. The definition shows that the *object* of canon law is "faith, morals, and discipline"; and nothing but these is its object. "To Christians"—that is, baptized persons are the *subject* of canon law; and that without reference to the question whether they are or are not obedient to the Church and within her pale. For theologians teach that the *character* imprinted by baptism on the soul is ineffaceable; and in virtue of this character the baptized are Christ's soldiers, and subject of right to those whom He appointed to rule in His fold. The unbaptized (Turks, Pagans, etc.), speaking generally, are not the subject of canon law. Yet it must not be supposed that the Church has no rights and no duties in regard to such persons; by the commission of Christ she has the right of visiting, teaching, and then baptizing them (*"euntes docete omnes gentes, baptizando,"* etc.) "Propounded"—for some of these rules belong to the natural or to the divine law, and as such are not originally imposed by the Church, but proposed and explained by her. "By ecclesiastical authority"—hence canon law is distin-

guished from systems of law imposed by the civil authority of States, as being prescribed by the power with which Jesus Christ endowed the Church which he founded (*"qui vos audit, me audit; pasce oves meas,"* etc.).

Before we proceed to give a brief sketch of the history of canon law, to notice in parts, ascertain its sources, and describe its principal collections, a preliminary objection, striking at the root of its authority, and almost at its existence, must be examined. It is, that the consent of the civil power in any country is necessary to give validity to the determinations of the canon law in that country. This is the doctrine of the *"placitum regium,"* or "royal assent"; it implies, whatever may be the form of the government, that State authorization is necessary before it can become the duty of a Christian to obey the ecclesiastical authority. On this Cardinal Soglia writes as follows:—"If we inquire into the origin of the 'placitum,' we shall find it in the terrible and prolonged schism which lasted from the election of Urban VI. to the Council of Constance. For Urban, lest the schism should give occasion to an improper use of Papal authority, granted to certain prelates that there should be no execution of any apostolic letters in their cities and dioceses, unless such letters were first shown to and approved by those prelates, or their officials. The rulers of European States also began carefully to examine all bulls and constitutions, in order that their subjects might not be deceived by pseudo-pontiffs. But these measures, it is evident, were of a precautionary and temporary character. However, when the cause ceased, the effect did not also cease; on the extinction of the schism, the placitum did not disappear, but was retained by the civil power in many countries, and gradually extended. At first, says Oliva, the placitum was applied to Papal rescripts of grace and justice given to individuals; afterwards it was extended to decrees of discipline, and in the end even to dogmatic bulls." The Cardinal explains in what sense the celebrated canonist Van Espen, who was prone unduly to magnify the civil power, understood the application of the placitum to dogmatic rescripts, and proceeds:—"It is evident that this theory" (of possible danger or inconvenience to the State if Papal bulls were published without restraint) "arose out of the suggestions of statesmen and politicians, who, as Zallwein says, out of a wish to flatter and please the princes whom they serve, and to enlarge their own and their masters' jurisdiction, as well as out of the hatred of the ecclesiastical power by which they are often animated, invent all kinds of dangers, harms, and losses, by which they pretend the public welfare is threatened, and artfully bring these views under the notice of their masters. . . . 'If,' proceeds the same Zallwein, 'the ecclesiastical sovereigns whom Christ hath set to rule over the Church of God, were to urge their "placitum" also, whenever political edicts are issued, which, as often happens, are prejudicial to the ecclesiasti-

cal state, hostile to ecclesiastical liberties, opposed to the jurisdiction of the Pontiff and bishops, and aggressive against the very holy of holies, what would the civil rulers say?' Following up the argument, Govart says, 'If a prince could not be said to have full power and jurisdiction in temporals, were his edicts to depend on the "placitum" of the Pope and bishops, and could their publication be hindered by others, so neither would the Pope have full power in spirituals, if his constitutions depended on the "placitum" of princes, and could be suppressed by them. Wherefore if, in the former case, whoever should maintain the affirmative might justly be said to impugn the authority of the prince, so and *a fortiori* in the second case must the supporter of such an opinion be said to undermine with sinister intention the Papal authority, or rather to destroy it altogether.' The sum of the argument is, that 'by the "placitum regium" the liberty of the ecclesiastical "magisterium" and government divinely entrusted to the Church is seriously impaired, the independence of the divinely appointed primacy destroyed, and the mutual intercourse between the head and the members intercepted. Therefore, if the Church, to guard against still greater evils, endures and puts up with the "placitum," she never consents to or approves of it.'"

From the point of view of the interest of the laity, and the Christian people generally, it is obvious that the lovers of true liberty must disapprove of the "placitum." It is impossible that the Church, or the Roman Pontiff as the mouth-piece of the Church, should issue any decree or have any interest inimical to the welfare of the general Christian population in any state. Any obstacles, therefore, which governments may interpose to the free publication and execution of ecclesiastical rescripts cannot arise from solicitude for the public welfare. Whence, then, do they arise, or have they arisen? Evidently from the arbitrary temper of kings, the jealousies of nobles, and the desire of bureaucrats to extend their power. These two latter classes, at least all but the noblest individuals among them, are usually predisposed to hamper the action of the Church and the clergy, lest their own social influence should be diminished relatively to that of the latter. This is no interest which deserves to engage popular sympathies, but rather the contrary.

Historical. — Jurisdiction is implied in the terms of the commission of binding and losing which Christ gave to the apostles, and especially to Peter. While Christians were few, and apostles and others who had "seen the Lord" still alive, the apostolic authority could be exercised with little help from written documents or rigid rules. As these early conditions passed away, the necessity of a system of law, in order to ensure uniformity, equity, and perspicuity in the exercise of the Church's jurisdiction, could not but become increasingly manifest. After the apostles had passed away, having devolved upon the bishops all of their authority

which was not limited to them in their apostolic character, each bishop became a centre of jurisdiction. In deciding any cases that might be brought before him, he had three things to guide him, — Scripture, tradition, and the "holy canons," — that is, the disciplinary rules which Church synods, beginning with the Council of Jerusalem, had established. Many of these primitive canons are still preserved for us in the collection known as the apostolical canons, although, taken as a whole, they are of no authority, Till Christianity conquered the imperial throne, questions of jurisdiction and law did not come into prominence; after Constantine the case was very different. The Council of Nice, besides its dogmatic utterances, framed a quantity of canons for the regulation of Church discipline, which, along with those of Sardica, were soon translated into Latin, and widely circulated in the West. An important step towards codification and uniformity of procedure was taken at the end of the fifth or early in the sixth century, when Dionysius Exiguus, under the direction of Popes Anastasius and Symmachus, made a large compilation of canons for the use of the Latin Church. In this he included fifty of the apostolic canons, translated from the Greek, considering the rest to be of doubtful authority; the canons of Chalcedon, with those of which that Council had made use; the canons of Sardica, and a large number promulgated by African councils; lastly, the decretal letters of the Popes from Siricius to Anastasius II. The next collection is that supposed to have been made by St. Isidore of Seville, early in the seventh century. About A. D. 850, a collection of canons and decretals appeared, seemingly at Mayence, which were ostensibly the compilation of Iisdore of Seville. In an age of great ignorance, when criticism was neither in favor nor provided with means, it is not wonderful that this collection which invested with the spurious authority of recorded decisions a system of things existing traditionally, indeed, but liable to constant opposition, passed speedily into general recognition and acceptance. Six centuries passed before it was discovered that these pseudo-Isidorian or False Decretals as they are now called, were to a great extent forgery. Nevertheless, as Cardinal Soglia remarks, the collection contains in it nothing contrary to faith or sound morals; otherwise its long reception would have been impossible; nor does the discipline which it enjoins depend for its authority upon this collection, but either upon constitutions of earlier and later date, or upon custom, "*quæ in rebus disciplinaribus multum valet.*"

Many collections of canons were made and used in national churches between the date of Dionysius Exiguus and that of the author of the "Decretum." In Africa there was the Codex Africanus (547); and the "Concordantia Canonum" of Bishop Cresconius (697); in Spain the chapters of Martin, Bishop of Braga (572), beside the work by Isidore of Seville already mentioned; in France, a Codex

Canonum, besides the capitularies of the Merovingian and Carlovingian kings. Passing over these, we come to the celebrated compilation by Gratian, a Benedictine monk (1151), which the compiler, whose main purpose was to reconcile the inconsistencies among canons of different age and authorship bearing on the same subject, entitled "Concordantia discordantium Canonum," but which is generally known as the "Decretum of Gratian." Having brought our historical sketch to the point where ecclesiastical law, no longer perplexed by the multiplicity of canons of various date and place and more or less limited application, begins to provide herself with a general code — a "corpus juris" — applicable to the whole Catholic world, we drop the historical method and turn to the remaining heads of the inquiry.

Canon law consists of precepts of different kinds. Hence it is divided into four *parts* — precepts of the natural law, positive divine precepts, directions left by the apostles, and ecclesiastical constitutions. Upon each of these Cardinal Soglia discourses solidly and lucidly in the second chapter of his Prolegomena.

With regard to the *sources* whence these precepts flow, they might, strictly speaking, be reduced to three — God, who impresses the natural law upon the conscience, and reveals the truth which men are to believe; the apostles; and the Supreme Pontiffs, either alone or in conjunction with the bishops in general councils. Canonists, however, find it more convenient to define the sources of canon law in the following manner: 1. Holy Scripture; 2. Ecclesiastical tradition; 3. The decrees of councils; 4. Papal constitutions and rescripts; 5. The writings of the Fathers; 6. The civil law. On this last head Soglia remarks that "many things relating to the external polity of the Church have been borrowed from the imperial enactments of Rome, and incorporated in the canon law."

The *Collections* of canon law, considering it as a system in present force and obligation, commence with the "*Decretum of Gratian*" already mentioned. This great work is divided into three parts. The first part, in 101 "Distinctions," treats of ecclesiastical law, its origin, principles, and authority, and then of the different ranks and duties of the clergy. The second part, in thirty-six "Causes," treats of ecclesiastical courts, and their form of procedure. The third part, usually called "De Consecratione," treats of things and rites employed in the service of religion. From its first appearance the Decretum obtained a wide popularity, but it was soon discovered that it contained numerous errors which were corrected under the directions of successive Popes down to Gregory VIII. Nor, although every subsequent generation has resorted to its pages, is the Decretum an *authority* to this day — that is, whatever canons or maxims of law are found in it possess only that degree of legality which they would possess if they existed separately; their being in the Decretum gives them no binding force. In the century after Gratian sev-

eral supplementary collections of Decretals appeared. These, with many of his own, were collected by the orders of Gregory IX., who employed in the work the extraordinary learning and acumen of St. Raymond of Pennafort, into five books, known as the *Decretals* of Gregory IX. These are in the fullest sense authoritative, having been deliberately ratified and published by that Pope (1234). The *Sext*, or sixth book of the Decretals, was added by Boniface VIII (1298). The *Clementines* are named after Clement V., who compiled them out of the canons of the Council of Vienne (1316) and some of his own constitutions. The *Extravagantes* of John XXII., who succeeded Clement V., and the *Extravagantes Communes*, containing the Decretals of twenty-five Popes, ending with Sixtus IV. (1484), complete the list. Of these five collections—namely, the Decretals, the Sext, the Clementines, the Extravagants of John XXII., and the Extravagants Common — the "Corpus Juris Ecclesiastici" is made up.

To these a very important addition has to be made in "Jus novissimum" — modern law. Under this head are comprised the canons of general councils since that of Vienna, contained in great compilations such as those of Labbe and Harduin, and the Decretal letters of Popes, published in the form of *Bullaria*, and coming down (in the case of the great Turin *Bullarium* of 1857) to the pontificate of Pius IX. The decisions of Roman congregations and of the tribunal of the Rota also form part of this modern law. The rules of the Roman Chancery, first formulated by John XXII. and now numbering seventy two, are everywhere of authority, provided that they do not conflict with a contrary law, a clause in a Concordat, or a legitimate custom. Lastly, the *Concordats*, or treaties entered into by the Holy See with various countries for the regulation of ecclesiastical affairs, constitute special systems of law for those countries.

In England, as in other European countries, the canon and civil law were studied together before the Reformation, and formed a code, applicable not only to spiritual suits but to the large class of mixed cases, which was enforced in the Church courts. Provincial constitutions were passed from time to time by different archbishops of Canterbury, but from their increasing number and the want of a methodical arrangement, many of them were gradually forgotten or neglected. A great service, therefore, was rendered to the English Church of his day by William Lyndewode, chaplain to Archbishop Chicheley and official of the Court of Arches, who collected and arranged (about 1425), under the title of "Provinciale," the constitutions of fourteen archbishops of Canterbury, from Stephen Langton to Chicheley, classifying them according to their subjects in five books, in imitation of the Decretals of Gregory IX. To this collection the constitutions of the legates Otho (1237) and Othobon (1262) were subsequently appended. These English constitutions, and canon law generally

(except so far as modified by the statutes and canons which consummated the Anglican schism, and raised the reigning sovereign — being an Anglican Protestant, 1702 — to the headship of the national church), are still recognized as authoritative in Anglican ecclesiastical courts.

CHAPTER IV.

History of Peter's Pence.

AN annual tax of one penny for every house in England, collected at Midsummer, and paid to the Holy See. It was extended to Ireland under the bull granted by Pope Adrian to Henry II.[1] The earliest documentary mention of it seems to be the letter of Canute (1031), sent from Rome to the English clergy and laity.[2] Among the "dues which we owe to God according to ancient law," the king names "the pennies which we owe to Rome at St. Peter's," (*denarii quos Romæ ad Sanctum Petrum debemus*), whether from towns or vills." It may hence be considered certain that the tax was deemed one of ancient standing in the time of Canute, but its exact origin is variously related. West Saxon writers ascribe the honor (for it was regarded as an honor by our forefathers) of its institution to kings of Wessex; Matthew Paris, who represents merchant traditions, gives it to Offa, king of Mercia. Malmesbury makes Ethelwulf, the father of Alfred, the founder; so that the same king who instituted tithes would on this view have established "Peter's Pence." But a writer very little later than Malmesbury — Henry of Huntingdon — attributes the grant to Offa, king of Mercia, who "gave to the Vicar of St. Peter, the Bishop of Rome, a fixed rent for every house in his kingdom forever." Matthew Paris, in his "Two Offas" (printed by Wats), gives the Mercian tradition in an expanded form. Offa, visiting Rome in great state, besides other munificent offerings, burdens his kingdom with the "Rom-scot," which is to be paid to the Roman Church for the support of the English school and hostel at Rome. It was to be one silver penny (*argentus*) for every family occupying land worth thirty pence a year. On the other hand, Layamon, the poet (writing about 1209, among West Saxon traditions), ascribes the institution to Ina, a king of Wessex. No certain conclusion can be arrived at; but, on the whole, it

[1] Matt. Paris, ed. Wats, p. 95. But, as is well known, the genuineness of this bull is now disputed (see the last volume of the *Analecta Pontificia*).

[2] Flor. of Worc. a. 1031.

seems probable that the "Rom-scot" owed its foundation to Offa, with whose prosperous and successful reign the initiation of the thing would be more in keeping than with the troubled times of Ethelwulf, although the latter may well have consented to *extend* that which had been before only a Mercian impost to the West Saxon part of his dominions.

The "alms,"[1] sent by Alfred to Pope Marinus, who then "freed" the English school at Rome, were probably nothing more than arrears of Peter's pence, the receipt of which made it possible for the Pope to free the inhabitants in the English quarter, and the pilgrims resorting to it for hospitality, from all tax and toll. Geoffrey Gaimar[2] is responsible for the curious statement, that in consideration of the Peter's pence (the "*dener de la meison*") given by Canute, the Pope made him his legate, and ordered that no Englishman charged with crime should be imprisoned abroad, or exiled, but should "purge himself in his own land."

1 *Sax. Chr.* 883.

2 See *Mon. Hist. Brit. p.* 821.

It is probable that there was at all times great irregularity in the payment of the Rom-scot. It is recorded to have been sent to Rome in 1095, by the hands of the Papal nuncio, after an intermission of many years. Again, in 1123,[1] we read of a legate coming into England after the Rom-scot. From 1534 it ceased to be rendered.

The tribute, or cess, of 1,000 marks (700 for England, 300 for Ireland), which King John bound himself and his heirs to pay to the Roman See, in recognition of the feudal dependence of his kingdom, was of course wholly distinct from the Peter's pence. After being paid by Henry III. and Edward II., but withheld by Edward I. and Edward III., it was formally claimed with arrears, in 1366, by Urban V.

The Peter's pence of modern days is a voluntary contribution made by the faithful, and taken up under the direction of their bishop, for the maintenance of the Sovereign Pontiff.

1 *Sax. Chron.*

CHAPTER V.

Origin of Schools.

A BOY is usually sent to school in order that he may obtain, with greater ease and fewer interruptions than would be possible at home, knowledge which would be serviceable to him in after life. This is a motive which acts on parents independently of State instigation; it filled the school of Flavius at Venusia with "big boys, the sons of big centurions,"[1] and took Horace to that superior establishment at Rome which received the sons of "knights and senators." To these voluntary schools, which doubtless existed in every part of the Roman empire, and were closely connected with the movement of Pagan society, it does not appear that Christian parents in the first three centuries sent their sons. The earliest Christian school of which we have a distinct account — that of Pantænus at Alexandria (A. D. 180)— was one for religious and catechetical instruction (*hierōn logōn katēchēseōn*).[2] The earliest

[1] Hor. *Sat.* 1. 6, 73.

[2] Eus. *His. Eccl.*

State provision for secondary instruction was made by the Emperor Vespasian,[1] who established a group of "imperial schools" at all the great provincial towns; Besancon, Arles, Cologne, Rheims, and Treves are particularly mentioned. In these schools rhetoric, logic, and Latin and Greek literature were well taught, and many a Christian apologist owed to them the mental culture which he employed after his conversion in the service of Christ. When the empire had become Christian, these schools still retained the old methods and subjects of instruction, and even, to a great extent, the old spirit. St. Jerome, who had himself been educated in one of them, was alive to the perilous nature of this influence, and interdicted the reading of the Pagan authors to all those under his direction who were in training for the religious life. Every bishop's residence was from the first more or less definitely a school, in which clerics were trained for the ecclesiastical life. Similarly, after the commencement of the

[1] J. B. Mullinger, *The Schools of the Great* (1877), p. 12.

monastic life under St. Antony and St. Hilarion, the monastery, besides subserving the ends of self-discipline and continual intercession, became a school for training monks. This was especially seen in the monasteries in Gaul which followed the rule of the Abbot Cassian of Marseilles. Early in the fifth century, the invasions of the barbarians began; for four centuries Western Europe weltered in chaos, and the institutions of civilized life perished. In the cities of Gaul, as the Franks pressed southwards, the old municipal schools — the schools of the Rhetoricians and the Grammarians — dwindled and were dispersed. Lay life became barbarous; and the arts of barbarism — which are chiefly fighting, destruction, and coarse indulgence — do not stand in the need of schools. But in the wreck the episcopal and monastic schools survived, and, through the degradation of lay life, became ever more attractive. In the island of Lerins, the abbot Honoratus, about 400, founded a celebrated monastery, the school of which was known as the *Studium Insulanum.* Ireland, soon after its conversion by St. Patrick, was dotted over with monastic schools, in which such learning as was then accessible was prosecuted with remarkable success.

The suppression of the schools of Athens by order of Justinian (529) sounded the knell of the educational institutes of antiquity. These schools were, in fact, a university, although that name was of later introduction. They had never been able to shake off the Pagan modes of thought which gave birth to them, and now the advancing tide of Christian ideas engulfed them, without being able for a long time to supply their place. A few months after the suppression, St. Benedict founded the abbey of Monte Cassino, and the schools for the erection of which his rule provides were soon spread over Western Europe. These gradually produced a race of teachers and students whose higher and wider views suggested the resuscitation of academic life. It is sufficient to mention the names of Iona, Lindisfarne, Canterbury, York, Fulda, Rheims, Corbie, Fleury, and Seville — not as being all of Benedictine origin, but as among the best schools to be found in the troubled period from the fifth to the tenth century.

The great organizing mind of Charlemagne endeavored to make use of education, as of all other forces within his reach, for restoring civilization in the West. He invited Alcuin, the Scholasticus of York, as the best known teacher in Europe, to his court at Aix-la-Chapelle, and gave into his charge the palace school. Conscientious and painstaking, Alcuin was yet essentially *borné*; there is something cramped and unsatisfactory in his way of handling all the subjects of his narrow curriculum. The age of universities was not yet. Charlemagne, and his son after him, were perpetually urging the bishops to improve their schools. Rabanus Maurus, a pupil of Alcuin, made the school of Fulda illustrious; that of Corbie, in the same age, produced Paschasius

Radbert. The *trivium* and *quadrivium* — the invention of which is ascribed by some to Martianus Capella, a Carthaginian professor of rhetoric, by others to St. Augustine — supplied the *cadre* of the most advanced instruction for several centuries. Between 850 and 1000, the inroads of the Normans and Danes again made havoc of all that had been hitherto done in France and England to promote education. The Normans, however, when once solidly converted, became the most active propagators of all civilizing ideas that the world has ever seen. The Norman school of Bec, founded in the eleventh century by the Abbot Herluin, numbered among its teachers Lanfranc and St. Anselm. In schools of this class, where knowledge was sought at first hand, and philosophy disdained conventional methods, university ideals began to emerge. In the twelfth century, at Paris, commences the history of modern universities. After the establishment of these *foci* of superior teaching, the secondary school became, in theory, on the one hand a stage of preparation for the university, on the other a place of the final training for those who had to begin work early. But for a long time first of these two aspects of a secondary school overpowered the other. William of Wykeham, bishop of Winchester, founded there, in 1373, the school which still exists, expressly in order to feed the college (New College) which he was establishing at Oxford. The Winchester foundation was for a warden and ten fellows, three chaplains and three clerks in orders, an *informator* or head master, a *hostiarius* or second master, seventy scholars who were to be "poor and in need of help," and sixteen choristers.[1] Imitating this example, Henry VI. founded the school at Eton in 1440, as a nursery to King's College, Cambridge. The later public schools of England — Westminster, Rugby, Harrow, etc.— have been founded, speaking generally, upon the model of these two, but without the same close connection with the universities.

Towards the end of the seventeenth century, the necessity of separating primary or elementary instruction from secondary began to make itself felt. The greater complexity and variety of employments, and the increased application of science to all the useful arts, make it desirable, if not indispensable, that the laboring class also should at least be instructed in letters and in the art of calculation. Primary instruction on a large scale was first tried (1684) by the Ven. de la Salle, the founder of the Christian Brothers. The new grade had its two aspects — that by which it was a stage of preparation for the secondary school, and that by which it gave a final training. Up to very recent times the former aspect was little regarded; but, at present, the advantage of making free and easy communications by which the best scholars can pass from the primary to the secondary, and from that to the superior grade of instruction, is clearly perceived by educationists.

1 *The Public Schools*, 1867.

All English schools before the Reformation had a Catholic character. That being withdrawn from them by the change of religion, and the laws prohibiting the erection of new schools under Catholic teachers, those who adhered to the old faith were put to great straits for several generations in order to get their children educated under any tolerable conditions. A single sample of Protestant legislation will show what difficulties had to be faced. By the 11 and 12 Will. III. c. iv. "if any Papist, or person making profession of the Popish religion, shall keep school, or take upon himself the education or government or boarding of youth, he shall be adjudged to perpetual imprisonment in such place within this kingdom as the King by advice of his Privy Council shall appoint."[1] Unless foreign education were sought, obscure private schools, such as those of which we obtain a glimpse in the accounts of the early life of Pope, were the only available resort. The first school of a higher class was that established at Sedgley Park (it had previously existed in a humble way at Newcastle-under-Lyne) by Bishop Challoner in 1763. Ushaw, which, as Crook Hall, was founded in 1794; Stonyhurst, dating from the same year; St. Edmund's, founded in 1795; Downside, in 1798; Oscott, in 1808; and Edgbaston, in 1858—with Ampleforth, Beaumont, and Woburn Park—are our principal Catholic secondary schools at present.

1 Hook's *Church Dictionary*, "Schools."

The monitorial system of Bell and Lancaster, by means of which it was considered that primary instruction could be much extended at little expense by setting the elder children as "monitors" to teach the rudiments to the younger, was brought out in 1797. The primary schools of Prussia, organized under Hardenberg with great skill and thoroughness, drew general attention; and in 1833 the first public grant, 20,000*l.*, in aid of the elementary education of the people, was voted by Parliament, and its administration confided to a Committee of the Privy Council. The system of aiding local efforts thus introduced has received an enormous development and undergone numerous changes of detail, but in its substantial features it remains unaltered to the present day. In the Anglican communion, the organ through which State help was dispensed was the "National Society for the Education of the Poor in the Principles of the Established Church," founded in 1812. The corresponding organ for the Dissenters was the "British and Foreign School Society." For Catholics was established, in 1847, the "Catholic Poor School Committee," which, by maintaining efficient training-schools for masters and mistresses, enables Catholic managers to obtain their fair share of the Parliamentary grant for elementary education.

In Ireland the penal laws rendered the erection of Catholic schools impossible until about a hundred years ago, when the ill success of the war against the American colonists compelled certain relaxa-

tions. A secondary school for forty boarders was founded at Burrell's Hall, Kilkenny, in 1783, under Drs. Lanigan and Dunne.[1] It throve exceedingly, and was transformed in 1836 into St. Kieran's College, under which name it still exists. Of more recent foundation are Carlow and Thurles Colleges, and the Jesuit Colleges of Clongowes and Tullabeg. These institutions, though without State aid or inspection, are already more flourishing than the Royal and Charter Schools — founded in the bad times in order to preserve and extend Protestant ascendency — could ever boast of being.

The National Board of Education — in the schools of which a combined literary instruction was to be given to children of all creeds during certain hours in the day, while separate religious teaching might be given to those whose parents desired it before or after those hours, and also on one particular day of the week — was organized through the exertions of Mr. Stanley, Chief Secretary for Ireland (afterwards Earl of Derby), in 1831. The bishops accepted this arrangement, not as the best, but as the best obtainable, measure; and under it, notwithstanding the difficulties caused by extreme poverty, elementary school training has penetrated into every corner of Ireland.

An Act for the enforcement of general education, and authorizing the formation of School Boards, and the levying of rates, in all places where voluntary effort should appear to be insufficient for the need, was brought in by Mr. Forster in 1870, and became law. Great efforts have been made by the Catholic body in England, and hitherto with a large measure of success, to provide schools under certificated teachers (and therefore qualified to participate in the educational grant) sufficient for the reception of all the Catholic children in the country. Whether these efforts will prevail, or the Board schools, from which definite religious teaching is excluded, will more and more bring the elementary instruction of the people under their control, is a question still uncertain.

1 *Trans. of the Ossory Archæological Society*, 1882, vol. ii. part 2.

CHAPTER VI.

History of Freemasonry.

FREEMASONRY is the system of the Freemasons, a secret order and pantheistic sect, which professes, by means of a symbolical language and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only. Some writers apply the term Freemasonry not only to the Freemasons proper, but also to all secret organizations which seek to undermine Christianity and the political and social institutions that have Christianity for their basis.

The origin of Freemasonry is disputed. The Freemasons themselves, in the language of their rituals, assume the sect to have begun its existence at the building of Solomon's Temple: but serious Masonic writers, as well as all writers of repute, declare this to be merely a conventional fiction. Nor is any more value to be attached to the attempts that are occasionally made to find a link between the Pagan mysteries and Freemasonry. Some writers trace Freemasonry to the heresies of Eastern origin that prevailed during the early and middle ages in certain parts of Europe, such as those of the Gnostics, Manicheans, and Abigenses, some of whose mischievous tenets are, no doubt, apparent in the sect. The suppressed order of the Knights Templars, too, has been taken to have been the source of the sect; and this theory may have some countenance in the facts that a number of the Knights in Scotland illicitly maintained their organization after the suppression, and that it was from Scotland that Freemasonry was brought into France at the beginning of the last century.

But it seems more in consonance with many known historical facts to trace the sect to the mediæval guild of stonemasons who were popularly called by the very name of Free Masons. During the middle ages the various trades were formed, with the approbation of the Church, into guilds or close protective societies. In

general no one was permitted to follow a trade for wages or profit, as apprentice, journeyman, or master, until he had been made free of the guild representing that trade. Each guild had its patron saint, and several guilds, it is certain, had each its peculiar ritual, using its own tools and technical language in a symbolical way in the ceremonies of initiation and promotion —that is to say, in entering an apprentice, and at the end of his time declaring him a worthy fellow-journeyman or craftsman, etc. The guild of Free Masons was singular in this; that it was a migratory one, its members travelling under their masters in organized bodies through all parts of Europe, wherever their services were required in building. When first referred to, they are found grouped about the monasteries, especially about those of the Benedictines. The earliest form of initiation used by the guild is said to have been suggested by the ritual for the reception of a Benedictine novice.

The South of France, where a large Jewish and Saracenic element remained, was a hotbed of heresies, and that region was also a favorite one with the guild of Masons. It is asserted, too, that as far back as the twelfth century the lodges of the guild enjoyed the special protection of the Knights Templars. It is easy in this way to understand how the symbolical allusions to Solomon and his Temple might have passed from the Knights into the Masonic formulary. In this way, too, might be explained how, after the suppression of the order of the Temple, some of the recalcitrant Knights, maintaining their influence over the Free Masons, would be able to pervert what hitherto had been a harmless ceremony into an elaborate ritual that should impart some of the errors of the Templars to the initiated. A document was long ago published which purports to be a charter granted to a lodge of Free Masons in England in the time of Henry VII., and it bears the marks in its religious indifference of a suspicious likeness between Freemasonry then and now. In Germany the guild was numerous, and was formally recognized by a diploma granted in 1489 by the Emperor Maximilian. But this sanction was finally revoked by the Imperial Diet in 1707.

So far, however, the Free Masons were really working stonemasons; but the so-called Cologne Charter — the genuineness of which seems certain — drawn up in 1535 at a reunion of Free Masons gathered at Cologne to celebrate the opening of the cathedral edifice, is signed by Melanchthon, Coligny, and other similar ill-omened names. Nothing certain is known of the Free Masons — now evidently become a sect — during the seventeenth century, except that in 1646 Elias Ashmole, an Englishman, founded the order of Rose Croix, Rosicrucians, or Hermetic Freemasons — a society which mingled in a fantastic manner the jargon of alchemy and other occult sciences with pantheism. This order soon became affiliated to some of the Masonic lodges in Germany, where from the time of the Reformation there was a constant found-

ing of societies, secret or open, which undertook to formulate a philosophy or a religion of their own.

As we know it now, however, Freemasonry first appeared in 1725, when Lord Derwentwater, a supporter of the expelled Stuart dynasty, introduced the order into France, professing to have his authority from a lodge at Kilwinning, Scotland. This formed the basis of that variety of Freemasonry called the Scotch Rite. Rival organizations soon sprang up. Charters were obtained from a lodge at York, which was said to have been of very ancient foundation. In 1754 Martinez Pasquales, a Portuguese Jew, began in some of the French lodges the new degree of "conens," or priests, which was afterwards developed into a system by the notorious Saint-Martin, and is usually referred to as French Illuminism. But it remained for Adam Weisnaupt, Professor of Canon Law at the University of Ingolstadt, in Bavaria, to give a definite shape to the anti-Christian tendencies of Freemasonry. In 1776, two years after the expulsion of the Jesuits from the University, he brought together a number of his pupils and friends, and organized the order of the Illuminati, which he established on the already existing degrees of Freemasonry. The avowed object of the Illuminati was to bring back mankind — beginning with the Illuminated — to their primitive liberty by destroying religion, for which this newest philosophical invention was to be substituted, and by re-shaping ideas of property, society, marriage, etc. One of the Illuminati, a Sicilian, Joseph Balsamo, otherwise Cagliostro, organized what he called Cabalistic Freemasonry, under the name of the Rite of Misraim. He it was who in 1783 predicted, as the approaching work of the Freemasons, the overthrow of the French monarchy. Indeed, Freemasonry was very active in the French Revolution, and assisted in bringing about many of the calamities which accompanied the great upturning of society.

Freemasonry in the meantime had split up into numerous sects, or "rites," all working to the common effort of destroying a belief in the divine revelations of Christianity. In 1781 a great assembly of all the Masonic rites was held at Wilhelmsbad, in Hanover, under the presidency of the Duke of Brunswick, which refused to recognize Weishaupt's system, but at the same time permitted the most mischievous tenets of Illuminism to be engrafted on the higher degrees of Freemasonry, especially of the so-called Scotch Rite. About this time the Scotch Rite was established at Charleston, S. C., by some officers of the French auxiliary army. The York rite had been introduced into the United States by English colonists.

Freemasonry in Continental Europe has been the hatching-ground of most of the revolutionary societies, many of which were affiliated to the higher Masonic degrees. In France the sect was officially recognized by the government of Napoleon III., but advanced Freemasons bore this

unwillingly, as it involved restraint. An avowed belief in God was required for initiation, but this requirement, through the efforts of M. Macé, of the University, was finally abolished in the convention of Freemasons held at Paris, Sept. 14, 1877.

A recent French writer maintains that Freemasonry is unknown to most of the craft — managed by five or six Jews, who bend its influence in every possible way to the furtherance of the anti-Christian movement that passes under the name of Liberalism. Throughout Continental Europe, in the Spanish-American States, and in Brazil, Freemasonry has of late years again become very active. The war against the Catholic Church in Germany had no more bitter supporter than Freemasonry. If the Culturkampf was not direct from the lodges, at least nearly all its leaders were Freemasons. During "the Commune" of Paris, in 1871, Masonic lodges took part as a body in the insurrection, marching out to the fight with their red banners. In France and Belgium the lodges have officially commanded their members to assist the *Ligue de l'Enseignement* — a league intended to bring about the complete secularization of the primary public schools.

In the English-speaking countries, however, Freemasonry has hitherto protested its respect for government and established society, and it has not had any immediate action on politics, its members being usually found as numerous in one political party as another. But it has never failed indirectly to use its influence for the advancement of its members over others. English-speaking Freemasons have usually been accustomed to regard the pantheism of their rituals as an amusing mummery rather than as a reality. These Freemasons usually disown for their order any aims but those of a convivial and mutual benefit society, but no one can fail to see that indifferentism in religion at least is one of the necessary results of English-speaking Fremasonry at its best. But the constant influx into the English-speaking countries of Jews and Continental Freemasons must necessarily impregnate the order with all the poison of the Continental sect.

Freemasonry is essentially opposed to the belief in the personality of God, whose name in the Masonic rituals veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct, it makes him independent of the Church, and by its everywhere ridiculing rank in authority it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt.

The sect has been repeatedly condemned by learned and respectable men of all countries, Protestant and Catholic. Five bulls have been directed against it by name, viz.: "In eminenti," Clement XII., 1738; "Providas," Benedict XIV., 1751; "Ecclesiam Jesu Christi," Pius VII., 1821; "Qui graviora," Leo XII., 1826; "Quanta cura," Pius IX., 1864.

CHAPTER VII.

HISTORY OF GALILEO.

THE object of the present article is, not to write a Life of Galileo, but to give an account, as clear as our limits will permit, of the two condemnations of the doctrine of the immobility of the sun and the rotation of the earth, pronounced by the Congregations of the Holy Office (Roman Inquisition) and the Index, with special reference to the teaching and writing of Galileo in 1616 and 1633. After the most material facts have been narrated without comment, it will be necessary to examine three separate points: 1. What was the precise nature of the condemnation pronounced? 2. What was the character of the considerations which appeared to the Pope and the cardinals to justify them in pronouncing it? 3. Was Galileo, as some writers have maintained, really put to the torture?

In 1613 the great astronomer, who had long inclined to the heliocentric[1] system of Copernicus, published a letter addressed to his friend the Padre Castelli, in which he says that it is not the object of God in the Holy Scriptures to teach us science and philosophy, and that the received Ptolemaic system could no more be reconciled to the text of Scripture than the Copernican. Some time afterwards, in 1615, he wrote a much longer and more important letter to the Grand Duchess Christina of Tuscany, in which he is said[1] to have endeavored to accommodate to the Copernican theory the various passages in Scripture which seem to be inconsistent with it. This letter was not published till 1636, but its tenor appears to have become known to many persons. Galileo visited Rome towards the end of 1615, and was shortly summoned before the Congregation of the Holy Office. The original minutes, showing exactly what occurred, have been published by M. de l'Epinois.[2] On February 25, 1616, Cardinal Milan reported

1 The terms "heliocentric" and "geocentric," as denoting the systems which assume the sun or the earth respectively to be the fixed centre round which the planets revolve, are borrowed from two articles in the *Dublin Review* (believed to be by Dr. Ward), of which we have made free use in the present paper: one is headed "Copernicanism and Pope Paul V." (April, 1871); the other, "Galileo and the Pontifical Congregations" (July, 1871).

1 Hallam, *Lit. of Europe*, iii. 413.

2 *Les Pièces du Procès de Galilée*, Rome, Paris, 1877.

to the Congregation that the Pope (Paul V.) had ordered that Cardinal Bellarmine should call Galileo before him, and should "warn him to abandon the said opinion [of the immobility of the sun, etc.], and if he refused to obey, the Father Commissary . . . was to lay a command upon him to abstain altogether from teaching or defending a doctrine and opinion of this kind, or from dealing with it [in any way]." If he was refractory, he was to be imprisoned — "carceretur." The minutes of the following day show how all this was done, and an injunction, as above, laid upon Galileo; "in which command the said Galileo acquiesced, and promised to obey it." The prohibition of the Pope was identical in intention [1] with that contained in a decree of the Congregation of the Index dated a week later, March 5, 1616. This decree first condemns five theologico-political works, and then goes on to say that it has come to the knowledge of the Sacred Congregation "that the well known doctrine—of Pythagorean origin and wholly repugnant to the sacred Scriptures — concerning the mobility of the earth and the immobility of the sun," formerly taught by Copernicus and Diego of Astorga, "was now being spread abroad and embraced by many; . . . therefore, lest such an opinion should insinuate itself any more, to the destruction of Catholic truth, it gave sentence" that the books of Copernicus and Diego "should be suspended [from circulation] till they were corrected," that the work of a certain Foscarini upholding the same opinion should be altogether prohibited and condemned, "and that all other books teaching the same thing were to be similarly prohibited."

That this decree was sanctioned and confirmed by the Pope it is impossible to doubt. The writer of the article *Galileo* in the "Encyclopædia Britannica" maintains that its responsibility rests with a disciplinary congregation in no sense representing the Church, and that it was never confirmed by the Pope. This view is untenable in view of the fact that in any decree of one of the Sacred Congregations confirmed and ordered to be published by the Pope, it is the Pope himself who speaks — not the cardinals merely — if not always in his capacity of Universal Doctor, yet always in that of Supreme Pastor or ruler. That the decree was not confirmed by Paul V. there is not, so far as we know, the smallest shred of evidence for maintaining; and the *onus probandi* rests on those who make an assertion so improbable.

Galileo was thus estopped by a decision in which he had acquiesced, and which he had promised not to infringe, from publishing anything more on the Copernican theory. Some years passed; Urban VIII. ascended the Papal chair in 1623; he was an enlightened man, of considerable learning, and, as Cardinal Barberini, had had much friendly intercourse with Galileo. The

[1] This is certain; for Bellarmine, in the certificate which he gave to Galileo in 1616 — of which we shall again have occasion to speak — says that "the declaration made by the Pope, *and published by the Sacred Congregation of the Index* [italics ours], was notified to him," etc.

philosopher visited Rome in 1624, and was received with great warmth and kindness by the Pope. Soon after this he began to return to the forbidden subject; in an essay on sun-spots he assumed the fact of the sun's immobility. In his famous *Dialogo* on the "System of the World," published at Florence in February, 1632, he spoke out still more plainly. The dialogue is carried on between three persons, Salviati, Sagredo, and Simplicio; the last being a well-meaning ignoramus, who supports the Ptolemaic side by arguments manifestly futile. At the conclusion of the work the question is in words left open; but the whole effect of the treatise is said to be that of a powerful and vehement defence of the Copernican theory. The book reached Rome at the end of February, 1632, and caused great excitement. The Pope was very angry; he said that Galileo had been ill-advised; that great mischief might be done to religion in this way, greater than was ever done before.[1] Riccardi, the Master of the Apostolic Palace, whose license Galileo had obtained for the printing of the book by representations which do not seem to have been quite straightforward, complained that arguments which Urban himself had used to Galileo against the Copernican theory were in the *Dialogo* placed in the mouth of Simplicio, a ridiculous personage. The authority of Aristotle was in that age inconceivably great, and Aristotle had believed the earth to be immovable. The Peripatetics — so his followers were called — flocked around the Pope, urged against Galileo the breach of his promise, and the insulting neglect of the prohibition of 1616, and pressed for the condemnation both of the book and its author. Urban, still desirous of keeping the case out of the Inquisition, appointed a commission of theologians to examine and report on the book. Their report was submitted in September, 1632; it was highly unfavorable to Galileo. The Pope then wrote to the Grand Duke of Tuscany, in whose service Galileo was at the time, saying that the case must go before the Inquisition, and that the accused must come to Rome and stand his trial. After a considerable delay, which produced a stern letter from Urban (December 30, 1632) to the effect that if Galileo could travel at all he was to be sent up to Rome in chains, the philosopher departed from Florence and arrived in Rome about the middle of February, 1633, taking up his abode at the Tuscan embassy. The trial came on in April; for ten days after its commencement Galileo was committed to the house of the fiscal of the Holy Office; but on his complaining that from his feeble state of health he could ill bear the confinement, he was allowed to return to the Tuscan embassy.

The minutes of the Holy Office show that Galileo was examined on April 12 and 30, May 10, and June 21. The report of the commissioners, one of whom was Melchior Inchofer, told heavily against him. Melchior said that the author of the *Dialogo* did not put the case in favor

[1] L' Epinois, *La Question de Galilee*, p. 114.

of the immobility of the sun "hypothetice," but "theorematice," and that his having written in Italian, so that "*vulgares etiam homines*" might read it, made the matter worse. The disobedience to the command issued by the Holy Office in 1616 was also much dwelt upon; to which Galileo could only reply by putting in the certificate which he had obtained at the time from Bellarmine,[1] and pleading that as the latter had not in this expressly referred to the injunction not to write any more on the question, he had forgotten all about it. It is probable that this was not believed, and that some intention other than one purely scientific was ascribed to him, as accounting for his open disregard of the prohibition of 1616. We read in the minutes for June 16, 1633, that the Pope ordered that Galileo should be questioned "concerning his intention, a threat even of torture being used to him; and that if he persisted in his statement (*et si sustinuerit*) his abjuration having been first taken, he was to be condemned," etc.

On June 21 he was examined according to this instruction. Being asked whether he had not held the opinion [of the immobility of the sun] since the decree of 1616, he said, "I do not hold and have not held this opinion of Copernicus since it was intimated to me by authority (*con precetto*) that I must abandon it; for the rest, I am here in your hands; you must do what you please." He was then warned to speak the truth, otherwise the torture would be applied. He answered, "I am here to make my submission, and I have not held this opinion since the decision was given, as I have said." He was then allowed to withdraw. The sentence was pronounced the next day in the convent of the Minerva. A full narrative of what passed may be read in a letter addressed by the Cardinal di S. Onofriò on July 2, 1633, to the Inquisition of Venice.[1] The sentence opened with the words, "Whereas thou, Galileo," etc., and after reciting the proceedings of 1615 and 1616, stated that the Holy Office appointed theologians on that occasion as qualificators, who reported to this effect:—

1. That the sun is the centre of the world and immovable is a proposition absurd and false in philosophy, and formally heretical, as being expressly contrary to Holy Scripture.

2. That the earth is not the centre of the world, nor immovable, but that it moves even with a diurnal motion, is in like manner a proposition absurd and false in philosophy, and, considered in theology, at least erroneous in faith. The accused is reminded that, after Bellarmine had advised and admonished him, the then commissary of the Inquisition told him that he could not defend nor teach that doctrine any more, either orally or in

[1] The certificate ends thus—after stating that Galileo had made no abjuration, nor been put to penance—"but only the declaration made by the Pope and published by the Sacred Congregation of the Index was solemnly notified to him, in which it is contained that the doctrine attributed to Copernicus that the earth moves around the sun, and that the sun remains in the centre of the world without moving from east to west, is contrary to the Sacred Scriptures, and therefore cannot be defended or held. In testimony whereof," etc.

[1] Printed in Venturi's *Memorie e Lettere Inedite* (Modena, 1818).

writing. In publishing the *Dialogo* he had manifestly disobeyed the precept, and in consequence of the publication, the tribunal understood, the said opinion was spreading more and more. He had acted disingenuously in saying nothing about the precept when he applied for the license to print. Mistrusting him, the tribunal had thought it right to proceed to the rigorous examen ("*rigoroso esame*") in which he had answered as a Catholic should ("*ris pondesti cattolicamente*"). "We therefore," proceeds the tribunal, "say, pronounce, declare, etc., that you, Galileo, have made yourself vehemently suspect of heresy to this Holy Office — *i. e.* of having believed and held a doctrine false and contrary to the sacred and divine Scriptures." He had therefore incurred all the usual penalties; nevertheless the tribunal would absolve him if he abjured and detested the said errors. But as a warning to others, they ordered: 1, that his *Dialogo* should be prohibited; 2, that he should be "formally" imprisoned [1] during the pleasure of the Holy Office; 3. that he should say once a week for three years to come, the seven penitential psalms. Galileo then abjured the condemned opinion,[2] and swore never to promote it in future, and to denounce to the Holy Office any whom he might find maintaining it.

Harsh as this sentence sounds, the fact is that Galileo was treated with little that can be called severity for the remainder of his life. He resided at first at Siena, afterwards in his own villa at Arcetri, near Florence. He was so far under restraint that he was not allowed to go into the city, nor to remove elsewhere without permission; but within his own house and grounds he seems to have been left entirely free. Milton visited him at Arcetri in 1638 or 1639. "There [*i. e.* in Italy] I found and visited the famous Galileo, grown old, a prisoner to the Inquisition."[1] Perhaps Milton did not mean to mislead, but the common inference drawn from his words has been, that he found Galileo immured in the dungeons of the Inquisition,[2] instead of living as a private gentleman in his own country house. The philosopher died at an advanced age at Arcetri in 1642.

Such, in brief outline, were the facts of this celebrated condemnation. Before considering the motives actuating those who pronounced it, let us examine what the sentence itself amounted to. Did the Roman Pontiff, at any stage of these proceedings, pronounce *ex cathedra* that the theory of Copernicus was wrong, and that the earth was the fixed centre of the world? The writer in the "Dublin Review" already referred to, appears to us to make it quite plain that the Roman Pontiff did nothing of the kind. Whether the decrees of Pontifical congregations on matters of doctrine, in which there is a

1 Under restraint, but *not* in a material prison.

2 The clever fiction which makes him say at this point, *Eppur si muove* ("And yet it [the earth] does move"), first appeared, according to the writer in the *Enc. Brit.*, in an Historical Dictionary published at Caen in 1789.

1 *Areopagitica.*

2 Thus Dr. Johnson says in his *Life of Milton*, "He had perhaps given some offence by visiting Galileo, *then a prisoner in the Inquisition* [italics ours] for philosophical heresy."

clause expressly asserting the Papal sanction, are or are not to be regarded as *ex cathedra* and infallible judgments, is a point, according to the reviewer, on which theologians are not entirely agreed; but no one, he adds, has ever doubted that decrees *not* containing this clause are not to be regarded as decisions *ex cathedra*. Now, the decree of the Congregation of the Index of March 5, 1616, does not contain the clause; it cannot, therefore, be regarded as defining *ex cathedra*.

What, then, does the decree decide or do? It decides that the theory of Copernicus is "false" and "entirely contrary to Scripture," and that the books which teach it are to be prohibited. To this must be added the language used by the Holy Office in the preamble of their sentence, as given in a previous paragraph. It is abundantly clear that both Pontifical congregations held that the opinion about the earth's motion now universally received was false and contrary to Scripture, and that no Catholic could hold it without falling into heresy. The reviewer maintains that it was natural and inevitable that they should so regard it, seeing that the obvious sense of Scripture is unquestionably opposed to the Copernican theory, and only "some overwhelming scientific probability" (p. 159) could render it legitimate to override the obvious in favor of an unobvious sense. Later researches have supplied this overwhelming probability, and consequently all Catholics now "admit that the Holy Ghost for wise purposes . . . . permitted the sacred writers to express themselves in language which was literally true as understood by *them*, but was figurative in the highest degree as intended by *Him*." (*Ib.*)

The reviewer moreover contends that, although all Catholics were bound to assent to the decrees, they were not thereby obliged to hold the geocentric theory as an article of divine faith — *i. e.* with an assent excluding all doubt. To maintain the contradictory of this proposition would be absurd, since the heliocentric theory was allowed to be proposed *hypothetically*, but the Church would never for a moment allow even the hypothetical maintenance[1] of an opinion contrary to an article of faith. For instance, what impossibility is greater than that, since 1854, the Church should allow any Catholic theologian to maintain, as a hypothesis, that the doctrine of the Immaculate Conception is untrue? But that the heliocentric theory might be hypothetically propounded after the decree of 1616 is indisputable. For, first, Galileo deposed before the Holy Office in 1633[2] that in 1616 Cardinal Bellarmine spoke approvingly, both as to him and Copernicus, of their holding the opinion of the movement of the earth "*ex suppositione* and not absolutely." Secondly, the same Bellarmine declared in 1620, "that if a scientific proof of Copernicanism were discovered, Scripture should then be Copernically interpreted"[3]; and the theologian, Amort,

[1] Except for the purpose of a *reductio ad absurdum*, which of course is not here in question.

[2] L'Epinois, *Les Pièces*, etc., p. 60.

[3] *Dub. Rev.*, vol. lxix., p. 164.

writing in 1734, expressed himself to the same effect.[1] Thirdly, the report of Melchior Inchofer speaks of "the reasons by which Galileo assertively, absolutely, and not hypothetically . . . maintains the motion of the earth"; whence it may be inferred to maintain it hypothetically would not have been censurable.[2]

II. The meaning and effect of the decrees being what we have described, the question arises, Was there any urgent, and at the same time justifiable, motive for issuing them at all? After all, it may be said, the opinion condemned by the decrees has come to be universally believed; was it not therefore a mistake, to say the least, to attempt thus to suppress it? Has not the logic of events proved that course to be wrong? Such questions as these will be differently answered, according to the varying estimates which people may form of the value of a stable religious conviction. The Pope and the cardinals believed, in 1616, that if every one might freely teach, at universities or by printed books, that the earth revolved round the sun, a great weakening of religious faith would ensue, owing to the apparent inconsistency of such teaching with a number of well-known passages in the Bible. They might remember that Giordano Bruno, an ardent Copernican, had also taught pantheism with equal ardor. The standing danger on the side of Protestantism was, they might think, sufficiently formidable, without the addition to it — while it could still be staved off — of a danger on the side of physical science. At the present day the youth of Italy listen to infidel lectures and read bad books without restriction; one single book of this kind, Renan's *Vie de Jésus*, is said to have caused loss of faith to innumerable readers in Spain and Italy. With loss of faith there comes too often, as we all know, a shipwreck in morals. Are the young Italians of to-day, whom no one thinks of shielding from the knowledge of attacks on Christianity, morally purer and intellectually stronger than their partially protected predecessors of the seventeenth century? We are not in a position to answer the question; but those who believe that the case is not so, but much otherwise, may well approve the solicitude of the rulers of the Church at the former period — when the repression of bad books was still possible — to protect the Christian faith of the rising generation of Italians. Few Catholics would hesitate to say, even now, that it would have been to the unspeakable advantage of European society and individual souls, if the bad book by Renan just adverted to had been summarily suppressed at its birth, and the writer imprisoned, at least "formally." Far be it from us so to disparage the honored name of Galileo as to suggest for a moment that the two cases are parallel. Galileo was a Christian all along, and could no more have written the sentimental impieties of the *Vie de Jésus* than could Urban VIII. himself. Still there can be no doubt that the Pope and cardinals, beside thinking his personal behavior

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[1] *Ib.*, p. 162.

[2] L'Epinois, p. 76.

censurable, because he had broken a distinct promise and disregarded a solemn warning, believed that the interests of religion required that Copernicanism should be no otherwise taught than as a scientific hypothesis. The decrees, it is true, say nothing as to a hypothetical propounding; to them the Copernican theory is simply false. But this is the usual style of all disciplinary tribunals. The words of Bellarmine, before quoted, leave no doubt as to the Church's mind, and an important step towards their realization was taken when, in 1757,—the Newtonian philosophy, which involves the centrality of the sun, having been favorably received at Rome,— Benedict XIV. suspended the decree of the Congregation of the Index above described.[1]

III. One more question remains — whether Galileo was or was not tortured in the course of his examination. It is extremely painful to read of torture being even threatened to a man so warmly loved by a host of friends, and to whom science was under such profound obligations. However, one may feel reasonably confident that it was no more than a threat. M. L'Epinois (*La Question de Galilée*, p. 104) enters fully into the question, and shows (1) that no one in the seventeenth century ever said or thought, so far as appears, that Galileo had been actually tortured; (2) that a special "interlocutory sentence" of the judge must have been given before the application of the torture, and that of such sentence there is no trace; (3) that even if such sentence had been given, Galileo might have legally appealed against it on the ground of age and ill-health, and that his appeal must have been allowed. For these and several other reasons which we have not space to analyze, L'Epinois considers that it is scarcely possible to doubt that the torture, though threatened, was not actually administered.

1 There need be no question as to the *sincerity* of the Pope and cardinals in repudiating Copernicanism. So far as was then known, the appearances of nature might be equally well explained on either theory, and Scripture in its obvious meaning agreed with one and not with the other. Neither Bacon, nor Tycho Brahe, nor Descartes, accepted the Copernican theory. Milton, in the "Paradise Lost," wavers between the two systems.

CHAPTER VIII.

History of the Irish Catholic Church.

IN the fifth century Ireland was divided, as it was for centuries afterwards, into several small kingdoms. Some unknown preachers must have found their way into the country even before the mission of Palladius, and converted some of the natives to the faith of Christ, for St Prosper in his chronicle (published about 434), writes that Palladius was sent by Pope Celestine in 431 "*ad Scotos in Christum credentes,*" to the Scots believing in Christ. The terms Scotia and Scots originally belonged to Ireland and the Irish. This mission of Palladius, who was deacon of the Roman Church, did not last long, and bore little fruit. So much we learn from the Book of Armagh (written before 700), with the additional fact that Palladius died in Britain on his return from Ireland.

The general conversion of the Irish nation was reserved for St. Patrick, who was probably born at the place now called Kilpatrick on the Clyde,[1] whence he was carried as a slave into the north of Ireland while still a youth. The degradation and darkness of the inhabitants profoundly impressed his pure and generous heart, and from the time when he regained his liberty, at the age of twenty-one, he devoted himself to the divine service and the task of spreading the doctrines of salvation. After going through a course of study at Marmoutier and Lerins, he repaired to Rome. We next hear of him as accompanying St. Germanus and St. Lupus on their anti-Pelagian mission to Britain. Being selected by St. Germanus to preach the faith in Ireland, he went first — if we may accept the testimony of Probus[2] — to Rome to obtain the apostolic blessing. Celestine dying soon after, Patrick left Rome and journeyed towards Ireland. Hearing on his way of the death of Palla

1 Dr. Moran, Bishop of Ossory, who formerly leaned to the opinion that the place was near Boulogne in France, has lately written convincingly in favor of the Scottish site.

2 Probus wrote a *Life of St. Patrick* in the tenth century; see O'Curry's *Materials of Ancient Irish History*.

dius, he went to St. Amatorex, who ordained him bishop. Landing in Ireland in 432, he attended the assembly of the Irish kings and chieftains held on the hill of Tara in that year. His reception was not very encouraging; however, he converted several, and among others the father of St. Benignus, his immediate successor in the see of Armagh.

St. Patrick fixed his principal residence at Armagh, which became the primatial see of the island. In the course of his long career, extending beyond sixty years, he visited and converted the greater part of Ireland, and established bishoprics in all the provinces. Among his chief companions and assistants were Auxilius, Isserninus, and Secundinus. The Irish people received the gospel with extraordinary readiness. St. Patrick left few writings behind him; his "Confession," a kind of autobiography, is his chief work. We have also his circular letter against Coroticus, and the canons of a synod which he held with Auxilius and Isserninus, about 453, to regulate church discipline. In his "Confession," he does not mention the Pope or the Holy See, and Beda, in his "Ecclesiastical History," is silent about St. Patrick's mission. Hence Protestant writers have inferred that he had no mission from Rome, and preached a Christianity of his own, distinct from that of the Popes; in short, that he was a kind of Protestant. This hypothesis has been exploded by Dr. Lanigan, Bishop Moran, and others, who show that although St. Patrick, having a special object in view when he wrote the "Confession," says nothing in it about Rome, yet the history of the early Irish Church is unintelligible unless we assume a close and filial relation to the Holy See to have existed from the first. Within a century after St. Patrick, St. Columbanus, the great Irish missionary of the sixth century, said to the Pope, "The Catholic faith is held unshaken by us, as it was delivered to us by you, the successors of the holy apostles."[1] Another theory was put forward by the learned Usher, the Protestant Archbishop of Armagh: it was that Ireland did not owe her Christianity to Rome, nor even to St. Patrick, since she already possessed a hierarchy at the time when the saint arrived. But when the names of the bishops supposed to have belonged to this hierarchy — Ailbe, Declan, Ibar, Kieran, etc.— came to be examined, Dr. Lanigan was able to prove that they were all posterior in date to St. Patrick.[2]

With respect to Beda, although it is true that he does not mention St. Patrick in his Ecclesiastical History, the circumstance — singular as it must be admitted to be — may perhaps be explained on the ground that he chose to confine himself strictly to the religious concerns of the Angles and Saxons. It is impossible to infer from it that Beda passed over the conversion of Ireland in silence, because he, a zealous adherent of Rome, disapproved of a work effected independently of Rome. Had he so felt, he would have

[1] Moran, *Essays on the Early Irish Church*, p. 4.
[2] *Ibid.*, p. 40.

studiously avoided speaking of St. Patrick in his other writings, as well as in his history. But the fact is that in both his "Martyrologies," Beda *does* give the name of St. Patrick. In the prose one, under March 17, he says, "In Scotia, the birthday of the holy Patricius, bishop and confessor, who first in that country preached the gospel of Christ." In his metrical martyrology, under the same day, he says, "Patricius, the servant of the Lord, mounted to the heavenly court."

The death of the apostle of Ireland occurred in 493. The present sketch of the history of the Church in Ireland from that time to our own day will be divided into three periods: 1, that of sanctity, learning, and missionary energy (493–800); 2, that of invasions and usurpation (809–1530); 3, that of persecution (1530-1829). The period commencing at the last-named date will be regarded by our descendants, if present appearances may be trusted, as an era of restoration.

I. The Irish saints are divided by the national hagiographers into three classes. In the first, which consists of those of the earliest Christian age down to about 530, the principal figures are those of St. Patrick himself, St. Brigid of Kildare, St. Ibar, St. Declan, and St. Kieran. The second class, from 530 to 600, contains St. Coemman or Kevin, the two Brendons, Jarlath of Tuam, and the great St. Clumboa or Columbkill. The third class, whose period is from 600 to about 660, contains St. Maidoc, the first bishop of Ferns; St. Colman of Lindisfarne, Ultan, Fursey, etc. The first class, in the words of the ancient authority quoted by Dr. Lanigan,[1] "blazes like the sun, the second like the moon, the third like the stars . . . . the first most holy, the second very holy, the third holy."

That learning, in all the branches then known, was eagerly followed by Irish students from the time of the conversion, is a fact of which there is abundant evidence. A copious literature sprang up, consisting of monastic rules, tracts on ritual and discipline, homilies, prayers, hymns, genealogies, martyrologies in prose and verse, and lives of saints. This literature, as was to be expected, was partly composed in the vernacular and partly in Latin; but the bulk of it was in the Gaelic. The extant remains are still considerable; that they are not yet more copious is explained by Professor O'Curry in a remarkable passage, which will be cited in a different connection further on.

The English Beda bears ungrudging testimony to the high character of the Irish missionaries who had labored in Northumbria, and to the general belief in the excellence of the Irish schools. "The whole solicitude of those teachers," he says, "was to serve God, not the world; their one thought was how to train the heart, not how to satisfy the appetite."[2] The special excellence of the Irish schools was the interpretation of Scripture; thus about 650, Agilbert, a French bishop, resided a long time in Ireland, "for the sake

[1] *History of the Church of Ireland*, ii. 330.
[2] Hist. *Eccl.* iii. 26.

of reading the Scriptures."[1] Some years latter (664) it became a common practice with the Northumbrian Thanes to visit Ireland, either with a view to greater advance in the spiritual life, or for the sake of biblical knowledge, "*divinæ lectionis.*" These last would go from place to place, attending the cells of the different masters; and so generous were the natives, that they provided for them all, "their daily food free of cost, books also to read, and gratuitous teaching."[2]

The missionary energy of the Irish Church, commencing with a little island off the coast of Mull, which it made a basis for further operations, ended by embracing France, Switzerland, and Italy within the scope of its charity. St. Columba, of whom Montalembert in his "Monks of the West," has given to the world a graphic portraiture, founded the monastery of Hy or Iona in 563, chiefly with a view to the conversion of the Picts dwelling in the north of Scotland. For more than 230 years Iona continued to flourish, and was a centre of pure religion, education, art, and literature to all the surrounding countries. Here, as in a "sacred storehouse,"[3] rest the bones of not a few Irish, Scottish, and Norwegian kings. It was devastated by the Danes in 795, and the monks were dispersed a few years later. From Iona the monk Aidan, at the invitation of king Oswald, came into Northumbria, the Angles of which were still mostly Pagans, and founded in 633 a monastery on the isle of Lindisfarne, of which he became the first bishop. To him and his successors the conversion of the northern English was chiefly due. Lindisfarne in its turn became a great school of sacred learning and art, and its bishopric ultimately grew into the palatine see of Durham. In East Anglia the Irish St. Fursey assisted Felix the Burgundian in the conversion of the natives; in Wessex the Irish Maidulf founded the great convent of Malmesbury. In the sixth and seventh centuries Irish missionaries were active in France; Fridolin restored religion at Poictiers, and recovered the relics of St. Hilary; St. Fursey founded a monastery at Lagny; St. Fiacre settled at Paris; and Columbanus founded in Burgundy the historic monastery of Luxeuil. In Switzerland the name of the town and canton of St. Gall perpetuates the memory of an Irish anchorite, who in 613 planted a cross near a spring in the heart of a dense forest, south of the lake of Constance, and by despising the world drew the world to him. Bobbio, in Italy, was the last foundation and resting-place of St. Columbanus. In Germany, the Irish Fridolin, the hero of many a tender *Volkslied* and wild legend, was probably the first apostle of the Alemanni in Baden and Suabia.[1]

The well-known controversy respecting the right observation of Easter, which raged in the seventh and eighth centuries between those who had received a Roman

[1] *Ibid.* iii. 7.
[2] *Ibid.* iii. 27.
[3] Shaksp. *Macbeth*, Act II. sc. 4.

[1] Art. "Fridolin," by Hefele, in Wetzer and Welte.

and an Irish training respectively, turned on the fact that the Irish Church, from its isolation in the far west, and the difficulties of communication with the centre of unity, had fallen somewhat behindhand in ecclesiastical science, and not adopted the improved methods of calculation which had come into force in Latin Christendom generally.[1] After there had been time for a full discussion and comparison of views, the Irish gradually came round to the better practice. At a synod held at Old Leighlin, in 630, a letter having come from Honorius I., the Roman cycle and rules for computing Easter were adopted in all the south of Ireland.[2] At Iona and in the north of Ireland the necessary change was deferred for many years. Adamnan, Abbot of Hy, labored hard between 701 and 704 to introduce the Roman Easter, and met with considerable success. But the decisive adoption of it at Hy is said to have been due to the persuasions of St. Egbert about 716.[3]

11. *Period of Invasions.*—The Danes (called "Ostmen" by the Irish), appeared on the Irish coasts about the end of the eighth century. Wherever they came they desecrated churches, burnt monasteries, destroyed books, pictures, and sculptures, murdered priests, monks, and poets. To the ferocity of the wild beasts they joined the persevering energy of the Teuton; their arms were better than those of the Irish, and perhaps they had more skill in handling them. Confusion and lamentation were soon in every part of the island. Men, after a while, seeing the continued success of these odious Pagans, began to doubt of Providence, and to grow slack in faith. *Sauve qui peut* became the general feeling, and the generosity towards the Church of the converts of the age of St. Patrick underwent a selfish but not unnatural reaction in their descendants. "When foreign invasion and war had cooled down the fervid devotion of the native chiefs, and had distracted and broken up the long established reciprocity of good offices between the Church and the State, as well as the central executive controlling power of the nation, the chief and the noble began to feel that the lands which he himself or his ancestors had offered to the Church, might now, with little impropriety, be taken back by him, to be applied to his own purposes, quieting his conscience by the necessity of the case."[1] The beautiful Glendalough, founded by St. Kevin about 549, being near the sea, was peculiarly exposed to Danish assault; but not one of the principal monasteries—Armagh, Kildare, Clonmacnoise, Slane, etc.,—escaped destruction at one time or other. Dublin—of which the Irish name is "Ath-cliath"—became a Danish city. From time to time the invaders were

[1] The erroneous practice was not that of the Quartodecimans [EASTER CYCLE], for the Irish always waited for Sunday before celebrating the feast; it consisted in keeping Easter from the fourteenth to the twentieth day of the month, instead of from the fifteenth to the twenty-first; the consequence being that when Sunday fell on the fourteenth, Easter began to be kept on the evening of the thirteenth day, that is, *before* the occurrence of the Paschal full moon.

[2] Lanigan ii. 389.

[3] Bed. *Hist. Eccl.* 5. 22.

[1] O'Curry, *Materials*, etc. p. 343.

heavily defeated — as in the battle of Clontarf (1014) when the victorious Brian Boru fell in the hour of victory. Gradually they adopted Christianity, lost their national language, and were blended with the natives, never having, as in England, succeeded in subjecting the whole island to their rule.

In the course of the twelfth century, the power of the O'Neils of Ulster, who had for a long period been overlords of the whole of Ireland, declined, and the O'Connors of Connaught attempted to take their place. But it was a weak and wavering sovereignty, and the kings of the five petty kingdoms were continually plotting, combining, and making war one against another. A state of general insecurity and lawlessness was the natural result; and though the faith of the people remained intact, moral disorder in every form was rampant, and the discipline of the Church was often set at nought. The clergy, probably for the sake of greater stability and safety, tended to cluster together under some monastic rule; and the laity, abandoned to themselves, fell a prey to gross superstitions and excesses. The Popes, by sending legates, and writing admonitory letters from time to time, attempted to reform the state of society. In the first half of the twelfth century a powerful influence for good was exerted by the admirable sanctity of St. Malachy, who died at Clairvaux under the eyes of St. Bernard, in 1148, and whose life was written by his great friend. The state of things at Armagh, when Malachy was elected to the primacy in 1125, is a good illustration of the disorder which pervaded the Irish Church. A certain powerful family had for more than two hundred years claimed the primatial chair as a hereditary possession; for fifteen generations they had made good their claim; and of these fifteen occupants of the see only six were in holy orders, the rest being married laymen, who, though they did not presume to exercise the Episcopal functions, enjoyed the title and emoluments of the bishopric.[1] Celsus, the last of the series, being a good man, procured the election of St. Malachy as his successor; but the family resented this intrusion on their "rights," and presented to the see one of themselves, Murchadh by name, upon the death of Celsus. For the sake of peace St. Malachy waited for five years before entering Armagh; on the death of Murchadh, in 1133, he was peaceably installed. In 1138 the saint visited Rome, where Pope Innocent II. received him with the highest honor, and appointed him his legate in Ireland. His zeal, but still more his saintly example, effected a salutary change in the northern parts of Ireland, where, having obtained leave to resign the primacy, he spent the last ten years of his life as bishop of the small see of Down.

At the beginning of his reign, Henry II. had obtained the approbation of Pope Adrian IV., an Englishman, for his project of entering Ireland, ostensibly with a view to extirpating vice and ignorance among the natives, and attaching the island more

1 Lingard, *Hist. of Eng.* ii. 89.

closely to the see of St. Peter. Of this bull Henry made no use for many years, and the actual invasion of Ireland by Strongbow and other Norman knights was in a manner accidental. For several generations things went on much as before; the English power was confined to the "Pale" or strip of country on the eastern coast; in the rest of Ireland the native princes, though they often recognized an ill-defined overlordship in the English kings, reigned practically after their own fashion. Outside the Pale, Brehon, not feudal law, prevailed. One benefit, at least, resulted: the Normans were great builders; and noble churches of stone soon covered the land. It is true that in this reform they were preceded by St. Malachy, who had built a church of stone at Bangor, near Carrickfergus, to the great amazement of the natives, who had, till then, seen only their own ingeniously constructed edifices of timber and wickerwork.

Three great Irish synods were held in the twelfth century. At the first, that of Kells (1152), at which a Roman cardinal presided, the metropolitan dignity of the three sees of Cashel,[1] Dublin, and Tuam was solemnly recognized; but the primacy over the whole island was still reserved to Armagh. At the second, that of Cashel (1172), held immediately after the invasion, Church property was declared to be exempt from the exactions of the chieftains, the regular payment of tithes was enjoined, and it was ordered that all matters of ritual should be arranged in future "agreeably to the observance of the Church of England" — in other words, according to Roman usage. The third synod, that of Dublin (1186), passed several canons of ritual; it is chiefly noted for a sermon, preached before it by Gerald de Barri, or Cambrensis, in which, while praising the orthodoxy and the continency of the Irish clergy, he lamented that too many of them were addicted to intemperance.

Many of the English and Normans who settled in Ireland after the invasion adopted by degrees the dress, customs, and laws of the natives, and became no less intractable than they in their attitude towards the English government. An effort was made to stop this process by the Statute of Kilkenny (1367), which made it treasonable for those of English descent to marry, or enter into the relation of fosterage, or contract spiritual affinity with the natives; and forbade to the same class, on pain of forfeiture of property, the adoption of an Irish name, or the use of the Irish language, dress, or customs. But this statute was to a great extent inoperative, and from the date of its enactment to the time of Henry VIII. there were two parties in continual opposition to the government, the "English rebels," and the "Irish enemies." The demarcation between English and Irish, which the civil government thus did its utmost to maintain, was partially introduced, and with the most unhappy results,

[1] Cashel was already regarded as a metropolitan see as early as 1111, and its bishops exerted corresponding powers to some extent; in 1140 it was formally recognized as such by Innocent II. at the request of St. Malachy (Lanigan, iv. 20).

into the administration of Church affairs. In the counties of the Pale it was scarcely possible for an ecclesiastic of Irish race to obtain preferment. The invasion by the Scots under Edward Bruce, in 1315, though ultimately defeated, caused great confusion, and called forth during its continuance many tokens of sympathy from the Irish clergy. This, says Mr. Malone, was made a pretext for "throwing off the mask,"[1] and under color of disloyalty Irishmen were excluded from all the higher dignities and benefices. Yet it would appear that this exclusion could not have extended much beyond the Pale; for if we examine the lists of bishops occupying the Irish sees in 1350, we find that out of thirty-three names, eighteen are certainly Irish, thirteen English, while two may be doubtful. All through this time of confusion and disunion a strong religious feeling was abroad, animating the men of both races alike, and directing them to common objects. In the thirteenth century we hear of 170 monasteries being founded; about 55 in the fourteenth, and about 60 in the fifteenth. Two unsuccessful attempts were made to found universities,— one at Dublin (1320), by Archbishop Bicknor; the other at Drogheda, by the parliament which sat there in 1465.

III. *Period of Persecution.* — By the aid of Brown, the Archbishop of Dublin, an Englishman who had embraced the Lutheran opinions, Henry VIII. had some success in imposing his doctrine of the royal supremacy on the Irish clergy. Under Mary all progress in this direction was reversed. Soon after the accession of Elizabeth, in 1560, a packed Parliament was convened at Dublin which passed an Act of Uniformity, declaring the royal supremacy over the Church, and imposing the Protestant Prayer-book. By many Protestant writers[1] it has been maintained that the bishops, with the exception of two, either approved of or acquiesced in the new order of things, and that the people for many years frequented the churches where the English service was performed. The falsehood of all such statements has been exposed by the Bishop of Ossory.[2] The real state of the case appears to have been this. The Archbishop of Dublin, Curwin, conformed to Protestantism, and O'Fihel, Bishop of Leighlin, did the same. The conduct of four bishops (Ossory, Ferns, Cork, and Clonfert) is more or less suspicious. The remainder of the Irish hierarchy, viz., the Archbishops of Cashel and Tuam (the see of Armagh was vacant), two bishops holding sees in the Pale (who were deprived by the government), and sixteen other bishops of suffragan sees, remained faithful to their canonical obligations. As these bishops died, or as, in the course of the Elizabethan wars, the government was able to consolidate its power in the remoter parts of Ireland, the cathedrals, Church lands, and other Church property

[1] *Church History of Ireland*, ch. ix.

[1] Bishop Mant, Dean Murray, etc.

[2] *Episcopal Succession in Ireland.* See also an article in the *Contemporary Review*, for May, 1880, on "Dr Littledale," etc.

were made over to Protestant bishops and ministers appointed under the Act of Uniformity. The Catholic Bishop of Kilmore, Richard Brady, was expelled from the see so late as 1585. The Holy See did all that it could to support the oppressed Church of Ireland, and animate the clergy to meet their sufferings with an unbending fortitude. A nuncio was sent to reside at Limerick, money and arms were liberally provided, the intervention of Spain solicited, and Irish ecclesiastics visiting Rome welcomed and assisted. Except in the case of Dublin, the seat of the Anglo-Irish government, where the see was left vacant for many years from the absolute impossibility of any prelate residing there in safety, the successions of bishops in all the Irish sees appear to have been regularly maintained through all the period of persecution.

The cause of learning, to which the Irish Church has been ever devoted, could not but suffer in this prolonged conflict. Before the change of religion in England there had been some encouraging signs of progress in the reconciliation of the races through the influence of a common interest in intellectual pursuits Among the distinguished Oxford students of the first thirty years of the sixteenth century, a considerable proportion were Irishmen,[1] and it is impossible to doubt that had peace and religious unity been preserved, this resort to the English universities would have gone on increasing until it bore its natural fruit in the establishment of a great university on Irish soil. The change of religion in England cut off the supply of Irish students; Catholicism became a persecuted creed; and the effect on learning — its professors, seats, implements, and productions — may be understood from the following vigorous passage: "From about the year 1530, in the reign of the English king Henry VIII., to the year 1793, the priests of Ireland were ever subject to persecution, suppression, dispersion, and expatriation, according to the English law; their churches, monasteries, convents, and private habitations were pillaged and wrested from them; and a vandal warfare was kept up against all that was venerable and sacred of the remains of ancient literature and art which they possessed. When, therefore, we make search for the once extensive monuments of learning which the ecclesiastical libraries contained of old, we must remember that this shocking system continued for near 300 years; and that during all that long period the clergy — the natural repositories of all the documents which belonged to the history of the Church — were kept in a continual state of insecurity and transition, often compelled to resort to the continent for education, often forced to quit their homes and churches at a moment's notice, and fly for their lives, in the first instance to the thorny depths of the nearest forest or the damp shelter of some dreary cavern, until such time, if ever it should come, as they could steal away to the hospitable shores of some

[1] See the list in Wood's *Athenæ Oxon.* Wood does not go farther back than 1500.

Christian land on the continent of Europe."[1]

Under James I. and Charles I., the Catholic clergy having been now stripped of all their property, and the laity of a considerable portion of theirs, some toleration was extended by the government to Catholic worship. The terrible rising of 1641 was the commencement of a war of eleven years, ending with the surrender of Galway in 1652. Innocent X. sent the Archbishop of Fermo (Rinuccini) as his nuncio to Ireland in the autumn of 1645, with considerable supplies of arms and money. Unfortunately dissension arose in the national ranks; a moderate section of the clergy, with most of the Catholic gentry and laity, were for aiding the king against the Parliament, and not exacting from him very stringent conditions; but the bulk of the population, supported by the nuncio and the inferior clergy, were for turning the war into a struggle for complete religious freedom and national independence. Cromwell transported his victorious army to Ireland in 1649, and by several successful sieges, followed by bloody military executions, broke the strength of the resistance. The conquest of the island was completed by his lieutenants. The sufferings of the Irish clergy during, and still more after, the war, were indescribable. Bishop O'Brien of Emly was executed by Ireton's order (1651) after the fall of Limerick. Bishop Egan of Ross was murdered by Ludlow's soldiers in 1650. In the same year Bishop McMahon of Clogher, being in command of a body of Irish troops, fell into the hands of the Puritans, and, though quarter had been promised, was hanged. A letter of Dr. Burgatt, afterwards Archbishop of Cashel, written in 1667, says that in the persecution begun by Cromwell "more than 300 [clergy] were put to death by the sword or on the scaffold . . . . ; more than 1000 were sent into exile, and among these all the surviving bishops," except the Bishop of Kilmore, who was too old to move.[1] The Puritan soldiers put every priest to death whom they fell in with; and yet so close a tie of affection bound the clergy to their native land and their people, that even in 1658, about the worst time of all, there were upwards of 150 priests in each province.[2] The regular clergy were no better off; the Acts of the General Chapter of the Dominican Order held at Rome in 1656, mention that out of 600 friars who were in the island in 1646 not a fourth part were left, and of forty-three convents of the order, not one remained standing.[3] All these horrors the Puritans pretended to justify, as done in retaliation for the massacre of Protestants in 1641. That a great number of persons were cruelly put to death at the time of that rising is undeniable; but, as Lingard points out,[4] the main object pursued was *not* the murder of the Protestants, but the recovery of the

[1] O'Curry's *Materials*, etc., p. 355.

[1] Moran, *Hist. Sketch of the Persecutions under Cromwell* (1862) *p.* 82.

[2] *Ib.* p. 98.

[3] Moran, *op. cit.* p. 74.

[4] *Hist. of Eng.* vii. app. note [illegible].

confiscated lands. He significantly adds, "That they [the Irish] suffered as much as they inflicted cannot be doubted."

The exiles, both priests and laity, were cast on the French coast in a state of such utter destitution, that, but for prompt and ample relief, many must have perished. Happily a saint was at hand to help them. St. Vincent of Paul, filled with compassion for these victims of war and fanaticism, collected money and clothing for them, and provided them all with homes and shelter; he even sent considerable supplies to Ireland.[1] The Bishop of Ossory also gives detailed proof of the unwearied solicitude of the Holy See, for many years after the Cromwellian invasion, in procuring succors of every kind for the Irish Catholics, and itself aiding them with money to the utmost of its power.[2]

The Act of Settlement (1660) legalized the Cromwellian spoliations; but the Catholic worship was tolerated all through the reign of Charles II. At the Revolution, the Irish espoused the cause of their king, who, whatever quarrel the English might have with him, had done Ireland no wrong. Neither the letter nor the spirit of the constitution enjoined that the Irish Parliament and people should change their king whenever it might suit the English people to change theirs. But, in the absence of effectual aid from abroad, the superior resources of the stronger nation crushed the resistance of the weaker; and a period commenced for the Irish Church and people sadder than any that had preceded it. The writings of Burke, and — among recent publications — Mr. Lecky's "History of the Eighteenth Century," paint in detail the picture of Ireland ruined and outraged by the penal laws. Whatever iniquitous law and crafty administration could devise to destroy the faith of the people was tried during the gloomy century which began at the Revolution, but all to no effect. The ill success of the American war compelled the English government to propose the first relaxation of the penal laws in 1778. From that time the Irish Church has been step by step regaining portions and fragments of the rights of which she was deprived in the sixteenth century. The Protestant Church was disestablished in 1869. The last twenty years have seen the island covered with beautiful religious edifices — cathedrals, parish-churches, convents, colleges, etc. Of such a people it may be justly said, "In much experience of tribulation they have had abundance of joy, and their very deep poverty hath abounded unto the riches of their simplicity."[1]

The following is a list of the Irish sees, of which four are metropolitan and twenty-four suffragan :—

Province of Armagh.

Armagh.	Meath.	Derry.
Clogher.	Dromore.	Raphoe.
Down and Connor.	Ardagh.	Kilmore.

1 Moran, *op. cit.* p. 52.

2 About 1688, 72,000 francs a year were supplied by Rome for the support of the Irish secular clergy and laity. In 1699 the Pope sent to James II., at St. Germain's, 58,000 francs for the Irish ecclesiastics exiled that year. From about 1750 to 1800 the Popes sent the Irish bishops a hundred Roman crowns a year in aid of Catholic poor schools.

1 1 Cor. viii. 2.

Province of Dublin.

Dublin. Ossory. Kildare and Leighlin.
Ferns.

Province of Cashel.

Cashel and Emly. Waterford and Lismore.
Cork. Cloyne. Killaloe.
Limerick. Ross. Kerry.

Province of Tuam.

Tuam. Elphin. Achonry.
Galway. Kilmacduagh and Kilfenora. Clonfert.
Killala.

Mitred Abbot: The most Rev. the Abbot of Mount Melleray, Cappoquin.

(Lanigan, "Ecclesiastical History of Ireland," 1829; Plowden, "Historical Review of the State of Ireland," 1803; Malone, "Church History of Ireland," 3d edition, 1880; Moran [Bishop of Ossory], "Spicilegium Ossoriense"; "Essays on the Origin, Doctrine, and Discipline of the early Irish Church," 1864; "Historical Sketch of the Persecutions suffered by the Catholics of Ireland under Cromwell and the Puritans" [1862].)

Origin and History of the Irish College at Rome.

The munificent Pontiff to whom the English College owed its foundation — Gregory XIII. — contemplated a similar institution for Ireland; but on mature consideration he judged that whatever portion of the Papal revenues could be spared to aid that injured people would be better spent in sending them money and arms, at a time when they were engaged in a deadly struggle with their English oppressors, than in any other way. His original desire was, however, carried out by his nephew, the Cardinal Ludovico Ludovisio, who in 1628 founded a college near the Piazza Barberini for the instruction of Irish theological students, who were afterwards to return to their own land, and do their best to keep alive the flame of religion among their persecuted countrymen. The celebrated Irish Franciscan, Fr. Luke Wadding, the historian of his order, was the first rector of the college, which opened with six students, and a a dotation of fifty scudi per month. Cardinal Ludovisio by his will bequeathed to it a large vineyard at Castel Gandolfo, and a thousand scudi of annual rent; he further directed that its management should be transferred to the hands of the Society of Jesus. A permanent site for the college was found near the convent of the Dominican nuns of the Annunziata. The students attended lectures at the Collegio Romano [Roman College].

The college remained under Jesuit management till 1773, when the order was suppressed; from that time to the date of the French invasion — when it shared in the general ruin which fell on all the Roman colleges — it was governed by an Irish rector assisted by three or four secular priests of that nation. In 1826 it was restored by Leo XII., who placed it in a suitable building near the church of S. Lucia de' Ginnasi, with Mgr. Blake for its first rector. Soon afterwards it was arranged that the Cardinal Prefect of Propaganda *pro tem.* should always be the pro-

tector of the college. Card. Cappellari, afterwards Gregory XVI., who thus became their protector, conceived a singular affection for this Irish community, and loaded it with favors. In 1836 he paid a formal visit to the college, while Paul Cullen, afterwards Cardinal Archbishop of Dublin, was rector; and in the same year, he made over to it the monastery and church of S. Agata alla Suburra. As another proof of his regard, he granted to the students the privilege of carrying in the annual procession of Corpus Christi the staves of the baldacchino under which the Pope carries the Blessed Sacrament, from the end of the colonnade in the piazza of St. Peter's to the great gate of the Accoramboni palace.

CHAPTER IX.

History of the Inquisition.

IN no age of Christianity has the Church had any doubt that in her hands, and only in hers, was the deposit of the true faith and religion placed by Jesus Christ, and that, as it is her duty to teach this to all nations, so she is bound by all practicable and lawful means to restrain the malice or madness of those who would corrupt the message or resist the teacher. Some have maintained that no means of coercion are lawful for her to use but those which are used in the internal forum [FORUM INTERNUM] and derive their sanction from anticipated suffering in the next world. The power of the Church, according to Fleury,[1] is "purely spiritual," and he held with Marsilius that the Pope could employ no coactive punishment of any kind unless the emperor — i. e. the civil power — gave him leave. From such a view it logically follows that St. Paul ought to have asked the permission of Sergius Paulus before striking Elymas the sorcerer with blindness! The overwhelming majority of the canonists take the opposite view — namely, that the Church can and ought to visit with fitting punishment the heretic and the revolter; and since the publication of the numerous encyclical letters and allocutions of the late Pope treating of the relations between Church and State, and the inherent rights of the former, the view of Fleury can no longer be held by any Catholic.

For many ages after the conversion of Constantine it was easier for the Church to repress heresy by invoking the secular arms than by organizing tribunals of her own for the purpose. Reference to ecclesiastical history and the codes of Justinian and Theodosius shows that the emperors generally held as decided views on the pestilent nature of heresy, and the necessity of extirpating it in the germ before it reached its hideous maturity, as the Popes themselves. They were willing to repress it; they took from the Church the definition of what it was; and they had old-established tribunals armed with all the

[1] Fleury, *Dernier Discours*, ch. 14.

terrors of the law. The bishops, as a rule, had but to notify the appearance of heretics to the lay power, and the latter hastened to make inquiry, and, if necessary, to repress and punish. But in the thirteenth century a new race of temporal rulers arose to power. The emperor Frederic II. perhaps had no Christian faith at all; John of England meditated, sooner than yield to the Pope, openly to apostatise to Islam; and Philip Augustus was refractory towards the Church in various ways. The Church was as clear as ever upon the necessity of repressing heretics, but the weapon — secular sovereignty — which she had hitherto employed for the purpose, seemed to be breaking in her hands. The time was come when she was to forge a weapon of her own; to establish a tribunal the incorruptness and fidelity of which she could trust; which, in the task of detecting and punishing those who misled their brethren, should employ all the minor forms of penal repression, while still remitting to the secular arm the case of obstinate and incorrigible offenders. Thus arose the Inquisition. St. Dominic is said by some to have first proposed the erection of such a tribunal to Innocent III., and to have been appointed by him the first inquisitor.[1] Other writers trace the origin of the tribunal to a synod held at Toulouse by Gregory IX. in 1229, after the Albigensian crusade, which ordered that in every parish a priest and several respectable laymen should be appointed to search out heretics and bring them before the bishops.[1] The task of dealing with the culprits was difficult and invidious, and the bishops ere long made over their responsibility in the matter to the Dominican order. Gregory IX. appointed none but Dominican inquisitors; Innocent IV. nominated Franciscans also, and Clement VII. sent as inquisitor into Portugal a friar of the order of Minims. But the majority of the inquisitors employed have always been Dominicans, and the commissary of the Holy Office at Rome belongs *ex officio* to this order.

The Congregation of Cardinals of the Holy Inquisition was first erected by Paul III. (1542), and remodelled by Sixtus V. about forty years later.

"It is composed of twelve cardinals; of a commissary . . . . who discharges the functions of a judge ordinary; of a counsellor or assessor, who is one of the presidents of the Curia; of consultors, selected by the Pope himself from among the most learned theologians and canonists; qualificators, who gave their opinions on questions submitted to them; an advocate charged with the defence of persons accused; and other subordinate officials. The principal sittings of the congregation are held under the immediate presidency of the Pope."[2] This supreme court of inquisition proceeds against any who are delated to it, and in former times used to hear appeals from the sentences of similar courts elsewhere, and to depute inquisitors to proceed to any place where they might

[1] Ferraris, "Inquisitionis S. Officium."

[1] Möhler, *Kirchengeschichte*, ii. 651.
[2] De Moy, in Wetzer and Welte.

appear to be needed. The duties and powers of inquisitors are minutely laid down in the canon law, it being always assumed that the civil power will favor, or can be to compelled to favor, their proceedings. Thus it is laid down, that they "have power to constrain all magistrates, even secular magistrates, to cause the statute against heretics to be observed," and to require them to swear to do so; also that they can "compel all magistrates and judges to execute their sentences, and these must obey on pain of excommunication"; also that inquisitors in causes of heresy "can use the secular arm," and that "all temporal rulers are bound to obey inquisitors in causes of faith."[1] No such state of things as that here assumed now exists in any part of Europe; nowhere does the State assist the Church in putting down heresy; it is therefore superfluous to describe regulations controlling jurisdiction which has lost the *medium* in which it could work and live.

The canon law also assumes that all bishops, being themselves inquisitors *ex vi termini* into the purity of the faith in their respective dioceses, will co-operate with the official inquisitors. Each may inquire separately, but the sentence ought to proceed from both; if they disagree, reference must be made to Rome. The proceedings taken against the Lollard followers of Wyclif by Archbishops Arundel and Chicheley between 1382 and 1428,[2] illustrate both the points noticed above: 1. That the civil power in pre-reformation times was wont to give vigorous aid to the bishops in extirpating heresy; 2. That the bishops themselves could and did exercise stringent inquisitorial powers apart from the appointment of special inquisitors.

It does not appear that Papal inquisitors were ever commissioned, *eo nomine*, in England. In France the Inquisition was established in pursuance of the decrees of the synod of Toulouse (1229) already referred to. Its tribunals were converted into State courts by Philip the Fair, who made use of them to condemn and ruin the Templars. In this condition they remained till the Reformation. In 1538 the Grand Inquisitor, Louis de Rochette, was convicted of Calvinism and burnt; soon afterwards the powers of these courts were transferred to the parliaments, and finally to the bishops (1560). In Germany, Conrad of Marburg, a man of a harsh and inflexible temper, the confessor of St. Elizabeth, attempted to establish an inquisition in the thirteenth century; he was assassinated, and the tribunal never gained a footing in the country. [On the Spanish Inquisition, see the next article.]

1 Ferraris, *loc. cit.* §§ 33-37.

2 Lewis' *Life of Wyclif*, p. 126.

The Spanish Inquisition Explained.

It was founded by Ferdinand and Isabella at Seville in 1481, the first judges of the tribunal being two Dominicans. The clergy and many of the laity of the

Castilian kingdom had for some time pressed the adoption of some such measure in order to check the profanations and frauds which the sham conversion to Christianity of a large number of Jews and Moors had occasioned. Even the Episcopal thrones of Spain are said to have been not always preserved from the intrusion of these audacious hypocrites. Torquemada, another Dominican, appointed in 1483, was Grand Inquisitor for fifteen years. Under him three new tribunals of the Holy Office were erected, at Cordova, Jaen, and Villa Real; afterwards a fifth was added at Toledo. These tribunals were always popular with the lower orders and the clergy in Spain, but terrible in the eyes of the nobles and the rich middle class, who believed that they were often used by the government as engines of political repression in order to diminish their influence. Ranke calls the Spanish Inquisition "a royal tribunal, furnished with spiritual weapons." In 1492 an edict was issued for the banishment from Spain of all Jews refusing to embrace Christianity, chiefly on account of their alleged incorrigible obstinacy in persisting in the attempt to convert Christians to their own faith and instruct them in their rites.[1] About a hundred thousand went into banishment, and an equal or greater number are supposed to have remained in Spain, where their merely nominal Christianity and secret addiction to their ancestral doctrines and usages gave employment to the Inquisition for centuries.

[1] Prescott's *Reign of Ferdinand and Isabella*, ii. 122.

The history of the Spanish Inquisition was written by Llorente, who was secretary to the tribunal of Madrid from 1790 to 1792. Hence he has been supposed to have possessed great opportunities for obtaining exact information; and his statement, that during its existence of 330 years the Spanish Inquisition condemned 30,000 persons to death, has been quoted with credulous horror in every corner of the civilized world. Dr. Hefele, now bishop of Rottenburg, has examined with great care and ability[1] the real worth of the above statement, and the question of the credit due to Llorente. First, there is the general fact of the greater relative severity of penal justice in all countries alike, till within quite recent times. The Carolina, or penal code in force under Charles V., condemned coiners to the flames, and burglars to the gallows. Burying alive and other barbarous punishments were sanctioned by it, none of which were allowed by the Inquisition. In England, in the sixteenth century, persons refusing to plead could be, and were, pressed to death. The last witch burned in Europe was sentenced in the canton Glarus by a Protestant tribunal as late as 1785. Secondly, Llorente omits to draw attention to the fact that the Spanish kings obliged the Inquisition to try and sentence persons charged with many other crimes besides heresy — e. g. with polygamy, seduction, unnatural crime, smuggling, witchcraft, sorcery, imposture, personation,

[1] In his *Life of Cardinal Ximenes*, translated by Canon Dalton, 1860.

etc. A large portion of criminals of this kind would, down to the present century, have been sentenced to death on conviction in any secular tribunal in Europe. Thirdly, Llorente does not pretend to base the above statement as to the number executed by the Inquisition on written documents, but on calculations of his own making, in some of which he can be proved to be inexpert and inexact. Fourthly, Hefele gives a list of palpable misstatements and exaggerations which he has detected in Llorente's volumes. Fifthly, the man's career, when closely examined, does not invite confidence. At the end of the last century he was a liberal ecclesiastic, imbued with French ideas, and on intimate terms with Freemasons. In 1806, at the instigation of Godoy, he wrote a book against the *fueros*, or ancient privileges, of the Basque provinces. He accepted employment from the usurping government of Joseph Bonaparte. Banished from Spain on the fall of Joseph, he escaped to Paris, and published his "History of the Inquisition" in 1814. He next translated the abominable novel, "Faublas," into Spanish; and, being exiled from France in 1822, died at Madrid the next year.

"The celebrated *Autos-da-Fé* (i. e. Acts of the confession of the faith)," says Möhler,[1] "were as a rule bloodless. But few inquisitorial processes terminated with the death of the accused." The *auto*, speaking generally, was a form of reconciling culprits to the Church. Nevertheless, the severities practised by the tribunals were such that Rome frequently interfered. The Spanish Inquisition was abolished in 1813.

[1] *Kirchengeschichte*, ii. 655.

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CHAPTER X.

History of the Oratory of St. Philip Neri.

PHILIP NERI, a native of Florence, remarkable from his childhood upward for the singular beauty and purity of his character, came to reside at Rome, at the age of eighteen, in 1533. For some years he was tutor to the children of a Florentine nobleman living in Rome. His life was one of habitual self-denial, penance, and prayer. A thirst for doing good consumed him; and by degrees he gathered round him a number of men, young and old, whom he animated by his discourses to a greater zeal for God and hatred of evil, and to a more exact regularity of life than they had known before. This he did while still a layman; but on the advice of his confessor he received holy orders, and was ordained priest in 1551. For a short time after his ordination he received in his own chamber those whom he had won to God, and instructed them on spiritual things; then, during seven years, in a larger room. Out of these colloquies was gradually perfected the plan of evening exercises, which is to this day practised by the congregation,—plain sermons being preached, hymns sung, and popular devotions used, in a regular order, on every week-day evening except Saturday. The number of persons attending the exercises still increasing, he obtained (1558), from the administration of the Church of St. Jerome, leave to build over one of the aisles of that Church a chapel, to which he gave the modest name of an "oratory," whence arose the name of the congregation. About this time many persons afterwards eminent in the church and the world joined him, among whom were Cæsar Baronius, the ecclesiastical historian, and Francis Maria Tarugi, afterwards Cardinals, Lucci, Tassone, etc. Six years later, the Florentines living in Rome having requested him to undertake the charge of the Church of St. John the Baptist, which they had just built, the saint (1564) caused Baronius and others of his followers to remove thither and to receive ordination. From this date the commencement of the congregation is

reckoned. Their numbers increasing, it seemed desirable to the Fathers to have a house of their own. The old church of the Vallicella, situated in the heart of Rome, was ceded to them in 1575; and St. Philip at once caused the present magnificent church, called the "Chiesa Nuova," to be commenced on the site. The Fathers removed to the Vallicella in 1577 on the completion of the church; St. Philip joined them in 1583. Gregory XIII. had approved and confirmed the erection of the congregation in 1575. The constitutions of the society — which St. Philip desired should be composed of simple priests, without vows, but agreeing to a rule of life — were approved by Paul V. in 1612. St. Philip died in 1595, was beatified in 1615, and canonized in 1622. The rule of the congregation from the first was that each house should be independent, the only exception being made in favor of certain Italian oratories (Naples, San Severino, and afterwards Lanciano), which were at first administered by the mother house at Rome.

The Oratory was introduced into England in 1847 by Dr. (now Cardinal) Newman, who, during his long sojourn in Rome following upon his conversion, had studied closely the work of the holy founder and become deeply imbued with the spirit of his institute. The first house was at Mary Vale, i. e. Old Oscott, and was transferred, after a temporary sojourn at St. Wilfrid's, Staffordshire, to Alcester Street, Birmingham, in January, 1849. A short time later a house was opened at King William Street, Strand, London, by F. Faber, with several other Fathers who belonged to the Birmingham congregation, and were still subject to Father Newman. In October, 1850, the London house was released from obedience to Birmingham, and erected into a congregation with a superior of its own. It was finally transferred to Brompton, where it is now erecting a large domed church. The Oratory at Birmingham has remained under the direction — ever since his elevation to the purple — of its illustrious founder, and has become a great centre for the midland counties of Catholic preaching and education.

The following passage embodies a portion of the cardinal's conception of St. Philip's work. "He was raised up," writes Cardinal Newman, "to do a work almost peculiar in the Church." Instead of combating like Ignatius, or being a hunter of souls like St. Cajetan, "Philip preferred, as he expressed it, tranquilly to cast in his net to gain them; he preferred to yield to the stream and direct the current — which he could not stop — of science, literature, art, and fashion, and to sweeten and sanctify what God had made very good and man had spoilt. And so he contemplated as the idea of his mission, not the propagation of the faith, nor the exposition of doctrine, nor the catechetical schools; whatever was exact and systematic pleased him not; he put from him monastic rule and authoritative speech, as David refused the armor of his king. No; he would be but an ordinary individ-

ual priest as others; and his weapons should be but unaffected humility and unpretending love. All he did was to be done by the light, and fervor, and convincing eloquence of his personal character and his easy conversation. He came to the Eternal City and he sat himself down there, and his home and his family gradually grew up around him by the spontaneous accession of materials from without. He did not so much seek his own as draw them to him. He sat in his small room, and they in their gay worldly dresses, the rich and the well-born as well as the simple and the illiterate, crowded into it. . . . And they who came remained gazing and listening till, at length, first one and then another threw off their bravery, and took his poor cassock and girdle instead; or, if they kept it, it was to put hair-cloth under it, or to take on them a rule of life, while to the world they looked as before."

History of the Devotion to the Sacred Heart of Jesus.

THE special and formal devotion to the Heart of Jesus, which is now so popular in the Church, owes its origin to a French Visitation nun, the Blessed Margaret Mary Alacoque, who lived in the latter part of the seventeenth century. Her biographers relate that our Lord Himself appeared to her and declared that this worship was most acceptable to Him; and her director, the famous Jesuit, Father de la Colombière, preached the devotion at the Court of St. James, and zealously propagated it elsewhere. The most popular book in defence of the new devotion was that of Father Gallifet, S. J., "De Cultu SS. Cordis Jesu in variis Christiani orbis partibus jam propagato." It was published with a dedication to Benedict XIII, and with the approval of Lambertini (afterwards Benedict XIV.); the French translation appeared in 1745, at Lyons. On February 6, 1765,[1] Clement XIII. permitted several churches to celebrate the feast of the Sacred Heart, which was extended in 1856 to the whole church. It is generally kept on the Friday after the Octave of Corpus Christi. In England, Italy, France, Netherlands, Germany, Spain, and Portugal, indeed, throughout the Catholic world, the devotion and the feast found a ready and enthusiastic acceptance. However, the worship of the Sacred Heart encountered keen opposition, particularly from the Jansenists. They who practised it were nicknamed "Cardiolatræ," or "Cordicolæ," and were charged with Nestorianism, as if they worshipped a divided Christ, and gave to the created humanity of Christ worship which belonged to God alone. The Jansenist objections were censured as injurious to the Apostolic See, which had approved the devotion, and bestowed numerous indulgences in its favor by Pius VI. in his condemnation of the Jansenist synod of Pistoia. This condemnation was issued in the bull "Auctorem fidei," bear-

[1] The Congregation of Rites had refused to sanction the feast in 1697 and 1729.

ing date August 28, 1694. A further approval of the devotion was implied in the beatification of Margaret Mary Alacoque in 1864.

The bull "Auctorem fidei" contains the following explanation of the principle on which the devotion rests, an explanation which is at once authoritative and clear. The faithful worship with supreme adoration the physical Heart of Christ, considered "not as mere flesh, but as united to the Divinity." They adore it as "the Heart of the Person of the Word to which it is inseparably united." It is of course absurd to speak of this principle as novel; it is as old as the belief in the hypostatic union, and it was solemnly defined in 431 at the Council of Ephesus. All the members of Christ, united to the rest of His sacred humanity and to the eternal Word, are the object of divine worship. If it be asked further, why the heart is selected as the object of special adoration, the answer is, that the real and physical heart is a natural symbol of Christ's exceeding charity, and of his interior life. Just as the Church in the middle ages turned with singular devotion to the Five Wounds as the symbol of Christ's Passion, so in these later days she bids us have recourse to His Sacred Heart, mindful of the love wherewith He loved us "even to the end." Nothing could be made of the fact, if it were a fact, that the devotion actually began with Blessed Margaret Mary, for though the doctrine of the Church cannot change, she may and does from time to time introduce new forms of devotion. But the special devotion to the Heart of our Saviour is as old at least as the twelfth century, while early in the sixteenth the Carthusian Lansberg recommended pious Christians to assist their devotion by using a figure of the Sacred Heart. [1]

(An account of the theology of the devotion will be found in Card. Franzelin, "De Incarnatione," and of the propagation of the devotion in the admirable Life of Blessed Margaret Mary by F. Tickell, S. J. Both the doctrines and the history are exhaustively treated by Nilles, "*De Rationibus Festorum Sacratissimi Cordis Jesu et Purissimi Cordis Mariæ.*" 1873.)

History of the Devotion to the Sacred Heart of Mary.

THE principles on which the devotion rests are the same (*mutatis mutandis*) as those which are the foundation of the Catholic devotion to the Sacred Heart.

Just as Catholics worship the Sacred Heart because it is united to the Person of the Word, so they venerate (with hyperdulia) the heart of Mary because united to the person of the Blessed Virgin. In each case the physical heart is taken as a natural symbol of charity and of the inner life, though of course the charity and virtues of Mary are infinitely inferior to those of her Divine Son.

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[1] See F. Ryder's quotations (*Catholic Controversy*, pp. 148, 149) from the *Vitis Mystica*, a series of meditations printed among the works of St. Bernard, c. iii. 8, and from Lanspergius, *Divini Amoris Pharetra*, ed. 1572, p. 78.

The devotion to the Immaculate Heart was first propagated by John Eudes, founder of a congregation of priests called after him Eudistes. Eudes died in 1680. The Congregation of Rites in 1669, and again in 1726, declined to sanction the devotion. However, a local celebration of the feast was permitted (but without proper Mass and office) by Pius VI. in 1799; and in 1855 Pius IX. extended the feast — which is kept with a special Mass and office, either on the Sunday after the Octave of the Assumption or on the third Sunday after Pentecost — to the whole Church. The Arch-confraternity of the Immaculate Heart established some twenty years earlier at the church of Notre Dame des Victoires, in Paris, did much to spread the devotion and make it popular.

(*Nilles*, "*De Rationibus Festorum SS. Cordis Jesu et Purissimi Cordis Mariæ.*")

The Origin of Bells.

NOTHING certain is known as to the date of their introduction, which has been attributed sometimes to St. Paulinus of Nola, sometimes to Pope Sabinian. During the heathen persecution it was of course impossible to call the faithful by any signal which would have attracted public notice. After Constantine's time, monastic communities used to signify the hour of prayer by blowing a trumpet, or by rapping with a hammer at the cells of the monks. Walafrid Strabo, in his celebrated book on the divine offices, written about the middle of the ninth century, speaks of the use of bells as not very ancient in his time, and as having been introduced from Italy However, we learn from the history of St. Lupus of Sens that church-bells were known in France more than two centuries before Strabo's time. For long the Eastern Church employed instead of bells, clappers, such as we still use on Good Friday, and bells were not known among the Orientals till the ninth century. Even then their use cannot have become universal among them, for Fleury mentions the ringing of church-bells as one of the customs which the Maronites adopted from the Latins on their reunion with the Catholic Church in 1183. The classical words for bell are, *kōdōn* and *tintinnabulum*. From the seventh century onwards, we find the names *campana* (from the Campanian metal of which they were often made), *nola* (from the town where their use is said to have been introduced), and *cloccæ* (French *cloche*). Originally, church-bells were comparatively small. Large ones of cast metal first appear in the eleventh and twelfth centuries; those of the greatest size, in the fifteenth. In the tenth century the custom began of giving bells names.

Before the Church sets aside bells for sacred, she blesses them with solemn ceremonies. The form prescribed in the Pontifical is headed "the blessing of a bell," though it is popularly called "the baptism of a bell," a title by which the office is mentioned as early as the eleventh

century. The bishop washes the bell with blessed water, signs it with the oil of the sick outside, and with chrism inside, and lastly, places under it the thurible with burning incense. He prays repeatedly that the sound of the bell may avail to summon the faithful, to excite their devotion, to drive away storms, and to terrify evil spirits. This power of course is due to the blessings and prayers of the Church, not to any efficacy superstitiously attributed to the bell itself. Thus consecrated, bells become spiritual things, and cannot be rung without the consent of the ecclesiastical authorities.

Hitherto, we have been treating of the large church-bell. Small bells are also used during Mass, and are rung by the server at the Sanctus and Elevation. The object of this rite is to excite the attention and devotion of the faithful. The practice of ringing the bell at the Elevation was introduced after the custom of elevating the Host had become common in the Church. The Elevation bell is mentioned by William of Paris. This bell is not rung when Mass is said before the Blessed Sacrament is exposed, nor again in private chapel of the Apostolic palace if the Pope says or hears Mass.

Persecutions of the Christians During the First Six Centuries.

CHAPTER XI.

AN exhaustive essay, "Christenverfolgungen," etc., on this subject has lately appeared in the "Real-Encyklopädie of Christian Antiquities," edited by Dr. Kraus. The limits of the present work permit us only to give a brief general outline of the principal facts.

During the first century Christianity was to a great extent confounded with Judaism in the eyes of the Roman officials, and since the latter was a *religio licita*, the former shared the same privilege. The persecutions under Nero and Domitian were local and occasional; no systematic design of extirpating Christianity dictated them. Gradually, partly because the Jews took pains to sever their cause from that of the Christians, partly because, in proportion as Christianity was better understood, the universality of its claim on human thought and conduct, and its essential incompatibility with pagan ideas, came out into stronger relief, the antagonism grew sharper, and the purpose of repression more settled. Charges, various in their nature, were brought against the Christians; they were treasonable men (*majestatis rei*) who denied to the emperors a portion of their attributes and dignity; they were atheists, who, so far from honoring the gods of the empire, declared that they were devils; they were dealers in magic; lastly, they practised a foreign and unlawful religion (*religio perigrina illicita*). Possessed by such conceptions, a high Roman official, especially if he were a man of arbitrary or brutal character, or if Christians were indiscreet, could not lack pretext in abundance for persecution, even before any general edict of proscription had appeared. The rescript of Trajan (98–117) directed the policy of the government for a hundred years. "Search," he said, "is not to be made for Christians; if they are arrested and accused before the tribunals, then if any one of them denies that he is a Christian, and proves it by offering sacrifice to our gods, he is to be pardoned." The implication was, of course, that those who avowed

their Christianity and refused to sacrifice were to be executed, as the adherents of an unlawful religion. All through the second century, the popular sentiment, whenever a Christian was put on his trial, raged against the accused; the mob, still for the most part pagan, believed every wild and monstrous calumny that was afloat against the sect. "If the Tiber overflows," says Tertullian, "if the Nile does not overflow, if there is a drought, an earthquake, a scarcity, or a pestilence, straightway the people cry, 'The Christians to the lions.'" This popular aversion is noticed in the reports of the persecution in Asia Minor, in which St. Polycarp suffered (probably about 155, under Antoninus Pius), and of the terrible slaughter of Christians at Lyons and Vienna under Marcus Aurelius. In 202 Severus issued a formal edict forbidding conversions either to the Jewish or the Christian religion under heavy penalties. The persecution which ensued lasted ten or eleven years; but from about 212 to the reign of Decius (249–251) was a time of comparative peace, and Christians multiplied in every direction. Even upon the general population an impression was by this time made; and the attitude of the mob, in the persecutions of Christians which happened after the middle of the third century, was at first apathetic, then respectful, finally, even compassionate. Under Decius, who was an enthusiast for the ancient glories of the republic and empire, the systematic general persecutions began, which aimed at stamping out Christianity altogether. Fabian, the bishop of Rome, and St. Agatha in Sicily, were among the victims of the Decian storm. Fortunately it was short; but when it had passed over, the number of the *lapsi*, or those who in various degrees had given way under the pressure, was found to be very great. Under Gallus there was peace, but Valerian (257) renewed the persecution. The martyrdoms of St. Lawrence, St. Cyprian, and St. Fructuosus of Tarragona, date from about this time. Again, from 260 (in which year an edict of Gallienus declared Christianity to be a legal religion) to 300, the government left the Christians undisturbed except for a few months (270) under Aurelian. In 303, the terrible persecution of Diocletian was ushered in by the destruction of the great church at Nicomedia. On the next day appeared an edict, ordering that all buildings used for religious worship by the Christians should be destroyed, and that their sacred books should be given up to the authorities and burnt. Christians themselves were declared to be outlawed and civilly dead; they were to have no remedy in the courts against those who did them wrong; and they were to be subject, in every rank, to torture. A second edict ordered that all bishops and priests should be imprisoned; a third, that such prisoners should be compelled by every possible means to offer sacrifice to the gods. The extreme violence of this persecution did not last beyond two years, but in that time the blood of martyrs flowed abundantly in Palestine, Italy, Gaul, Spain, and

Britain. A detailed account of the sufferings of the Christians in Palestine may be read in the Ecclesiastical History of Eusebius. For some years after the abdication of Diocletian (305) civil war desolated the empire; but, after the fall of Maxentius, Constantine, and Licinius, about the beginning of 313, was published the famous edict of Milan, by which complete toleration was given to the Christians, and Christianity was placed on a footing of perfect equality with what had been till now the State religion. This edict was published some months later at Nicomedia, so that both in East and West the period of martyrdom was closed.

The persecution of Julian (361–363) — although martyrdoms were not wanting, e. g. those of SS. John and Paul — consisted rather in a studied exclusion of Christians from the favor of the Court and government, together with a prohibition of teaching rhetoric, literature, and philosophy than in actual measures of coercion.

The cruel persecution of the Catholics in Africa by their Vandal conquerors, under Geiseric (*Genseric*), Hunneric, and his successors (439–523), was motived partly by the hatred and contempt which these Teutons bore to all of Roman blood or nurture, partly by the inevitable antagonism between the Arian heresy which they professed and the Catholic creed, and partly by the policy of humbling and weakening those whom they could not hope to attach sincerely to their government.

The persecutions of the Spanish Catholics by the Arian Visigothic kings, Euric and Leovigild, in the fifth and sixth centuries, were of no great intensity.

CHAPTER XII.

STATIONS.

A NAME given to the fast kept on Wednesdays and Fridays. In the Roman Church the fast was one of devotion, not of precept, and it ended at *none* — *i. e.* three o'clock (Tertull. "De Jejun." 2). Tertullian ("De Orat." 19) explains the word from the military usage; the Stations were days on which the Christian soldiers stood on guard and "watched in prayer." It was characteristic of the Montanists to prolong the fast of the Stations till the evening ("De Jejun." 10). Prudentius ("Peristeph." vi. 52 *seq.*) relates of the martyr Fructuosus that he refused the cup offered him because it was a Station, and the ninth hour had not come. In the East, on the other hand, the fast of the Stations was obligatory ("Apost. Const." v. 20; "Canon Apost." 69 [1]; Epiphan. "Hær." 75 n. 3). In the West the fast on Wednesdays, never obligatory, died out altogether, while that on Friday became obligatory about the end of the ninth century. The Greeks, on the other hand, still maintain the fast of Wednesdays and Fridays. (Thomassin, "Traité des Jeûnes," P. ii. ch. 15.)

(2) The word, in another sense, still holds its place in the Roman Missal. Many of our readers must have noticed the words "*Statio ad S. Petrum, ad S. Mariam majorem,*" etc., before the Introit of certain Masses. Mabillon ("Museum Italicum," tom. ii. p. xxxi.) explains the term as meaning either a fast or "a concourse of the people to an appointed place — *i. e.* a church in which the procession of the clergy halts on stated days to say stated prayers. It is an ancient custom in Rome that the Roman clergy should on particular days meet for prayer in some one church where Mass and other divine services are performed. The procession of the Roman clergy to these Stations is either solemn or private; the latter when individuals betake themselves privately to the appointed place, the

[1] We follow Thomassin in his interpretation of the fourth canon. The passage in the Constitutions (*pasan tetrada kai pasan paraskeuēn prostassomen humin nēsteuein*) is, as it seems to us, decisive against the view of Hefele (*Concil.* vol. i. p. 821) and others. *Tetras* often means "the fourth day."

former when the Pope and the rest solemnly proceed thither, singing litanies and other prayers." The gathering of clergy and people before this procession, Mabillon continues, was called *collecta*, and the name was then given to the prayer said over the people before the procession started from one church to the other in order to make the Station. "It was St. Gregory who regulated the Stations at Rome — i. e. the churches where the office was to be performed daily in Lent, on the Ember days, and on the solemn feasts; for the feasts of the saints were celebrated in the churches which contained their relics. St. Gregory then marked these Stations in his Sacramentary, as they are now in the Roman Missal, and attached them chiefly to the patriarchal and titular churches; but, although the Stations were fixed, the Archdeacon did not fail, after the Pope's Communion, to announce the next Station to the people" (Fleury, "H. E." livr. xxxvi. § 17). In the Easter of 774, Charlemagne assisted at the Station of Easter Sunday at St. Mary Major, of Easter Monday at St. Peter's, Tuesday at St. Paul's — the same Stations still noted in our Missal (Eginhard, apud Fleury, xliv. § 5).

Stations of the Cross.

A SERIES of images or pictures representing the different events in the Passion of Christ, each Station corresponding to a particular event. Usually, they are ranged round the church, the first Station being placed on one side of the high altar, the last on the other. The Stations are among the most popular of Catholic devotions, and are to be found in almost every church. Sometimes they are erected in the open air, especially on roads which lead to some church or shrine standing on a hill.

The devotion began in the Franciscan order. The Franciscans are the guardians of the holy places in Jerusalem, and these Stations are intended as a help to making in spirit a pilgrimage to the scene of Christ's sufferings and death. Innocent XII., in 1694, authentically interpreting a brief of his predecessor, Innocent XI., in 1686, declared that the indulgences granted for devoutly visiting certain holy places in Palestine could be gained by all Franciscans and by all affiliated to the order, if they made the way of the cross devoutly — i. e. passed or turned from Station to Station meditating devoutly on the various stages of the history.

Benedict XIII., in 1726, extended these indulgences to all the faithful; Clement XII., in 1731, permitted persons to gain the indulgences at Stations erected in churches which were not Franciscan, provided they were erected by a Franciscan with the sanction of the ordinary. At present the connection of the Stations with the Franciscan order is almost forgotten, at least in England, except as a matter of history. Our bishops can, by Apostolic faculties, erect the Stations with the indulgences attached to them, and they constantly delegate this

faculty to priests. The English bishops received faculties to this effect, provided there were no religious in the neighborhood to whom the privilege belonged, in 1857. In 1862 these faculties were renewed without this limitation. The faculties are quinquennial. (Conc. Prov. Westmonast. II. Append. I. Concil. IV. Append. II.)

There are fourteen Stations — viz. (1) the sentence passed on our Lord by Pilate; (2) the receiving of the cross; (3) our Lord's first fall; (4) His meeting with His mother; (5) the bearing of the cross by Simon of Cyrene; (6) the wiping of Christ's face by Veronica with a handkerchief; (7) His second fall: (8) His words to the women of Jerusalem, "Weep not for Me," etc.; (9) His third fall; (10) His being stripped of His garments; (11) His crucifixion; (12) His death; (13) the taking down of His body from the cross; (14) His burial. In the diocese of Vienna the number of the Stations at the end of the last century was reduced to eleven. On the other hand a fifteenth Station has been sometimes added — viz. the finding of the cross by Helena. These changes are unauthorized.

Stigmata.

THE word occurs in Gal. vi. 15: "I bear the marks of Jesus in my body." Such brands or marks (*stigmata*) were set on slaves who had run away, or slaves consecrated to the service of a heathen God, rarely on captives, and sometimes soldiers branded the name of their general on some part of their body. Probably St. Paul's metaphor is taken from the second of these customs. He regarded the marks of suffering in Christ's cause as consecrating him the more to his Master's service. The Latin versions retain the word "stigmata," but no Catholic commentator of repute, so far as we know, ever dreamt that St. Paul received miraculous marks of Christ's passion. Neither St. Thomas nor Estius allude to such an interpretation, and Windischmann only mentions it to dismiss it.

Still, the idea that miraculous wounds on the hands, feet, and side, like these borne by our Lord, were a mark of divine favor, certainly existed in the mediæval Church independently of St. Francis, for in 1222, at a council in Oxford, an impostor who claimed to have stigmata of this kind confessed his guilt and was punished accordingly (Fleury, "H. E." lxxviii. § 56). Only two years later — i. e. 1224 — St Francis of Assisi (d. 1226) was on Mount Alvernus to keep his annual fast of forty days in honor of St. Michael. One morning, says St. Buonaventure, about the 14th of September, the feast of the Exaltation of the Cross, Francis saw a seraph flying towards them. There was a figure of a man attached to a cross between the wings. After the vision disappeared, the hands and feet of the saint were found to be marked with nails, and there was a wound in his side. The wounds were seen by some of the friars and by Alexander IV. during the lifetime of the saint, and after his death by fifty friars, St.

Clare and a multitude of seculars. St. Buonaventure assures us that he has the testimony of Alexander IV. from the Pope's own lips. The Church keeps a feast of the Stigmata of St. Francis, instituted by Benedict XII.

The Dominicans claimed a similar distinction for one of their own order, St. Catharine of Sienna (1347–1380). They appealed to a letter from the saint to her confessor, Raymond of Capua, in which she states that our Lord had impressed the stigmata upon her, but had at her own request made them invisible to others. They also quoted the testimony of St. Antoninus and the hymn which alludes to the stigmata, inserted in the Office of St. Catharine with the approval of Pius II. The Franciscans, who maintained that the privilege was peculiar to their own founder, carried the matter before Sixtus IV. in 1483. The Pope (himself a Franciscan) forbade, under severe penalties, any one to paint images of St. Catharine with the stigmata. (See Fleury, "H. E." lxxix. § 5, cxv. § 103.)

Still the fact of her stigmatization is recorded in the Breviary office, and a special feast in commemoration of it was granted to the Dominicans by Benedict XIII. In a work on the subject Dr. Imbert-Gourbeyre enumerates 145 persons, twenty men, the rest women, who are stated to have received the stigmata. Of these eighty lived before the seventeenth century. Some are canonized, others beatified, others simply persons of reputed holiness. More than one is still living. The work just referred to ("Les Stigmatisées") was published by Palmé in 1873.

CHAPTER XIII.

STOLE.

A NARROW vestment made of the same stuff as the chasuble, and worn round the neck. The Pope always wears the stole. Bishops and priests wear it at Mass — the priest crossed over his breast, the bishop, who has already the pectoral cross on his breast, pendant on each side. They always wear it whenever they exercise their orders by administering sacraments or by blessing persons or things. In some places it is, in others it is not, worn in preaching, and the custom of the place is to be followed (S. C. R. 12 Nov. 1837, 23 Maii, 1846). Deacons wear it at Mass, or at Benediction, etc., when they have to move the Blessed Sacrament, over the left shoulder, and joined on the right side.

Stole — i. e. *stolē* in classical Greek — in the LXX and New Testament means a robe of any kind, sometimes (e. g.) in Mark xii. 38, (Luc. xx. 46) a costly or imposing garment. In Latin *stola* was the upper garment worn by women of position. The conjecture of Meratus (on Gavant. tom. i. P. ii. tit. i.) that our stole is the Roman stola of which only the ornamental stripe has been left, is very unlikely, considering that the stola was, almost exclusively, a piece of female attire. The stole is never mentioned by that name before the ninth century. Theodoret ("H. E." ii. 27) speaks of "a holy stole" (*hiera stolē*) given to Macarius by Constantine, but he only means a "sacred vestment" in general; and Germanus of Constantinople, at the beginning of the eighth century, identifies the *stolē* with the *phelōnion* or chasuble, and distinguishes it from the *ōrarion* or stole according to our modern usage (Galland. "Bibliothec." tom. xiii. p. 226).

This word *orarium* belongs to the later Latin, and means a cloth for the face, a handkerchief. It was also used "*in favorem*," to applaud at theatres, etc., and sometimes worn as a scarf. The first mention of it as an ecclesiastical vestment occurs about the middle of the fourth century, when the Council of Laodicea (can. 22 and 23) forbade clerics in minor orders to use it. A

sermon attributed to Chrysostom, and probably not much later than his time, compares the deacons to angels, and the "stripes of thin linen on their left shoulders" (*tais leptais othonais tais epi tōn aristerōn omōn*) to wings ("Homily on the Prodigal Son," Migne, vol. viii. 520). In the West for a long time after, orarium was used for a common handkerchief or napkin (Ambros. "De Excess. Sat." lib. i. 43; August, "De Civit. Dei," xxii. 8; Hieron. Ep. lii. 9; Prudent. "Peristeph." i. 86; Greg. Turon, "De Gloria Mart." i. 93; Greg. Magn. Ep. vii. 30. So the Council of Orleans in 511). It is in the Spanish Church that we find the earliest traces of the orarium or stole as a sacred vestment among the Latins. The Council of Braga in 563 (can. 9) speaks of the orarium as worn by deacons; a Council of Toledo in 633 recognizes it as a vestment of bishops, priests, and deacons (can. 28 and 40). Another synod of Braga in 675 mentions the present custom according to which priests wear the orarium crossed over the breast (can. 4); while the Synod of Mayence in 813 (can. 28) requires priests to. wear it not only at Mass but habitually, as the Pope does now, to mark their sacerdotal dignity. Several of the Ordines Romani (the third, fifth, eighth, ninth, and thirteenth), also mention the orarium. Hence we may conclude that from about the time of Charlemagne the orarium or stole was generally adopted throughout the West as a vestment of bishops, priests, and deacons. The Greeks have always regarded the orarium as a vestment peculiar to deacons. The *epitrachēlion* or *peritrachēlion* of priests differs both in form and in the manner it is worn from the orarium of deacons. The Syrian Christians have adopted the same word *orro, ororo*, but with them the orro is worn by clerics of all the orders. Readers among the Maronites wear the orro hanging from the right shoulder, subdeacons in all the Syrian rites round the neck, deacons on the left shoulder, priests round the neck and in front of the breast. The Syrians also use the same word for the *ōmophorion* or pallium of bishops. (See Payne Smith, "Thesaurus Syricus," col. 101, 102, *sub voc.* . . . .) Hefele says it appears from ancient pictures that down to the twelfth century the deacon's stole hung over the left shoulder, and was not, as now, fastened together on the right side below the breast. Till a late period the stole was worn outside the dalmatic, as now by the Greek deacons over the sticharion. Hefele finds the earliest notice of a deacon's stole worn under the dalmatic in a Salzburg Pontifical of the twelfth century, and in the fourteenth Roman Ordo, compiled about 1300. Bishops, however, wore the stole over the alb and under the tunicella and dalmatic as early at least as Rabanus Maurus ("De Cleric. Instit." i. 19, 20)—i. e. about 816.

The same author (*loc. cit.*) speaks of the orarium which "some call stole." This is the first certain instance of the use of the latter word, for its place in the Gregorian Sacramentary may be one of the many interpolations to which the

liturgical books are peculiarly subject. In the eleventh and twelfth centuries stole became the common word (so, e. g. the Synod of Coyaca, in the diocese of Oviedo, anno 1050, can. 3.) The oraria on ancient pictures are exactly like our stoles, resembling the pattern known as Gothic. They were often adorned with jewels, bells hung from them, and letters or words were worked in. Hefele acknowledges his failure, after much search, to find the reason why the word "stole" came to be used for orarium. The vestment has been taken as a symbol of the yoke of Christ (pseudo-Alcuin), of Christ's obedience (Innocent III.). The prayer in our present Missal evidently refers to the original meaning of the Greek *stolē.* "Give me back, O Lord, the stole or robe of immortality," etc.

Dove. Symbol of the Holy Ghost.

Dove is frequently used as a symbol of the Holy Ghost, who appeared at Christ's baptism under that form. The custom of depicting the Holy Ghost in this form is mentioned by St. Paulinus of Nola, and must have been familiar to Eastern Christians in the sixth century: for the clergy of Antioch in 518, among other complaints made by them to the see of Constantinople against the intended bishop Servius, accuse him of having removed the gold and silver doves which hung over the altars and font (*kolumbēthra*) and appropriated them on the ground that this symbolism was unfitting.[1] The dove as a symbol of the Holy Ghost is often placed in the pictures of certain saints — e. g. of Fabian,[2] Hilary of Arles, Medard of Noyon, etc. It is also a figure of innocence, and so, e. g. the souls of SS. Eulalia and Scholastica are represented as flying to heaven in the form of a dove. Lastly, the dove serves as a figure of peace and reconciliation (see Gen. viii. 11).

A vase in the form of a dove (*peristērion, peristerium*) was in the East and in France suspended over the altar and used as a repository for the Blessed Sacrament. This custom is mentioned by the author of an ancient Life of St. Basil, by St. Gregory of Tours, and in several ancient French documents. Martene mentions that even in his time such a tabernacle was still in use at the church of St. Maur des Fossés. The custom probably came to France from the East, for it never seems to have existed in Italy.[3]

Doxology.

The greater doxology or "ascription of glory," is usually called, from its initial words, the "Gloria in excelsis." It is not mentioned by the earliest writers, but it is found nearly, though not quite, as we now have it in the Apostolic Constitutions (vii. 47), so that it can scarcely have been composed, as is asserted in the "Chron.

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1 Hefele, *Concil.* ii. p. 771.
2 For the origin of this see Euseb. *H. E.* vi. 29.
3 See Chardon, *Hist. des. Sacr.* vol. ii. p. 242.

Turonense," by St. Hilary of Poictiers, and the real author is, as Cardinal Bona says, unknown. It was only by degrees that it assumed its present place in the Mass. In Gaul, according to St. Gregory of Tours, it was recited *after* Mass in thanksgiving. St. Benedict introduced it into lauds; while it was also recited on occasions of public joy — e. g. in the Sixth General Council. It was sung at Mass, according to the use of the Roman Church, first of all on Christmas day, during the first Mass in Greek, during the second in Latin. It was of course on Christmas night that the first words of the "Gloria in excelsis" were sung by the angels. Afterwards bishops said it at Mass on Sundays and feasts, priests only at the Mass of Easter Sunday, as appears from the Gregorian Sacramentary. This rule lasted till the eleventh century. At present it is said in all Masses, except those of the dead, of ferias which do not occur in the Paschal season — (it is said, however, on Maundy Thursday) — Sundays from Septuagesima to Palm Sunday inclusive. It is not said in votive Masses, except those of the Angels, and the Blessed Virgin on Saturday.

II. *Lesser doxology* — i. e. "Glory be to the Father," etc., recited as a rule after each psalm in the office and after the "Judica" in the Mass. Forms resembling it occur at the end of some of the Acts of the Martyrs — e. g. those of St. Polycarp. St. Basil ("De Spiritu Sancto ad S. Amphilochium," which work, however, is of doubtful authenticity) defends the formula "Glory be to the Father, and to the Son, and to the Holy Ghost," contends that its antiquity is attested by early Fathers, Clement of Rome, Irenæus, etc., and that it is at least as ancient as the Arian form, "Glory be to the Father in" or "through the Son," etc. Anyhow, the former part of the Gloria must date as far back as the third or fourth century, and arose, no doubt, from the form of baptism. The concluding words, "As it was in the beginning," are of later origin. The Gallican Council of Vaison, in 529, ordered their use, adding that they had been already introduced in Rome, Italy, Africa, and the East, against heretics who denied the Son's eternity.[1] And the rule of St. Benedict contains directions for the recital of the Gloria after each psalm. (Benedict XIV. "De Missa," Kraus, art. *doxologia*).

Dreams.

DREAMS arise, according to St. Thomas (2 2ndæ, qu. 95, a. 6), from interior or exterior causes. Among the former he enumerates the thoughts which occupied the mind in waking hours, and the state of the body. Among the latter, the effect produced on the bodily organs by material things — e. g. cold and heat, sound or light, etc. — and also the influence of good or evil spirits. It is reasonable to believe that God may speak to the soul through dreams, for the influence of God extends to sleeping as well as to waking hours;

1 Hefele, *Concil.* ii. p. 742.

and that God has used dreams as a means of revealing His will is fully attested by the Old and the New Testament (see Gen. xx. 3, 7, xl. 5; Num. xii. 6; Matt. ii. 12, xxvii. 19). Accordingly, to regard dreams proceeding from merely physical causes as indications of a future with which they have no natural connection, is superstitious and therefore sinful. It is also, of course, unlawful to seek or accept signs of future events in dreams from demons. But, on the other hand, if there are grave reasons for doing so, we may lawfully believe that a dream has been sent by God for our instruction. But it is to be noted that a disposition to trust in dreams is always superstitious, for in the Christian dispensation there is a strong presumption against their use as means of foretelling the future. Even in the Old Testament the greater number of predictive dreams were given to those outside the Jewish covenant. If given to God's servants, they were given to them, as a rule, in the period of their earliest and most imperfect knowledge of Him. In the New Testament, often as we read of ecstasies and visions, dreams are never mentioned as a vehicle of revelation, and they rarely occur in the lives of the saints.

CHAPTER XIV.

PURGATORY.

A PLACE in which souls who depart this life in the grace of God suffer for a time because they still need to be cleansed from venial, or have still to pay the temporal punishment due to mortal sins, the guilt and the eternal punishment of which have been remitted. Purgatory is not a place of probation, for the time of trial, the period during which the soul is free to choose eternal life or eternal death, ends with the separation of soul and body. All the souls in Purgatory have died in the love of God, and are certain to enter heaven. But as yet they are not pure and holy enough to see God, and God's mercy allots them a place and a time for cleansing and preparation. At last Christ will come to judge the world, and then there will be only two places left, heaven and hell.

The Councils of Florence ("Decret Unionis") and Trent ("Decret. de Purgat." sess. xxv.; cf. sess. vi. can. 30, sess. xxii. "De Sacrific. Miss." c. 2 et can. 3), define "that there is a Purgatory, and that the souls detained there are helped by the prayers of the faithful and, above all, by the acceptable sacrifice of the altar." Further the definitions of the Church do not go, but the general teaching of the theologians explains the doctrine of the councils, and embodies the general sentiment of the faithful. Theologians, then, tell us that souls after death are cleansed from the stain of their venial sins by turning with fervent love to God, and by detestation of those offences which marred, though they did not entirely destroy, their union with Him. St. Thomas and Suarez hold that this act of fervent love and perfect sorrow is made in the first instant of the soul's separation from the body, and suffices of itself to remove all the stain of sin. (See the quotation in Jungmann, "De Novissimis" p. 103.) Be this as it may, it is certain that the time of merit expires with this life, and that the debt of temporal punishment may still be paid. The souls in Purgatory suffer the pain of loss — i. e. they are in anguish because their past sins exclude them for a season from the sight

of God, and they understand in a degree previously impossible the infinite bliss from which they are excluded, and the foulness of the least offence against the God who has created and redeemed them. They also undergo "the punishment of sense" — i. e. positive pains which afflict the soul. It is the common belief of the Western Church that they are tormented by material fire, and it is quite conceivable that God should give matter the power of constraining and afflicting even separated souls. But the Greeks have never accepted this belief, nor was it imposed upon them when they returned to Catholic unity at Florence. The saints and doctors of the Church describe these pains as very terrible. They last, no doubt, for very different lengths of time, and vary in intensity according to the need of individual cases. It is supposed that the just who are alive when Christ comes again, and who stand in need of cleansing, will be purified in some extraordinary way — e. g. by the troubles of the last days, by vehement contrition, etc.; but all this is mere conjecture. In conclusion, it must be remembered that there is a bright as well as a dark side to Purgatory. The souls there are certain of their salvation, they are willing sufferers, and no words, according to St. Catherine of Genoa, can express the joy with which they are filled, as they increase in union with God. She says their joy can be compared to nothing except to the greater joy of Paradise itself. (See for numerous citations, Jungmann, "De Noviss." cap. 1, a. 6.)

This may suffice as an account of theological teaching on the subject. It must not be supposed that any such weight belongs to legends and speculations which abound in mediæval chronicles (see Maskell, "Monument. Rit." vol. ii. p. lxxi.), and which often appear in modern books. The council of Trent (sess. xxv. Decret. de Purgat.), while it enjoins bishops to teach "the sound doctrine of Purgatory, handed down by the holy Fathers and councils," bids them refrain "in popular discourses" from those "more difficult and subtle questions which do not tend to edification," and "to prohibit the publication and discussion of things which are doubtful or even appear false."

Scripture, it may be justly said, points to the existence of Purgatory. There is no fellowship between the darkness of sin and selfishness and God, "in whom there is no darkness at all," so that the degree of our purity is the measure of our union with God here on earth. Perfect purity is needed that we may see God face to face. When God appears "we shall be like Him, for we shall see Him as He is." "Every man who hath this hope in him purifieth himself, as he is pure" (1 John iii. 2, 3) Without holiness "no man shall see the Lord" (Heb. xii. 14). This work of inner cleansing may be affected by our correspondence with grace. We sow as we reap: deeds of humility increase humility; works of love deepen the love of God and man in the soul. Often, too, God's mercy in this life weans the soul from the love of the world, and affliction may be a special

mark of His compassion. "Whom the Lord loves He disciplines, and He scourges every son whom He receives" (Heb. x. 6). He disciplines us "for our good, that we may participate in His sanctity" (*ib.* 10). Now, it is plain that in the case of many good people this discipline has not done its work when death overtakes them. Many faults, e. g. of bad temper, vanity, and the like, and infirmity consequent on more serious sins of which they have repented, cleave to them still. Surely, then, the natural inference is that their preparation for heaven is completed after death. By painful discipline in this world or the next God finishes the work in them which He has begun, and perfects it "unto the day of Jesus Christ" (Phil. i. 6).

We would appeal to those general principles of Scripture rather than to particular texts often alleged in proof of Purgatory. We doubt if they contain an explicit and direct reference to it. St. Paul (1 Cor. iii. 10) speaks of some who will be saved "yet as through fire," but he seems to mean the fire in which Christ is to appear at the last. He himself, he says, has established the Corinthian church on the only possible foundation — viz. Jesus Christ. Others have built it up from this foundation, or, in other words, have developed the Christian faith and life of its members. These teachers, however, must take care how they build, even on the one foundation. "Each man's work will be made manifest, for the day will show it, because it [the day of judgment] is revealed in fire, and the fire will test each man's work of what kind it is: if any man's work which he has built up [on the foundation] remains, he will receive a reward; if any man's work is burnt down he will suffer loss — [i. e. he will forfeit the special reward and glory of good teachers] but he himself will be saved, but so as through fire." The man who has built up with faulty material is depicted as still working at the building when the fire of Christ's coming seizes it and he himself escapes, but only as a man does from a house on fire, leaving the work which is consumed behind him. St. Paul, if we have caught his meaning, speaks of the end of the world, not of the time between death and judgment, and so, we think, does our Lord in Matt. xii. 32. The sin against the Holy Ghost, he tells us, will not be forgiven, either "in this age" (*en toutoi toi aioni*) — i. e. in the world which now is, or in the future age (*en toi mellonti*)— i. e. in the new world, or rather new period which is to be ushered in by the coming of the Messias in glory. There is no hope of forgiveness here or hereafter for the sin against the Holy Ghost, but it does not follow, and, granting our interpretation, it would be inconsistent with Catholic doctrine to believe, that other sins may be forgiven in the age to come. Thus, "the age to come" would have precisely the same sense as the corresponding Hebrew words (. . . . . . .— see, e. g., "Pirke Avoth," cap. 4, and for many other instances Buxtorf, "Lex Rabbin. et Chald." *sub voc.* . . .), which is in itself a strong argument, and the manngei

we have given is fully supported by New Testament usage (see particularly *tou aionos ekeinou tuchein*, Luc. xx. 35, and *sunteleia tou aionos*, Matt. xiii. 39, 40, 49, xxiv. 3, xxviii. 20—decisive passages, as we venture to think). Maldonatus decidedly rejects the supposed allusion to Purgatory in Matt. v. 25, 26. "Be well-disposed to thine adversary [i. e. the offended brother] quickly, even till thou art on the way with him [i. e. it is never too soon, and never, till life is over, too late, to be reconciled], lest the adversary hand thee over to the judge, and the judge hand thee over to the officer, and thou be cast into prison. Amen. I say unto thee thou shalt not go out thence till thou shalt pay the last farthing." Maldonatus follows St. Augustine in the opinion that the "last farthing" will never and can never be paid, and that the punishment is eternal. Just in the same way it is said of the unmerciful slave (Luc. xviii. 34), that he was to be handed over to the tormentors "till he should pay all the debt." Yet a slave could never pay so enormous a sum as 10,000 talents. "*Semper solvet, sed nunquam persolvet*," "He will always pay, but never pay off," is the happy comment of Remigius (and so Chrysostom and Augustine; see Trench. "Parables," p. 164). The reader will find the various interpretations of these texts fairly discussed in Estius and Maldonatus or in Meyer. Döllinger, however ("First Age of the Church," p. 249), sees an "unmistakable reference" to Purgatory in Matt. xii. 32, v. 26.

In two special ways, writers of the early Church, as Cardinal Newman points out ("Development," p. 385 *seq.*), were led to formulate the belief in Purgatory. In the articles on the sacrament of Penance, we have shown the strength of primitive belief in the need of satisfaction for sin by painful works, and in the article on Penance the rigor with which satisfaction was exacted. Indeed, the belief in Purgatory lay dormant in the primitive Church to a certain extent, just because the fervor of the first Christians was so vehement, just because the severity of penance here might well be thought to exclude the need of purifying discipline after death. But what was to be thought of those who were reconciled on their death-bed before their penance was ended or even begun, or in whom outward penance for some cause or other had failed to do the whole of its work? Clement of Alexandria supplies a clear answer to this question: "Even if a man passes out of the flesh, he must put off his passions, ere he is able to enter the eternal dwelling, ... through much discipline, therefore stripping off his passions, our faithful man will go to the mansion which is better than the former, bearing in the special penance which appertains to him (*idiōma tēs metanois*) a very great punishment for the sins he has committed after baptism" ("Strom." vi. 14, p. 794, ed. Potter). He speaks of the angels "who preside over the ascent" of souls as detaining those who have preserved any worldly attachment (iv. 18. p. 616), and with at least a possible reference to Pur-

gatory, of fire as purifying sinful souls (vii. 6, p. 851). The genuine and contemporary Acts of St. Perpetua, who suffered under Septimius Severus at the very beginning of the third century, plainly imply the belief in Purgatory. The saint, according to the part of the Acts written by herself, saw in a vision her brother who was dead, and for whom she had prayed. He was suffering and she went on praying. Then she beheld him in another and more cheerful vision, and "knew that he was translated from his place of punishment" (*de pœna;* Ruinart, "Act. Mart. S. Perpet." etc., vii. viii.). Cyprian (Ep. lv. 20), in answer to the objection that the relaxation of penitential discipline in the case of the lapsed would weaken the courage and stability which made martyrs, insists that after all the position of one who had fallen away and then been admitted to martyrdom would always be much less desirable than that of a martyr. "It is one thing for man to be cast into prison and not to leave it till he pay the last farthing, another thing to receive at once the reward of faith and virtue; one thing to be tormented long with sorrow for sins, to be purified and cleansed for a long time by the fire, another to purge away all sins by martyrdom." Cardinal Newman urges that these words, especially "*missum in carcerem,*" "*purgari diu igne,*" "seem to go beyond" a mere reference to a penitential discipline in this life, and the Benedictine editor is of the same mind.

Next, we can prove the early date of belief in Purgatory from the habit of praying for the dead, a habit which the Church inherited from the Synagogue. The words in 2 Macc. xii. 42 *seq.* are familiar to everybody. Judas found *hierōmata*, or things consecrated to idols, under the garments of those who had been slain in battle against Gorgias. Whereupon he made a collection of money and sent to Jerusalem, "to offer sacrifice for sin, doing very well and excellently, reasoning about the dead. For unless he had expected those who had fallen before [the others] to rise again, it would have been superfluous and absurd to pray for the dead. Therefore, seeing well [*emblepōn*] that a most fair reward is reserved for those who sleep in piety, his design was holy and pious, whence he made the propitiation for the dead that they might be loosed from sin."[1] This passage implies a belief both in Purgatory and the efficacy of prayers for the departed, and takes for granted that this belief would be held by all who believed in the resurrection. This is not the place to discuss the canonical or even the historical character of the book. It represents a school of Jewish belief at the time, and we know from xv. 37 that it was written before the destruction of Jerusalem. Second Maccabees was composed in Greek, but we have the fullest evidence from Hebrew and Chaldee sources that the later Jews prayed for the dead and recognized the need of purification after death. Weber ("Altsynag. Paläst. Theol." p. 326 *seq.*) thus sums

[1] This sentence is, of course, ungrammatical; but so is the Greek. A part of 2 Macc. is more like rough notes than a finished composition.

up the Rabbinical doctrine: "Only a few are sure of [immediate] entrance into heaven; the majority are at their death still not ripe for heaven, and yet will not be absolutely excluded from it. Accordingly, we are referred to a middle state, a stage between death and eternal life, which serves for the final perfecting." Those who were not perfectly just here suffer "the pain of fire, and the fire is their penance." The "Pesikta," a very ancient commentary on sections of the law and prophets, composed at the beginning of the third century after Christ, describes the penance as lasting usually twelve months, of which six are spent in extreme heat, six in extreme cold. The common Rabbinical doctrine that Israelites, except those guilty of some special sins, do at last enter heaven, and the fantastical shapes which the Jewish doctrine of Purgatory has assumed, do not concern us here. But it is well to observe that the Jews have never ceased to pray for their dead. The following is from the prayer said at the house of mourners, as given in a modern Jewish prayer-book, issued with authority: "May our reading of the law and our prayer be acceptable before Thee for the soul of N. Deal with it according to the great mercy, opening to it the gates of compassion and mercy and the gates of the garden of Eden, and receive it in love and favor; send thy holy angels to it to conduct it, and give it rest beneath the Tree of Life." (* * * "Meditation of Isaac," a Jewish prayer-book according to the German and Polish rite, pp. 336, 337.[1])

Against the Jewish custom and doctrine Christ and His apostles made no protest, though both custom and doctrine existed in their time. Nay, "St. Paul himself [cf. 2 Tim. i. 16-18 with iv. 19] gives an example of such a prayer. The Ephesian Onesiphorus, mentioned in the Second Epistle to St. Timothy, was clearly no longer among the living. St. Paul praises this man for his constant service to him, but does not, as elsewhere, send salutations to him, but only to his family; for him he desires a blessing from the Lord, and prays for him that the Lord will grant he may find mercy with Christ at the day of judgment." The words in inverted commas are from Döllinger's "First Age of the Church," p. 251; but many Protestant commentators, among whom we may mention De Wette and Huther, who is eminent among recent commentators on the Pastoral Epistles, lean to the same interpretation.

All this considered, it cannot seem strange that every ancient liturgy contains prayers for the dead. To understand the strength of this argument we must remember that these liturgies are written in many different languages, and represent the practice in every part of the ancient world. The very first Christian who has left Latin

1 The * * * is recited at morning and evening prayer for deceased parents during eleven months of the year of mourning. Formerly it was said for the whole year. It is one of the few prayers in the Ritual which are in Chaldee instead of Hebrew, but there are internal signs that it comes from a lost Hebrew original.

writings, speaks of "oblations for the dead" as a thing of course (Tertull. "De Coron." 3). It is often said that prayers for the dead do not necessarily imply belief in Purgatory, and this is true. The words, e. g. in the Clementine liturgy, "We offer to Thee for all Thy saints who have pleased Thee from ancient days, patriarchs, prophets, just men, apostles, martyrs, confessors, bishops, presbyters, deacons, subdeacons, readers, singers, virgins, widows, laymen, and all whose name Thou knowest," do not imply that those for whom the sacrifice is offered are in a state of suffering. But Tertullian ("Monog." 10) connects prayer for the dead with Purgatory when he says of a woman who has lost her husband that "she prays for his soul and supplicates for him refreshment [*refrigerium*], and a part in the first resurrection, and offers on the anniversaries of his death [*dormitionis*]." So, too, St. Cyril of Jerusalem ("Mystagog." 5): "If when a king had banished certain who had given him offence, their connections should weave a crown and offer it to him on behalf of those under his vengeance, would he not grant a respite to their punishments? In the same manner we, when we offer to Him our supplications for those who have fallen asleep, though they be sinners, weave no crown, but offer up Christ sanctified for our sins, propitiating our merciful God, both for them and for ourselves." Still the doctrine was not fully established in the West till the time of Gregory the Great. Some of the Greeks conceived that all, however perfect, must pass through fire in the next world. So, e. g., Origen, "In Num." Hom. xxv. 6, "In Ps. xxvi." Hom. iii. 1. St. Augustine had indeed the present doctrine of Purgatory clearly before his mind, but had no fixed conviction on the point. In his work "De VIII. Dulcitii Quæstionibus" (§ 13), written about 420, he says it is "not incredible" that imperfect souls will be "saved by some purgatorial fire," to which they will be subjected for varying lengths of time, according to their needs.

A little later, in the "De Civitate," he expresses his belief in Purgatory as if he were certain (xxi. 13), or nearly so (xx. 25), but again speaks doubtfully (xxi. 26, "*forsitan verum est*") and in the "Enchiridion" (69). Very different is Gregory's tone: "*ante judicium purgatorius ignis credendus est*" ("Dial." iv. 39).

Communion of Saints.

Communion of saints is mentioned in the ninth article of the Apostles' Creed, where it is added, according to the Roman Catechism, as an explanation of the foregoing words, "I believe in the holy Catholic Church." The communion of saints consists in the union which binds together the members of the Church on earth, and connects the Church on earth with the Church suffering in Purgatory and triumphant in heaven.

(1) The faithful on earth have communion with each other because they partake of the same sacraments, are under

one head, and assist each other by their prayers and good works. Even the personal merits of a just man profit his brethren, because the greater his goodness, the greater the efficacy of his prayer for others, the more fitting it is that, as he does God's will, so God should deign to do his by increasing the graces or converting the souls of those for whom he prays.

Catholic commentators understand St. Paul to refer to this communion in good works when he encourages the Corinthians to help their needy brethren at Jerusalem. "Let your abundance," he says (2 Cor. viii. 14), "supply their want, that their abundance also may be the filling up of your want" — i. e. that you may share in their spiritual, as they have shared in your temporal, riches.[1] Again, God spares His people for the sake of the saints among them, just as He was ready to spare Sodom had ten just men been found in it; or forgave Job's friends at the sacrifice and prayer of Job himself; or so often restrained His wrath against His people for His servant David's sake. Of course, also, many graces are given primarily for the edification of the Church.

(2) We communicate with the souls in Purgatory by praying for them.

1 See Estius, *ad loc.* Meyer, who attacks this interpretation, admits that it is the traditional one; and it has been adopted by eminent Protestants, e. g. by Bengel.

CHAPTER XV.

BEATIFICATION.

THE act of declaring a person or persons deceased, whose virtues have been proved by sufficient testimony, and whose power with God has been demonstrated by miracles, to be among the number of the blessed.

To pay honor to the dead whom the general voice declares to have lived well is an instinct of human nature. Roman citizens brought the images of their distinguished ancestors into their villas; under the empire they recognized the far-reaching power and august majesty — sometimes the beneficence — of their rulers by deifying them after death; in China, the worship of ancestors is to this day the most living portion of the popular religion; among ourselves, the numbers of monuments in our public places everywhere, though in many cases rather attesting the vanity of the living than the merits of the dead, prove the universality of the impulse. A modern writer of note[1] has said that everything depends on how a people "does its hero-worship." The Church, divinely founded and divinely guided as she is, so far recognizes this view that she encourages us to distinguish with singular honor certain of her children who have gone before us in the Christian warfare, bids us reserve this honor for those whose virtue reached the "heroic" level, and that we may not be deceived, establishes a careful and deliberate process whereby to test the truth of facts and probe the moral significance of actions. Her judgments and her processes need not fear a comparison with those of public opinion. The State, which modern religion invites us to regard as a moral agency, the fiat which is not to be appealed against, has also modes of conferring honor, and does not wait for their death before it rewards its servants. It has peerages, baronetcies, orders, stars, money, offices. If we examine on what grounds these distinctions are dispensed, we find that it is for rare intellectual ability — usually attended by the gift of expression — for the capacity of amassing money, for courage with direction, and for simple

[1] Mr. Carlyle.

courage; a certain degree of patriotic devotion being supposed to be present in each case. In this way, and on these grounds, the modern State honors its heroes. To the Church, the more or less of ability possessed by those whom she recommends for our veneration is a matter of no concern. She is as willing to raise a St. Isidore, the gardener of Madrid, to the ranks of the Blessed, as an Augustine of Hippo, or a Thomas Aquinas. The proof of eminent virtue is all that she demands, and as a conclusive and compendious test of the presence of this high order of virtue, she requires the authentication of miracles wrought by, or through the intercession of, the person whose virtues are under debate. Such are, in her estimate, the only sound bases of a popular *cultus*, and when these conditions have been complied with, such a cultus has been never known to be discredited.

The possession of virtue rising to the heroic level, and the illustration of that virtue by miracles, are matters of fact, which must of course be established by testimony. The witnesses, in most cases, can be no other than the countrymen and countrywomen of the reputed saint, for only they can have seen his life from so near at hand as to be competent to speak with certitude respecting it. In the early times, individual bishops, and afterwards metropolitans acting upon this local testimony, and sifting it in the best way they could, declared the blessedness of certain persons, and proposed their memories for the veneration of the faithful. But it is notorious that local testimony is rarely free from bias, that national and provincial sympathies, or even antipathies, are apt to disturb the judgment, and that for this reason the universal Church could not safely endorse without injury even the unanimous judgment of his own countrymen on the virtues of a reputed saint. Earl Waltheof, put to death by William the Conqueror, was regarded by the English as a martyr, and miracles were said to be worked at his tomb; the same thing happened in the case of Simon de Montfort; but it may reasonably be doubted whether antipathy to the Norman and the foreigner was not a substantial factor in these reputations for sanctity. Considerations of this kind prevailed, many centuries ago, to cause the inquiry into reputed sanctity to be reserved to the central authority in the Church, the Holy See, and to recommend the wisdom and necessity of the decision that without the sanction of that see no religious cultus may lawfully be paid to the memory of any holy person, however eminent for virtue or notorious for miracles. As early as the fourth century, in the case of Vigilius, bishop of Trent, we find the authority of Rome invoked to recognize a martyr or confessor as such, and sanction his being honored in the liturgy. The procedure to be observed was gradually regularized, defects remedied, and safeguards supplied; and in the tenth century we meet with the complete process of a canonization, of which the object was St. Ulrich, bishop of Augsburg. Still, how-

ever, through the inordinate fondness with which those of a particular country or religious order regarded holy persons of their own blood or profession, instances of abusive cultus sometimes occurred; and accordingly we find Alexander III., in 1170, publishing a decree in which it is declared unlawful to honor any person publicly as a saint, however celebrated for miracles, without the consent of the Roman Church. Still more important is the bull of Urban VIII. (1634), in which the form of procedure in cases of canonization is minutely prescribed, and various abuses condemned. In this bull, however, the Pope declared "that he did not wish to prejudice the case of those [servants of God] who were the objects of a cultus arising either out of the general consent of the Church, or a custom of which the memory of man ran not to the contrary, or the writings of the Fathers, or the long and intentional tolerance of the Apostolic See or the Ordinary." (Ferraris, *Cultus Sanctorum.*)

It remains briefly to explain in what manner the duty, thus reserved to the Holy See, of testing the evidence offered in proof of sanctity, is discharged. The celebrated treatise of Pope Benedict XIV. on Heroic Virtue (of which a translation was published some years ago by the English Oratorians) is the standard authority on the subject. There are three recognized degrees of sanctity — that of Venerable, that of Blessed, and that of Saint. On the first and third we shall speak more fully under the head of CANONIZATION; it is with the title of Blessed, given on the completion of the process of Beatification, that we are at present concerned. At the present time, Beatification is nearly always a stage on the road to Canonization; the same rigorous proof of eminent virtue and the working of miracles is demanded in one case as in the other. But whereas the cultus of a canonized saint belongs to the universal Church, and churches and altars can be freely erected in his or her honor, and images, pictures, or statues of him or her displayed without special permission, in the case of one of the Blessed it is otherwise. The honor and veneration which are authorized in their regard are limited and partial; and because the cultus of one of them is permitted to one country, or city, or order, or branch of an order, it does not follow that it should be practised elsewhere, and the attempt to extend it without special permission is condemned. Nor is it lawful, without such permission, to display their pictures or images in churches, nor, under any circumstances, can Mass be said or the breviary recited in their honor.

Thirteen or fourteen different steps may be distinguished in the process of Beatification; the general object of all these slow and lengthy inquiries — extending always over many years, and sometimes from one century to another — being to unite the credibility and authenticity which can only be founded on the reports of witnesses locally and personally cognizant of the facts to the authority of a

juridical investigation conducted by trained and impartial intellects. It must be remembered that the character and behavior of the reputed saint are subjected to the severest possible strain; that the "fierce light which beats upon a throne" is nothing to that which so minute and protracted an inquiry turns upon the everyday life of the person submitted to it. "The person who is to be beatified must have practised in the heroic degree, chiefly, the three theological virtues, Faith, Hope, and Charity, and the four cardinal virtues, Prudence, Justice, Courage, and Temperance, with all that these suppose and involve; nor is it enough to show that these have been practised to this degree of perfection under certain circumstances: numerous acts, a permanent and habitual practice, principally of charity, are required; and, with regard to the cardinal virtues, the habit of that virtue which was the proper and distinguishing excellence of the person's calling. Thus justice and temperance are required in statesmen and prelates; in Popes, zeal for the defence and propagation of the Catholic faith; in kings, loyal attachment to the Church and the Holy See; in married women, gentleness and devotion," etc.[1]

The first step of the process is a formal inquiry instituted by the bishop of the diocese as to the fact of the reputation of the person whose beatification is demanded for virtue and miraculous power. This being accomplished, either the same bishop or a Roman official inquires into the fact of *non-cultus* — that is, whether the bull of Urban VIII. (supposing the case not to be included among the exceptions thefore specified) has been hitherto scrupulously complied with. Thirdly, the acts or minutes resulting from these two inquiries are sent to Rome, to the secretary of the Congregation of Rites. [ROMAN CONGREGATIONS.] Before this body the process is now opened, at the request of the *postulators*, or supporters of the beatification. The fifth step is the nomination of a *promotor fidei* (called in popular language the "devil's advocate"), whose duty it is to point out any flaws or weak points in the evidence adduced, and raise all kinds of objections. Sixthly, the Congregation examines, if the person were an author, all the works, printed or in manuscript, which were ascertained to be of his composition, and draws up a formal report on them. If this be favorable, the seventh stage is reached, that of the *introduction of the apostolic process*; for Rome, so to speak, now makes the cause its own, and gives a commission to the Congregation of Rites to try it, investigating, not only the notoriety, but the reality and nature of the virtues and miracles ascribed to the *beatificandus*. This commission, without a special Papal dispensation, is never issued till at least ten years have passed since the first transmission of the acts to the secretary of the Congregation. The next step is the appointment by the Congregation, under what are called *litteræ remissionales*, of a delegatio-

1 De Moy in Wetzer and Welte.

of three bishops, or other high functionaries, to deal with the case systematically, and examine witnesses in respect to the reputed virtues and miracles. The acts of this delegation, which are often extremely voluminous, are, as the ninth stage, sent to the Congregation, by which they are examined, and arguments heard, *pro* and *contra*, from the postulators and the *promotor fidei*. If the result is favorable to the *beatificandus*, a second and still more searching inquiry into the real and inmost nature of all that has been deposed respecting him is committed to a new delegation; this is the tenth stage. The process, being returned to the Congregation, is finally considered by them, both as to its form and as to its substance; and the virtues and miracles are separately the subject of debate in three successive assemblies or congregations, at the last of which the Pope himself is present. After having sought to know the will of God by prayer, the Pope makes known his judgment to the secretary of the Congregation. A new general congregation is then held, at which is considered whether the beatification may be proceeded with without further delay; if the decision be favorable, the Pope appoints a day for the ceremony, and orders a brief, setting forth the apostolic sentence, to be prepared. The final stage of this long process, the beatification itself, takes place in the Vatican church; it includes the public reading of the brief, the chanting of the Te Deum, the unveiling of the image or picture of the newly beatified on the altar, the incensing of the image, the reading of the new collect, etc.

By an "equipollent beatification" is meant the Papal authorization of the public cultus of a confessor or martyr, founded on the proof of one or more of the exceptional conditions stated in the bull of Urban VIII.

CHAPTER XVI.

MIRACLES.

THE Latin word *miraculum* means something wonderful — not necessarily supernatural, for, e. g., the "Seven Wonders of the World" were known as the "Septem Miracula." In theological Latin, however, and in English, the words *miraculum*, "miracle," are used commonly only of events so wonderful that they cannot be accounted for by natural causes. This use, as we shall see presently, is not sanctioned by the Vulgate translation of the New Testament, and is not thoroughly supported by the language of the original Greek. It has its disadvantages as well as its advantages, though, of course, the established terminology cannot be altered now, even if it were possible — as we believe it is not — to find a more convenient word. It will be well, however, to say something on the Scriptural, and particularly the New Testament, phraseology.

(1) Miracles are called *terata* (*prodigia*. See Exod. iv. 21, where it is the rendering of . . . . shining or splendid deeds) —i. e. prodigies, because of the surprise they cause. The Greek word *thaumasia*, which would exactly answer to *miracula*, is found in the New Testament once only (*thauma*,[1] never), Matt. xxi. 15; and there in a wider sense than "miracle." There is no great difference, from a theological point of view, between the words "prodigy" and "miracle." It is, however, well worth notice that the New Testament never uses the word "prodigy" by itself. It speaks of "signs and prodigies," etc., many times; of "prodigies" simply, never. Evidently, the wonder caused is not the only or even the chief feature in a miracle, and this the New Testament writers are careful to note.

(2) Miracles are also frequently called "signs" (*sēmeia*; an accurate rendering of . . . . . Ex. vii. 3), to indicate their purpose. They are "marvels" and "prodigies" which arouse attention, but the "wonder" excited is a means, and not an end, and the "miracle" is a token of God's presence; they confirm the mission

[1] Never, i. e. for a "wonderful thing." See Apoc. xvii. 7.

and the teaching of those who deliver a message in His name (see Acts xiv. 3, Heb. ii. 4). Of course, it is only by usage that the word "sign" acquires this technical sense, and it does not always in the New Testament mean a supernatural sign.

(3) They are often described as "powers" (*dunameis*), inasmuch as they exhibit God's power. They are evidences that new powers have entered our world, and are working thus for the good of mankind. God, no doubt, is always working, and He manifests His power in the operation of natural law. But we are in danger of looking upon the world as if it were governed by laws independent of God, and of forgetting that His hand is as necessary in each moment of the world's existence for each operation of created things as it was for creation at the first. In a miracle, God produces sensible effects which transcend the operation of natural causes. Men are no longer able to say, "This is Nature," forgetting all the while that nature is the continuous work of God; and they confess, "The finger of God is here." In Christ, miracles were the "powers," or works of power done by Him who was Himself the power of God. And so, miracles done through the saints flow from, and are signs of, the power of God within them. "Stephen, full of grace and power, did great prodigies and signs among the people" (Acts vi. 8).

(4) Christ's miracles are often called His "works," as if the form of working to be looked for from Him in whom the "fulness of the Godhead dwelt bodily." They were the characteristic works of Him who came to free us from the bondage of Nature, to be our life, to overcome death, to lead us, first to a worthier and more unselfish life, and then to a better world in which sorrow and death shall be no more. They are the first-fruits of His power; the pledges of that mighty working by which, one day, He will subject all things to Himself and make all things new.

From a different point of view, then, the same event is a "prodigy," a "sign," and a "power"; each word presenting it under a distinct and instructive aspect. The three words occur three times together—viz. in Acts ii. 22, 2 Cor. xii. 12; 2 Thes. ii. 9 (in the last passage of the false miracles of Antichrist). In each case the Vulgate has kept the distinction with accurate and delicate fidelity; and we cannot help expressing our regret that the Douay version, in Challoner's recension, should have obliterated the distinction and blunted the sense of Scripture by translating—e. g. Acts ii. 22—"by miracles, and wonders, and signs," as if "wonder" added anything to "miracle."

We cannot pretend to consider here, in full, the objections made to the possibility of miracles, but can only give in brief the teaching of Catholic theologians, and particularly of St. Thomas, on the matter. The latter defines a miracle as an effect which "is beyond the order (or laws) of the whole of created nature"—"*præter ordinem totius naturæ creatæ*" (I. cx. 4). He explains further, that an event may

transcend the laws of some particular nature, and yet by no means be miraculous. The motion of a stone when thrown up in the air, to take his own instance, is an effect which exceeds the power which resides in the nature of the stone; but it is no miracle, for it is produced by the natural power of man, and does not therefore exceed the power of Nature in its entirety. No natural law can account for the sun's going back on the dial of Achaz, for the resurrection of Lazarus, or for the cure by Christ of Peter's wife's mother when she was sick of a fever. All these things exceeded the powers of Nature, though in different degrees, and they are instances of the three grades of the miraculous which St. Thomas distinguishes (I. cv. 8). In the first case the very substance of the thing done is beyond the power of Nature to effect (*"excedit facultatem naturæ, quantum ad substantiam facti"*); in the second, the recipient of the effect stamps it as miraculous (*"excedit facultatem naturæ, quantum ad id in quo fit"*), since natural powers can indeed give life, but not to the dead; in the third, it is the manner and order in which the effect is produced (*"modus et ordo faciendi"*) that is miraculous, for the instantaneous cure of disease by Christ's word is very different from a cure effected by the gradual operation of care and medical treatment. The latter is natural, the former supernatural.

The definition given makes it unreasonable to deny the possibility of miracles, unless we also deny the existence of God. Usually, He works according to natural laws, and this for our good, since we should be unable to control natural agents and to make them serve us, unless we could count on the effects known causes will produce. But God is necessarily free; He is not subject to natural laws, and He may, for wise reasons, make created things the instruments of effects which are beyond their natural capacity. A miracle is not an effect without a cause; on the contrary, it is a miracle because produced by God, the First Cause. It is not a capricious exercise of power. The same God who operates usually, and for wise ends, according to the laws which He has implanted in Nature, may on occasion, and for ends equally wise, produce effects which transcend these laws. Nor does God in working miracles contradict Himself, for where has He bound Himself never, and for no reason, to operate except according to these laws?

It is also clear from the definition given that God alone can work miracles. "Whatever an angel or any other creature does by his own power is according to the order of created nature," and therefore not miraculous according to the definition with which we started (I. cx. 4). It is quite permissable to speak of saints or angels as working miracles; indeed, Scripture itself does so speak. Still, we must always understand that God alone really performs the wonder, and that the creature is merely His instrument. Hence it follows that no miracle can possibly be wrought except for a good purpose. It

does not, however, follow that persons through whose instrumentality miracles occur are good and holy. St. Thomas, quoting St. Jerome, holds that evil men who preach the faith and call on Christ's name, may perform true miracles, the object of these miracles being to confirm the truths which these unworthy persons utter and the cause which they represent.[1] Thus the gift of miracles is in itself no proof of holiness. But, as a rule, miracles are effected by holy men and women, and very often they are the signs by which God attests their sanctity and the power of their prayer (2 2ndæ clxxviii. 2). In all these cases, the miracle is a sign of God's will, and cannot, except through our own perversity, lead us into error.

It is otherwise with the "lying wonders," which, St. Paul says, Antichrist will work, or which Pharaoh's magicians are supposed by some to have done by the help of devils. Real miracles these cannot be, for God, who is the very truth, cannot work wonders to lead His creatures into error. But the demons, according to St. Thomas, are so far beyond us in knowledge and strength, that they may well work marvels, which would exceed all natural powers, so far as we know them, and would seem to us superior to any natural power whatsoever, and so to be truly miraculous (I. cxiv.). True miracles, then, are practically distinguished from false ones by their moral character. They are not mere marvels, meant to gratify the curiosity of the spectator and the vanity of the performer. They are signs of God's presence; they bring us nearer to Him with whom "we ever have to do"; they remind us that we are to be holy as He is holy, to cultivate humility, purity, the love of God and man. The doctrine which they confirm must appeal to us, apart from its miraculous attestation. "Jesus answered them and said, My doctrine is not mine, but His who sent me. If any man will do His will, he will know of the doctrine whether it be of God, or whether I speak from myself. He who speaketh of himself, seeketh his own glory, but he that seeketh the glory of Him that sent him, he is true, and injustice is not in him" (John vii. 16). So our Lord appeals, in answering John's disciples, to His miracles, not simply as works of power, but as stamped with a moral character, and in their connection with the rest of His work. "Blind see again and lame walk, lepers are cleansed, and deaf hear, and corpses are raised, and the poor have the gospel preached to them; and blessed is he whosoever shall not be scandalized in me" (Matt. xi. 5 *seq*). In short, there was a witness within, as well as without, to Christ's mission, and the miracles had no voice for those who were deaf to the voice within. Because they were deaf to this voice within, the Pharisees ascribed Christ's miracles to Beelzebub. They blasphemed, or were in danger of blaspheming, the Holy Ghost who spoke to their hearts. And precisely the same

[1] Sylvius, one of the best known commentators on St. Thomas, holds that heretics may work miracles; not, however, in confirmation of their heresy.

danger which made men reject Christ's miracles will make them accept the marvels of Antichrist.

So far, many Protestants are with us; but whereas most of them consider that miracles ceased with, or soon after, the apostolic age, the Catholic Church, not, indeed, so far as we know, by any formal definition, but by her constant practice in the canonization of saints, and through the teaching of her theologians, declares that the gift of miracles is an abiding one, manifested from time to time in her midst. This belief is logical and consistent. Miracles are as possible now as they were eighteen centuries ago. They were wrought throughout the course of the old dispensation, and by the apostles after Christ's death; and although miracles, no doubt, were specially needed, and therefore more numerous, when Christianity was a new religion, we have no right to dictate to the All-wise and maintain that they have ceased to be required at all. Heathen nations have still to be converted. Great saints are raised up in different ages to renew the fervor of Christians, and turn the hearts of the disobedient to the wisdom of the just. The only reasonable course is to examine the evidence for modern miracles, when it presents itself, and to give or withhold belief accordingly. This is just what the Church does. The Anglican Bishop Fitzgerald, at the end of a most thoughtful and useful essay on "Miracles" in Smith's "Bible Dictionary," asserts that according to the confession of their ablest advocates, ecclesiastical miracles belong to the class "of miracles which may be described as ambiguous and tentative — i. e. the event, if it occurred at all, may have been the result of natural causes." Then, indeed, the question would be at an end. But any one who looks into Benedict XIV.'s treatise on "Canonization," or into Cardinal Newman's "Lectures on Anglican Difficulties," will see what an extraordinary mistake this is. This able writer is wasting words and exposing the weakness of his own cause when he argues that the course of Nature cannot be interrupted "by random and capricious variation," that strong evidence is needed to make supposed miracles credible, and that the true miracles of Christianity at its birth may have occasioned spurious imitations of fanatical credulity. All this may be admitted, but it does not touch the question. And when Dr. Fitzgerald rests the belief in miracles upon the authority of inspired writers, and urges that there is no such authority for ecclesiastical miracles, he forgets that the first Christians must have believed the miracles of Christ and the apostles before any inspired record of them had been made. In many cases, too, the belief in apostolic miracles must have come first, that in apostolic inspiration, second.

It must be observed, however, that ecclesiastical and Scriptural miracles claim widely different kinds of belief. The Scriptural miracles rest on divine faith, and must be accepted without doubt. No ecclesiastical miracle can become the

object of faith, nor is any Catholic bound to believe in any particular miracle not recorded in Scripture. He could not, without unsoundness in doctrine, deny that any miracles had occurred since the apostolic age, and he owes a filial respect to the judgment of high ecclesiastical authority; but within these limits he is left to the freedom and to the responsibilities of private judgment.

Lastly, although there is a danger in incredulity, even when this incredulity does not amount to abandonment of the faith, Catholic saints and doctors have insisted on the opposite danger of credulity. To attribute false miracles, says St. Peter Damian, to God or His saints, is to bear false witness against them; and he reminds those who estimate sanctity by miraculous power that nothing is read of miracles done by the Blessed Virgin or St. John Baptist, eminent as they were in sanctity, and that the virtues of the saints which we can copy are more useful than miracles which excite our wonder (Fleury, "H. E." lxi. 2). Neander ("Kirchengeschichte," viii. p. 26 *seq.*), after speaking of the popular taste for legendary miracles in the middle ages, continues: "Men were not wanting to contend against this spirit, and a catena of testimonies may be produced from the twelfth and thirteenth centuries on the true significance of the miraculous in relation to the divine life, and against an exaggerated estimation of external miracles. Nor were such thoughts peculiar to enlightened men who rose above their age; they may be taken as an expression of the common Christian feeling in those centuries." The mediæval biographer of Bernard of Tiron says that for the conversions of fallen women which he effected through God's grace, he was more to be admired than if he had raised their dead bodies to life. And the biographer of St. Norbert writes: "It is the visible miracles which astonish the simple and ignorant, but it is the patience and virtues of the saints which are to be admired and imitated by those who gird themselves to Christ's service." (See the references in Neander, *loc cit.*)

(On the subject of miracles generally, Archbishop Trench's dissertation at the beginning of his "Essays on the Miracles" may be consulted. It is specially valuable for its Patristic references. The opinions of the School-men on the nature of miracles are well given by Neander, vol. viii. p. 26 of the last German edition. Cardinal Newman's "Essay on Ecclesiastical Miracles" is well known.)

Missal.

THE book which contains the complete service for Mass throughout the year.

In the ancient Church there was no one book answering to our Missal. The service for Mass was contained in the Antiphonary, Lectionary, Book of the Gospels, and Sacramentary. This last, besides matter relating to other sacraments, gave the collects, secrets, prefaces, canon, prayer *infracanonem*, and post-communion,

and from the eighth century at latest it was known as Missal or Massbook. There were "Completa Missalia," — i. e. Missals which contained more of the service of the Mass than the Sacramentaries; but we do not know how far this completeness went, for "during the ages which intervened between the use of the Liber Sacramentorum and the general adoption of the complete book of the fourteenth and fifteenth centuries, the Missal was in a transition state, sometimes containing more, sometimes less of the entire office. Thus the MSS. which still exist, vary in their contents (Maskell, "Monumenta Rit.," p. lxiii, *seq*).[1] There are, of course, printed Missals according to the various rites — Missale Romanum, Ambrosianum, Missa ad usum Sarum (first printed edition known, Paris, 1487), and the various uses of religious orders (Dominicans, Benedictines, etc.) The Roman Missal was carefully revised and printed under Pius V., who carried out a decree of the Council of Trent on the matter, and strictly enjoined the use of this Missal, or faithful reprints of it, in all churches which could not claim prescription of two hundred years for their own use. It was revised again under Clement VIII. and Urban VIII. New masses have of course been added from time to time, and to the Missal as to the Breviary a "Proper" may be added by permission of the Holy See, containing masses for the saints venerated in a particular county, diocese, order, etc.

[1] The *Missale Plenarium* contains all the service for Mass, i. e. it is a Missal in the modern sense.

Propaganda.

The sacred congregation of Cardinals *de propaganda fide*, commonly called the Congregation of Propaganda, which had been contemplated by Gregory XIII., was practically established by Gregory XV. (1622) to guard, direct, and promote the foreign missions. Urban VIII. (1623-1644) instituted the "College of Propaganda" as part of the same design, where young men of every nation and language might be trained for the priesthood, and prepared for the evangelic warfare against heathenism or heresy. The management of this college the Pope entrusted to the Congregation. Urban caused the present building to be erected, from the designs of Bernini. The College possesses a library of 30,000 volumes, among which are the translations of a great number of Chinese works, and a large collection of Oriental MSS. Attached to the library is the *Museo Borgia*, which contains several interesting MSS., service-books, and autographs, and a collection of objects sent home by the missionaries from the countries where they are stationed, including an extraordinary assortment of idols. "The annual examination of the pupils, which takes place in January (on the day before the Epiphany), is an interesting scene, which few travellers who are then in Rome omit to attend; the pupils reciting poetry and speeches in their several languages, accompanied also by music, as performed in their respective countries. The number of pupils was, by the last return, 142."[1]

[1] Murray's *Handbook for Rome*, 1867.

CHAP. XVII. CONCLAVE.

CONCLAVE (Lat. *conclave;* properly, a chamber that can be closed with one key). The term is applied both to the place where the Cardinals assemble for the election of a new Pope, and to the assembly itself. Several questions relating to the election of Popes — e. g. whether the Roman Pontiff can legally nominate his successor; who is or is not eligible; what would happen in the event of all the Cardinals dying before the election, etc. — are considered under POPE; in this article we shall treat exclusively of the *mode* of election, as finally settled by Gregory X. In the course of the dark ages the secular rulers of Rome made various attempts to interfere with the freedom of Papal elections. A statement even appears in the Decretum of Gratian (and was used in argument by James I. and Bishop Andrewes, when attempting to justify the subjection of the Anglican Church to the crown), to the effect that Pope Hadrian granted to Charlemagne the right of electing the Pope and regulating the Apostolic See. But this canon was shown by Bellarmine to be spurious; it was probably invented by Sigismond of Gemblours, a strong supporter of imperial pretentions, and being found in his chronicle, imposed upon the unwary Gratian. Another canon, also found in Gratian, which states that Leo VIII. granted a similar privilege to Otho I., soon after the commencement of the revived "Holy Roman Empire," at once falls to the ground when it is remembered that Leo VIII., for the unanswerable reasons given by Baronius, is not to be accounted a true Pope. In 1059 an important decree was made by Nicholas II. in a council at Rome, assigning the election of future Popes to the Cardinal Bishops, with the consent of the other Cardinals, and the clergy, and the people of Rome, saving also the honor due to Henry, king of the Romans, and to any of his successors on the imperial throne in whose favor the Holy See should make the same reservation. This partial recognition of a right

to interfere in the election proved to be fertile in antipopes and vexations of every kind; and Alexander III., having experienced what trouble an arbitrary emperor could cause, in his long struggle with Frederic Barbarossa, resolved with a wise boldness to take away from the imperial line the *locus standi* in Papal elections which the canon of 1059 had allowed, and to vindicate her ancient freedom for the Church. In a General Council held at the Lateran in 1179, it was decreed that the election should thenceforth rest with the Cardinals alone, and that, in order to be canonical, it must be supported by the votes of two-thirds of their number. In the following century, the Lateran decree was confirmed and developed at the Council of Lyons (1274), presided over by Gregory X.; and in all its substantial features the discipline then settled is still observed.

In the election of a Pope, it is obvious that there are certain conditions the exact fulfilment of which is of the utmost consequence. These are such as the following: That all those qualified to vote, and only those, should take part in the election; that the election should not be unnecessarily *delayed;* that it should not be *precipitated;* that the electors should be in no fear for their personal safety, which would prevent the election from being *free;* lastly, that they should be subjected to no external persuasion tending to make them vote, or at least come under the suspicion of voting, from motives lower than those which ought to actuate them. All these conditions, the regulations for the conclave fixed in 1274 endeavor, so far as human forethought can ensure it, to cause to be observed. After the death of a Pope the Cardinals who are absent are immediately to be summoned to the conclave by one of the secretaries of the Sacred College; the election is to begin on the tenth day after the death. In whatever city the Pope dies, there the election must be held. Within the ten days the conclave must be constructed in the Papal palace, or in some other suitable edifice. The large halls of the palace are so divided by wooden partitions as to furnish a number of sets of small apartments (two for an ordinary Cardinal, three for one of princely rank), all opening upon a corridor. Here the Cardinals must remain until they have elected a Pope.

On the tenth day a solemn Mass of the Holy Ghost is said in the Vatican church, and after it the Cardinals form a procession and proceed to the conclave, taking up their respective apartments as the lot has distributed them. For the rest of that day the conclave is open; crowds of persons flock in and circulate among the apartments and corridors, and the ambassadors and delegates of foreign States, besides their personal friends, visit the Cardinals for the last time. In the evening every one is turned out except the Cardinals and those authorized to remain with them, and the conclave is closed. This is done under the superintendence of two guardians of the conclave — one a

prelate previously appointed by the Sacred College, who is called the *governor;* the other, a lay official designated the *marshal.* Each Cardinal is allowed to have two members of his household in personal attendance upon him; these are called *conclavists.* A number of other attendants and minor officials — a carpenter, a mason, a sacrist, a monk or friar to hear confessions, two barbers, eight or ten porters and messengers, and several others — are in the common service of the whole body of Cardinals. All the entrances to the building but one are closed; that one is in the charge of officials who are partly prelates, partly officials of the municipality, whose business it is to see that no unauthorized person shall enter, and to exercise a surveillance over the food brought for the Cardinals, lest any written communication should be conveyed to them by this channel. After three days, the supply of food sent in is restricted; if five days more elapse without an election being made, the rule used to be that the Cardinals should from that time subsist on nothing but bread, wine, and water; but this rigor has been somewhat modified by later ordinances. Morning and evening the Cardinals meet in the chapel, and a secret scrutiny by means of voting papers is usually instituted, in order to ascertain whether any candidate has the required majority of two-thirds. A Cardinal coming from a distance can enter the conclave after the closure, but only if he claim the right of doing so within three days of his arrival in the city. Every actual Cardinal, even though he may lie under a sentence of excommunication, has the right to vote, unless he has not yet been admitted to deacon's orders. Even in this case the right of voting has sometimes been conferred by special Papal indult. There are three valid modes of election — by scrutiny, by compromise, and by what is called *quasi-inspiration.* Compromise is when all the Cardinals agree to entrust the election to a small committee of two or three members of the body. Scrutiny is the ordinary mode, and, although since the thirteenth century elections have usually been made by this mode with reasonable dispatch, yet in times of disturbance, the difficulty of obtaining a two-thirds majority has been known to protract the proceedings over a long period, as in the celebrated instance of the conclave of 1799, described in Consalvi's Memoirs, which lasted six months, resulting in the election of Pius VII. (Ferraris, *Papa;* Zoepffel, "Die Papstwahlen," Göttingen, 1871.)

Concordat.

CONCORDAT (Lat. *concordata,* things agreed upon). A treaty between the Holy See and a secular State touching the conservation and promotion of the interests of religion in that State.

It were to be wished that Christendom did not require concordats, for a treaty between two powers implies some felt divergency of sentiment and principle, which, having already resulted in opposi-

tion and contention more or less serious, dictates to the contracting parties the necessity of coming to an understanding as to the limits beyond which neither will give way to the other. Such divergency of sentiment only arises, speaking generally, when the secular State aims at excluding the Church from its rightful share of control over human affairs — an aim which familiar experience shows to be eminently pernicious and disastrous. When Ethelberts or St. Louises rule in temporals, we do not hear of concordats with the Holy See, for such rulers desire to see religion more, not less, in the ascendant among their subjects. Nevertheless, considering the actual condition of things in Europe and America, it is generally a subject of congratulation when the Pope concludes a fresh concordat; we know that at any rate for a time, religion and its ministers will be treated with some justice and moderation in the treaty-making State; that if the Church has been robbed there in time past, some modicum of a yearly grant will now be given by way of restitution; and that the churches and convents will be made over to her — at any rate till the next revolution.

Among the more celebrated concordats of former times are the following: —

1. That of Worms in 1122, between Calixtus II. and the Emperor Henry V., by which the abusive right of appointing bishops and abbots "by ring and crosier," long usurped by the emperors, was resigned, and only the investiture by the sceptre, in token of the grant of their temporalities, retained. On the lines of this concordat the question of investiture was settled throughout Europe in such a way as to leave intact in theory the universal pastorate of the successors of Peter, however seriously it may have been here and there compromised in practice.

2. That of Frankfort or Vienna (1446–8), called the Concordat with the German Nation, by which the Popes Eugenius IV. and Nicholas V., employing Nicholas of Cusa and Æneas Sylvius as negotiators, agreed with the emperor Frederic III. to divide in a particular manner the patronage of ecclesiastical dignities in Germany, and as to the payment of first fruits and other matters.

3. That of 1515, between Leo X. and Francis I., by which the latter agreed to abolish the pragmatic sanction of Charles VII. (limiting appeals to Rome, and pretending to set a general council above the Pope), and the former resigned to the crown of France the nomination to vacant bishoprics and abbeys, with the proviso that the persons named should be acceptable to the Holy See.

In later times, the concordat of 1801, between Pius VII. and the first Napoleon, restoring to the French nation the public practice of the religion of their fathers, which the detestable wickedness of the revolutionists had proscribed since 1790, is a treaty of primary importance. Under its terms the Holy See agreed to a new demarcation of the boundaries of French dioceses, reducing their number from over

100 to about 80, and declared (art. 13) that neither the reigning Pope nor his successors would molest the purchasers or grantees in the peaceable possession of Church lands alienated up to that date. On the other hand, the French Government agreed to the free and public exercise of the "Catholic, Apostolic, and Roman" religion in France; consented (art. 4, 5,) to the canonical institution by the Pope, under the ancient discipline, of the bishops whom the Government should nominate; promised (art. 14) a suitable annual grant for the support of the French bishops and clergy; and undertook to facilitate (art. 15) fresh endowments on the part of any French Catholics desiring to make them. These were the principal articles of the concordat signed by the Papal envoys on behalf of the Holy See. The Government of Napoleon soon afterwards added to the concordat a number of clauses called "organic articles," the tenor of which was of course highly Erastian, and by which it has been often maintained by the French and other publicists that the French clergy are bound. This, however, since the Holy See never ratified the "organic articles," is not the case.

In an interesting supplementary article in vol. xxvi. of Wetzer and Welte's Dictionary on Concordats, the text of several modern conventions of this kind (with Russia, 1847; with the republic of Costa Rica, 1852; with Austria, 1855) is given in full.

(Ferraris, *Concordata;* Soglia, i. 4, *De jure novissimo;* Möhler's "Kirchengeschichte.")

CHAPTER XVIII.

COMMANDMENTS OF GOD.

COMMANDMENTS of God (in Hebrew of Exodus xxxiv. 28, Deut. iv. 13, x. 4, "the ten words," of which "the Decalogue," *hoi deka logoi, ta deka logia, ta deka rhēmata,* is a verbal translation) were given to Moses by God on Mount Sinai. They were written by the finger of God on two tables of stone, which were placed in the Ark. Thus the commandments formed the centre and kernel of the Jewish religion. They were given more directly by God than any other part of the Jewish law, and they were placed in the most holy place, which none but the high priest could enter, and he only once a year. The Roman Catechism (iii. I. 1), quoting St. Augustine, points out that all the rest of the Mosaic law depends on the decalogue, while the ten commandments, in their turn, are based on two precepts — the love of God with the whole heart, and the love of our neighbor as ourselves.

Two questions about the commandments must be mentioned, the former of which concerns the binding force, the latter the division and arrangement, of the decalogue.

As to the former question, the Council of Trent defines, against antinomian heretics of ancient and modern times, that the ten commandments bind the consciences of all mankind, Christians included. "If any one say that the ten commandments have nothing to do with Christians, let him be anathema." "If any one say that a man, though justified and ever so perfect, is not bound to observe the commandments of God and the Church, let him be anathema."[1] The reason on which this obligation rests is manifest. God did not give a new law to Moses; He only republished a law written originally on the conscience of man, and obscured by his sinful ignorance. The ten commandments, then, did not begin to bind when proclaimed to the people of Israel, and they have not ceased to do so

[1] Concil. Trident. sess. vi. De ustif. can. 19, 20.

now that Christ has done away with the Jewish law.[1]

The second question turns on the division of the commandments, and here there are three principal views. It is well to remind the reader, first, that there are several differences in the exact words of the commandments as given in Exodus xx. and Deuteronomy v., one of which is of special moment. In Exodus, the last prohibitions run, "Thou shalt not covet thy neighbor's house: thou shalt not covet thy neighbor's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that is thy neighbor's." In Deuteronomy, the order is changed thus: "Thou shalt not covet thy neighbor's wife; and thou shalt not desire" [a different word in Hebrew from that translated "covet," though the Vulgate obliterates the distinction] "his field, or his servant, or his maid, his ox, or his ass, or anything that is thy neighbor's." We may now proceed to consider the different modes of division.

(1) Philo and Josephus, followed by Origen and other early Christians, by the Greek Church, and all Protestants except Lutherans, divide the commandments into two tables, containing each five precepts: viz. 1, on strange gods; 2, on image worship; 3, on taking God's name in vain; 4, on the Sabbath; 5, on honoring parents; 6, on murder; 7, on adultery; 8, on stealing; 9, on false witness; 10, on covetousness.

(2) The Talmud, the Targum of Jonathan, and many rabbinical commentators, make the preface, "I am the Lord thy God," etc., the first "word"; they regard the prohibition of strange gods and images as one single "word," viz. the second; for the rest they agree with the division of Philo, etc.

(3) Augustine places in the first table three commandments, relating to God — viz. 1, on strange gods and images (so that he regards the prohibition of idols as a mere application of the principle, "Thou shalt not have strange gods before me"; 2, the name of God; 3, the Sabbath. In the second table he places seven precepts, relating to our neighbor — viz. commandment 4, on parents; 5, on murder; 6, on adultery; 7, on stealing; 8, on false witness; 9, on coveting our neighbor's wife; 10, on coveting our neighbor's goods. This division has prevailed in the Catholic Church, and has been retained by the Lutherans, except that they, following the order in Exodus, make commandment 9, on coveting our neighbor's house; 10, on coveting his wife or goods; a division to which Augustine himself in some places gives support.

What has been already said shows that ignorance alone can charge Catholics with introducing a new mode of division in order to give less prominence to the prohibition of idol-worship. The division was

[1] *Cat. Rom.* iii. 1, 3. An exception must be made of that clause in the third commandment which fixes the seventh day for divine worship. As to the apparent prohibition of images, see Petav. *De Incarn.* xv. 6. Here it is enough to say that if, with Josephus, we hold that the commandment absolutely prohibits sculpture and painting, so that Solomon broke it when he made the twelve oxen under the brazen sea or the lions for his throne, then we must also hold that this ceremonial part of the commandment no longer binds.

current long before any strife on images had arisen in the Church.

Next, the Catholics, in this division of the first and second commandments, have the whole weight of rabbinical tradition on their side.

Thirdly, the modern Catholic division is the only one consistent with the Hebrew text, as usually found in MSS. and printed editions. The text is divided into ten sections, which correspond precisely with our Catholic division. These sections are admitted to be very ancient, older even than the Masoretic text, and the Protestant scholar Kennicott found them so marked in 460 out of 694 MSS. which he collated.[1]

Lastly, the wording of the text in both Exodus and Deuteronomy strongly favors the Catholic division. The promises and threats, "I am the Lord thy God, mighty, jealous," etc., are much more suitable on the theory that the prohibition of strange gods and idols forms one commandment, while in Deuteronomy, after the prohibition of coveting our neighbor's wife, the change of the verb mentioned above seems to indicate the beginning of a new commandment; nor is there any difficulty in distinguishing carnal desire from coveting another man's goods. (The facts as here given will be found in Kalisch, Knobel and Keil in their commentaries on Exodus. The first is a very learned Jew, the second a Rationalist, the third an orthodox Protestant. All are opposed to the Catholic mode of division. Dillmann's commentary (1881) has also been consulted.)

[1] There is no doubt that the prohibition of polytheism and of image-worship always forms one section. In some MSS. however, of Exodus there are only nine sections in the text of the decalogue, our ninth and tenth commandments forming one section. Kennicott, says Keil, found the division wanting in 234 out of 694 MSS. which he collated, and an examination of Kennicott's Bible confirms Keil's statement. Dillmann's assertion that Kennicott found the division between the ninth and tenth commandments wanting in most of his MSS. seems to be wholly inaccurate.

Commandments of the Church.

PARENTS, and other persons invested with lawful authority, have power to make rules for those placed under them, so that things lawful in themselves become unlawful by their prohibition. The Scripture teaches plainly that the Church has this dower. We are to hear the Church (Matt. xviii. 17). The Holy Ghost has placed bishops to "rule the Church" (Acts xx. 28) St. Paul commanded Christians to keep the "precepts of the apostles and the ancients" (xv. 41).

The Roman Catechism makes no special enumeration of the commandments of the Church; but such an enumeration is generally found in popular Catechisms, which have followed in this respect the example set by the Catechism of Canisius. The English Catechism, like the French ones of Fleury, etc., counts six commandments of the Church. Many other Catechisms reduce them to five. In our English Catechism they are given as follows: 1, to keep certain days holy with the obligation of resting from servile work; 2, to hear Mass on Sundays and holidays of obligation;

3, to keep the days of fasting and abstinence; 4, to confess once a year; 5, to communicate at Easter or thereabouts; 6, not to marry within forbidden degrees, or at forbidden times. The sixth commandment is omitted in many Catechisms; that of Bellarmine adds another — viz. to pay tithes.

Mitre.

A HEAD-DRESS worn by bishops, abbots, and in certain cases by other distinguished ecclesiastics. Mitra (*mitra*) is used in Greek and Latin for the turban which was worn by women, and among the Asiatics, especially Phrygians, by men. It had no connection with religious rites.

On the other hand, a band (*infula*) was worn by heathen priests and by the sacrificial victims. The Jewish priests wore a cap of uncertain form, though the root points to a round shape, and the high priest a turban, from a root meaning "to wind," with a plate of gold on the front, inscribed with the words, "Holiness to the Lord." The Vulgate uses "mitra" for the high priest's head-dress (Ecclus. xlv. 14), for the priest's (Exod. xxix. 9; Lev. viii. 13). It is certain, however, that the early church did not adopt the head-dress of the Jewish priesthood and transfer it to her own priests or chief priests. Polycrates of Ephesus indeed, writing about 190 (apud Euseb. "H. E."v. 24) says of St. John the Evangelist that he "became a priest, having worn the plate (*petalon*)," and Epiphanius, (Haer.) about 380, makes a similar statement about St. James, except that he makes it in St. James's case a mark of his Jewish, not his Christian priesthood, for he says he was allowed both to wear the *petalon* and enter the Holy of Holies. This account of Epiphanius is evidently legendary, for on what possible ground could the authorities of the Temple treat James as high priest? Bishop Lightfoot (see also Routh, "Rell. Sacr." ii. p. 28) is probably justified in regarding the language of Polycrates on St. John's "plate" as metaphorical. But, in any case, such a "plate" answers to no vestment now in use; and even if we could translate it "mitre" (as we cannot), this use by St. John stands quite by itself. It would have been his custom, not that of the Church.

Hefele, who treats the above notices of St. John and St. James as mere legends, contends, nevertheless, that there are clear traces of mitres used as part of the official ecclesiastical costume from the fourth century. After carefully considering the proofs which he alleges, we can see no reason for abandoning the judgment of Menard, the learned Benedictine editor of St. Gregory's Sacramentary — viz. that for the first thousand years of her history there was no general use of mitres in the Church. All Hefele's references can, we think, be explained as poetical or metaphorical. And, on the other hand, Hefele himself allows that no Sacramentary or Ritual-book before 1000 A. D. mentions the mitre, much less the bishop's invest ment with it at consecration, though, e. g. in a Mass for Easter Sunday, written before

986, the ornaments of a bishop are enumerated. Again, liturgical writers, such as Amalarius and Walafrid Strabo, are silent on the subject. "It is not," we again quote from Hefele, "it is not till the eleventh century that representations of popes, bishops, and abbots with the mitre occur; though from that time onwards they are very numerous."

The use of the mitre seems to have begun at Rome, and then to have spread to other churches. Leo IX., in 1049, gave the "Roman mitre" to the Archbishop of Treves, and this is the earliest instance known of such a concession. Canons also, e. g. at Bamberg, got leave from Rome to wear the mitre on certain feasts, and it was used by all cardinals till, in 1245, the first Council of Lyons sanctioned the cardinal's hat. According to Gavantus (tom. i. 149), the first concession of a mitre to an abbot was made by Urban II. in 1091. The straight lines and sharp points familiar to us in the Gothic mitres first appear in works of art in the thirteenth century. The Italian mitre with its greater height and curved lines came into use in the fourteenth.

Bishops and abbots (if mitred) receive the mitre from the consecrating bishop, a ceremony, as Catalani shows, of late introduction. The "Cærimoniale Episcoporum" distinguishes the "precious mitre," adorned with jewels and made of gold or silver plate; the "mitre auriphrygiata," without precious stones (it may, however, be ornamented with pearls) and of gold cloth (*ex tela aurea*); the "plain mitre" (*mitra simplex*) of silk or linen and of white color. The bishop always uses the mitre if he carries the pastoral staff. Inferior prelates who are allowed a mitre, must confine themselves to the simple mitre, unless in case of an express concession by the pope ("Manuale Decret." 870). The Greeks have no mitre. The Armenians have adopted a kind of mitre for bishops and a bonnet for priests since the eleventh century. (Hefele, "Beiträge," vol. ii.; Gavantus, Bona, "Rerum Lit." lib. i.; Catalani on the "Pontifical"; Menard on St. Gregory's Sacramentary. Innocent III. gives mystical meanings to the mitre and its parts—e. g. the two horns are the two testaments; the strings, the spirit and the letter, etc.)

Mixed Marriages.

MIXED Marriages are marriages between persons of different religions. A marriage between a baptized and unbaptized person is invalid; one between a Catholic and a person of another communion—e. g. a Protestant—is valid, but, unless a dispensation has been obtained from the Pope or his delegate, unlawful. This explanation has been already given in the article on the IMPEDIMENTS OF MARRIAGE. But it will be useful to say something here on the legislation of the Church on marriages between Catholics and other Christians not Catholics.

(1) Benedict XIV. (Instruction on Marriages in Holland, 1741. Encyclical, "Magnæ Nobis") has declared the

Church's vehement repugnance to such unions, on the ground that they are not likely to be harmonious, that they expose the Catholic party and the children to danger of perversion, that they are apt to produce indifference, etc., etc.

(2) He says the Church has permitted them for very grave reasons, and generally in the case of royal personages; but even then on the condition that the Catholic party be free to practise his or her religion, and that a promise be given that the children of either sex be brought up Catholics.

(3) Increasing intercourse between Catholics and Protestants made such marriages far more frequent, and the conditions insisted on by Benedict XIV. were neglected. In Silesia a law of the State in 1803 required the children of mixed marriages to be brought up in the religion of the father. In England, till very recent times, there was a common arrangement by which the boys were brought up in the father's, the girls in the mother's religion; and neither in Silesia (see Hergenröther, "Kirchengeschichte," vol. ii. p. 856 *seq.*) nor in England did the Catholic clergy, as a rule, oppose this state of things. An attempt was made by the Prussian Government in 1825 to introduce the law which prevailed in Silesia and the other Eastern provinces to the Rhineland and Westphalia; and this order of the Cabinet was accepted by Von Spiegel, archbishop of Cologne, and also, though with some scruple, by the Bishops of Paderborn, Münster, and Treves. This led Pius VIII. and Gregory XVI. to declare a mixed marriage, when it was not understood that the children of either sex should be brought up Catholics, contrary to the "natural and divine law." Otherwise, the priest could take no part in the celebration. In extreme cases, and to avoid greater evils, he might passively assist at the contract; but more the Pope himself could not permit. Obedience to these Papal briefs led to the imprisonment of Droste von Vischering, the new archbishop of Cologne, in 1837, and to that of the Archbishop of Posen in 1839. The bishops, even those who had once been of a different mind, steadfastly adhered to the Papal regulations. One exception, however, must be mentioned. The Prince-Bishop of Breslau resigned his see in 1840 rather than submit, and became a Protestant. He died in 1871. Under the good king, William IV., peace was gradually restored between Church and State.

CHAPTER XIX.

Intercession and Invocation of the Saints.

THE Council of Trent (sess. xxv. De Invoc. Sanct.) teaches that "the saints reigning with Christ offer their prayers for the men to God; that it is good and useful to call upon them with supplication, and in order to obtain benefits from God through Jesus Christ, who alone is our Redeemer and Saviour, to have recourse to their prayers, help, and aid. The prayer which we may address to the saints is of course wholly different from that which we offer to God or Christ. "We pray God," says the Roman Catechism (p. iv. ch. 6), "Himself to give good or free us from evil things; we ask the saints because they enjoy God's favor, to undertake our patronage and obtain from God the things we need. Hence we employ two forms of prayer, differing in the mode [of address]; for to God we say properly, Have mercy on us, Hear us; to the saints, Pray for us. Or, if we ask the Blessed Virgin or the saints to have pity on us, we only beseech them to think of our misery, and to help us "by their favor with God and their intercession"; and "the greatest care must be taken by all not to attribute what belongs to God to any other" ("Cat. Rom." *ib.*). Two points, then, are involved in the Catholic doctrine — the intercession of the saints and the utility of invoking them.

(1) *Intercession of the Saints.* — The whole of the New Testament enforces the principle that we are members of Christ, and so bound to each other as members of the same body (see, e. g., 1 Cor. xii. 12 *seq.*). God might, had it pleased Him, have made us solely and directly dependent on Himself, but He has chosen to display His own power by giving great efficacy to the intercession of the just (James v. 16). He taught us to go to Him with the wants of others as well as with our own, and He has deepened charity and humility by making us dependent to some extent on the prayers of others. Everybody knows the store St. Paul set on the prayers of his fellow-Christians (Eph. vi. 18, 19; 1 Tim. ii. 1). Prayer even for enemies was a duty enjoined by Christ Himself (Matt. v 44)

Now, it is hard to imagine a reason why souls which have gone to God should cease to exercise this kind of Charity and to intercede for their brethren. The Old Testament plainly asserts the intercession of angels, as has been approved already, and it seems at least to imply the intercession of departed saints in Jeremias xv. 1; and undoubtedly the later Jews believe in the merits and intercession of the saints of Israel (Weber, "Altsynagog. Theol." p.314). We find an explicit statement of the doctrine just where we should reasonably expect it. The Apocalypse was written later at least than the death of Nero (June 9, A.D. 68) and the writer is filled with the thought of his martyred brethren who had gone before him to God. He believes that they still sympathize with, and intercede for, those whom they had left behind. "I saw beneath the altar the souls of them that were slain because of the word of God and the witness which they had, and they cried with a loud voice, How long, O Lord, holy and true, dost thou not avenge our blood from them that dwell on the earth? And there was given to each of them a white robe, and they were told to rest a little, until their fellow-servants and their brethren be completed ["in number," or else, according to the reading *sumplērōsōsin*, "complete the number"] who are to be killed even as they" (vi. 9 *seq.*). So again, in v. 8 (cf. viii. 3), the elders before the heavenly altar are represented as falling "before the Lamb, having each a harp and golden vials full of perfumes, which are the prayers of the saints." It matters nothing for our present purpose whether the "saints" mentioned were or were not still on earth. In either case their prayers are offered to God by the elders in heaven, so that the imagery implies that the saints before God offer up our prayers and so help us by their intercession.

But if Scripture were silent, tradition witnesses to the doctrine so universally and so constantly as to remove all doubt of its apostolic origin. The genuine "Acts" of the early martyrs abound in testimonies. Thus, the contemporaries of St. Ignatius, St. John's disciple, tell us that some saw the martyr in vision after death "praying for us" ("Act. Mart." 7). The "Acts" of the Martyrs of Scilla (anno 202) speak of them as interceding after death before our Lord (Ruinart, "Act. Mart." ed. Ratisb. p. 132). Theodotus, before his death, says: "In heaven I will confidently pray for you to God" (*ib.* p. 384). "Pious men" built the Martyrium of Trypho and Respicius, "commending their souls to the holy patronage of the blessed martyrs" (*ib.* p. 210). Fresh evidence comes from the early Fathers. Cyprian, writing to Cornelius (Ep. lx. 5), thus exhorts those who may be martyred first: "Let our love before God endure; let not our prayer to the Father's mercy cease for our brethren and sisters" (see also "De Habit. Virg." 24). Origen ("In. Cantic." lib. iii. p. 75, ed. Bened.) thinks it no "unfitting" interpretation of a passage in the Canticles if we take it to mean that "all the saints who have departed this life care for the salvation of those who

are in the world, and help them by their prayers and meditation [*interventu*] with God." It is useless to add passages from later Fathers. A long list of them will be found in Petavius.

(2) *Invocation of the Saints.*— If it is the will of God that the saints should help us on the road to heaven by their prayers, we may be sure that He makes the communion between the Church militant and the Church triumphant perfect on both sides; that he enables us to speak to them in order that they may speak for us. Our Saviour tells us that the angels rejoice over repentant sinners (Luc. xv. 7), and a passage already cited from the Apocalypse shows that the martyrs in heaven are aware of what happens on earth. The inscriptions in the Catacombs recently brought to light witness to the confidence with which the Church invoked the prayers of departed saints. We select a few instances from those given by De Rossi (in the "Triplice Omaggio" and "Collection of Epitaphs," as quoted in Kraus, "Real-Encycl." art. *Gebet*): "Ask for us in thy prayers because we know thou art in Christ" (n. 15); "Beseech for thy sister" (n. 19); "We commend to thee, O holy [*Domina*] Basilla Crescentius and Micena, our daughter" (n. 17). The great Fathers of the fourth century directly invoke and bid others invoke the saints. St. Gregory Nazianzen begs a martyr, St. Cyprian, to "look down from heaven upon him with kindly eye, and to direct his discourse and his life" (Orat. xxiv. *ad fin.*). So he invokes his friend St. Basil (Orat. xliv. *ad fin.*). St. Gregory Nyssen, fearing the Scythian invasion, attributes past preservation to the martyr, and not only invokes him, but begs him in turn to invoke greater saints, Peter, Paul, and John (Orat. in S. Theodor.). St. Ambrose ("De Vid." cap. 9, n. 55) exhorts Christians to supplicate (*obsecrandi*) their guardian angels and the martyrs, especially those whose relics they possess. "Let us not only on this feast day but on other days also keep near them; let us beg them to be our patrons," are the words of St. Chrysostom on the martyrs Berenice and Prodoce. In his verses the early Christian poet Prudentius habitually invokes the saints; and St. Augustine (Serm. 324) tells a story to his people of a woman who prayed to St. Stephen for her dead son, "Holy martyr . . . give me back my son," and was rewarded by the miracle she asked. It must be remembered that these passages are but samples out of many which might be adduced. They come to us from every part of the Christian world, and the devotion which they attest cannot have sprung up as if by magic at once and in every quarter. We may add that then, as now, Catholics were charged with idolatry because they venerated the saints. Such accusations were made by the heathen generally, and in particular by Julian the Apostate, by the Manicheans, Eunomians (extreme Arians), by Vigilantius, etc. (See Petavius, "De Incarnat." xiv. 14). St. Augustine's reply is well known — viz. that the sacrifice of the Mass and supreme worship of every kind was offered, not to the

martyrs but to God who crowned the martyrs" (so, e. g., "Contr. Faust." lib. xx. cap. 21).

The fact that the saints hear our prayers was held by the Fathers as certain; the way in which they do so is a matter of philosophical or theological speculation, about which neither they nor we have any certainty. In some way, unknown to us, God reveals to them the needs and prayers of their clients, and Petavius warns us against curious speculation on the matter. The very uncertainty of the Fathers on this point throws into relief their unshaken confidence in the intercession of the saints and the advantage of invoking them. Augustine, Jerome, and others, suggest that sometimes departed saints may actually be near those who are calling on them. Modern theologians have generally thought that the blessed beholding God see in Him, as in a mirror, all which it concerns them to know of earthly things. Whatever theory we adopt, the knowledge of the saints depends entirely on the gift of God. We should be idolators indeed were we to think of them as omnipresent or omniscient.

An account has been given of the institution of the Feasts of the Saints in a previous article. The devotion of the Church has turned chiefly to the saints who died after Christ. The ancient liturgies do indeed commemorate the Patriarchs and prophets. Abel, Melchisedec, and Abraham are mentioned in the Roman Mass, and more than a score of Old Testament saints in the Roman Martyrology. Abel and Abraham are invoked by name in the Litany for the Dying prescribed in the Roman Ritual. The list of feasts given by Manuel Comnenus mentions one feast of an O. T. saint, that of Elias; but the Church of Jerusalem had many such feasts, and at Constantinople churches were dedicated to Elias, Isaias, Job, Samuel, Moses, Zacharias, and Abraham. But the Maccabees are the only O. T. saints to whom the Latin Church has assigned a feast.[1] The reason, as Thomassin thinks, for the exception is, that the mode of their martyrdom so closely resembled that of the Christian martyrs, and that their date was so near to the Christian period. (The chief authority followed has been Petavius, "De Incarnat." lib. xiv., which treats the subject exhaustively, and for the last paragraph Thomassin's "Traité des Festes," lib. i. ch.9.)

Dispensation.

THE relaxation of a law in a particular case. The necessity of dispensation arises from the fact that a law which is made for the general good may not be beneficial in this or that special case, and therefore may be rightly relaxed with respect to an individual, while it continues to bind the community. Dispensation must be carefully distinguished from the interpretation of a law, though the two are often confused with one another in common speech.

[1] I. e. a feast kept by the whole Church; for the Carmelites keep the feast of St. Elias, and e. g. at Venice, there are churches dedicated to Moses, Job, etc.

Thus a person so ill that he cannot fast without serious injury to his health needs no dispensation, because he is by the nature of the case exempt from the law. On the other hand, though he may be able to fast, his health, occupations, etc., may make it suitable that the law should be relaxed in his favor; for this purpose a dispensation is required, and he must apply to some one possessed of authority to grant it. Any one may interpret the law who has sufficient knowledge and impartiality to do so, but jurisdiction is needed in order to dispense.

The general principle is that the lawgiver, from whom the law derives its force, has power to relax it. So again, a superior may relax the laws of his predecessors, because his power is equal to theirs, or of his inferiors, because his power is greater. But an inferior cannot dispense in the laws of his superiors unless by power delegated to him for that end.

God Himself cannot give a dispensation, in the strict sense of the word, from the natural law. "From the precepts of the decalogue," says St. Thomas, "no dispensation of whatsoever kind can be given," and to the objection that God who made the ten commandments can unmake them, he replies, "God would deny Himself if He did away with the order of His justice, since He is identical with His own justice, and therefore God cannot give a dispensation making it lawful for a man to neglect the due order to God, or exempting him from submission to the order of His justice, even in those things which concern the relations of men to each other."[1] God however can change the circumstances in such a manner that the case no longer falls under the law. He could, for example, as supreme Lord and proprietor of all, make over the goods of the Egyptians to the Israelites, so that the latter could take them without committing robbery. He could, as the Lord of all that lives, deprive Isaac of life and make Abraham the executioner. Further, just as a man may remit a debt, so God may free a man from the obligation incurred to Him by oath or vow. Lastly, God can of course dispense from the positive law which He has imposed — e. g. He could have dispensed a Jew from the law of circumcision, the Sabbath, etc. We may now pass on to consider the actual law of the Church on dispensations.

The Pope can dispense from obligations to God which a man has incurred of his own free will — i. e. by oath or vow. This power belongs to him as the successor of St. Peter to whom Christ gave the power of binding and loosing. He can also dispense in all matters of ecclesiastical law. Bishops, by their ordinary power, can dispense from the statutes of the diocesan synods, etc., and they can dispense individuals from the general laws of the Church, or from obligations under which they have placed themselves to God, in such cases as frequently occur — e. g. in most vows, in fasts, abstinences, observances of feasts,

[1] St. Thom. 1 2ndæ, qu. 100, a. 8. The Opinion of Occam, D'Ailly, and Gerson that God could dispense from the precepts of the decalogue has long been abandoned. The Scotists held that God could dispense from the precepts of the second table except that against lying.

etc. But by reason of privilege, lawful custom or necessity, the dispensing power of the bishop is often extended. Custom has also given parish priests power to dispense individuals from fasts, abstinences, abstinence from servile work on feasts, and the like. As a rule, a person who has received power to dispense from a superior by delegation cannot sub-delegate.

A reason is always needed before a dispensation can be lawfully given. If a superior dispenses without cause in his own law or that of an inferior, the dispensation, though unlawful, is valid. If, however, an inferior to whom dispensing power has been delegated uses it without reason, the dispensation is null and void. In all cases it is taken for granted that a dispensation is only given on the tacit condition that the statements of the person who petitions for it are true. Concealment of falsehood in an essential matter effecting the motive which induced the superior to dispense, renders the dispensation null.

A dispensation ceases if recalled; if it is renounced and the renunciation is accepted by the superior; also, in certain cases, if the cause for which the dispensation was given no longer exists. What those cases are it is not so easy to determine. According to Suarez, a dispensation from one single obligation — e. g. a vow — continues even when the cause for which it was granted is there no longer, provided the dispensation has been accepted and used before the cause ceased. On the contrary, dispensations which virtually relax a series of obligations — e. g. from fasting each day in Lent — expire with the cause which induced the superior to grant them.

Divorce.

Divorce, in its widest sense, signifies a separation made between man and wife on sufficient grounds and by lawful authority. It may dissolve the marriage bond altogether, so that the man or woman is free to contract a fresh marriage (*separatio quoad vinculum*); or it may simply relieve one of the parties from the obligation of living with the other (*separatio quoad torum et mensam*).

No human power can dissolve the bond of marriage when ratified and consummated between baptized persons. But

(1) The marriage bond may be dissolved, even between baptized persons, by Papal authority, if the marriage has not been consummated. Such at least is the common doctrine of canonists and theologians; nor does Billuart, who holds the opposite opinion, deny that such divorces have been granted by Martin V., Paul III., Pius IV., and Gregory XIII.

(2) It may be dissolved in similar circumstances by the solemn religious profession of either party. This point was defined at Trent, sess. xxiv., can. 6.; the principle had been already laid down by Innocent III., who professed to follow the example of his predecessors, and it is justified by the example of ancient saints, who left their brides before consummation of marriage to lead a life of perpetual continence. The engagement by which they

bound themselves to continence may be considered equivalent to a solemn religious profession in later times.

(3) If two unbaptized persons have contracted marriage, this marriage, even if consummated, may be dissolved, supposing one of the parties embraces the Christian religion and the other refuses to live peaceably and without insult to the Christian religion in the married state. This principle is laid down by Innocent III., and is founded on the "dispensation of the apostle," as it is called in 1 Cor. vii. 12–15.

In all other cases the marriage bond is indissoluble, and, besides this, married persons are bound to live together, as man and wife. They may, however, separate by mutual consent; and, again, if one party exposes the other to grave danger of body or soul, or commit adultery, the innocent partner may obtain a judicial separation, or even refuse to cohabit without waiting for the sentence of the judge, provided always that the offence is clearly proved. If the innocent party has condoned the adultery, the right of separation on that ground is forfeited — unless, of course, the offence is repeated. (From Billuart St. Liguori, Gury, "De Matrimonio.")

What a Doctor of the Church is.

Three things, says Benedict XIV., are required to make a Doctor of the Church. First, he must have had learning so eminent that it fitted him to be a doctor not only in the Church but of the Church ("*doctor ipsius ecclesiæ*"), so that through him "the darkness of error was scattered, dark things were made clear, doubts resolved, the difficulties of Scripture opened." Next, he must have shown heroic sanctity. Thirdly — though, as we shall see presently, this last condition has not always been insisted on — the title of "Doctor of the Church" must be conferred by a declaration of the Pope or of a General Council. Four Doctors of the Church are named in the canon law: viz., Ambrose, Augustine, Jerome, Gregory. Besides these, other saints enjoy the title and cultus due to a Doctor of the Church without a formal declaration of Pope or Council. Under this class Benedict XIV. puts Chrysostom, Gregory Nazianzen, Anselm, Isidore, Peter Chrysologus. He adds that a part of the cultus usually assigned to doctors is given to St. Hilary,[1] in whose office the Gospel and prayer but not the antiphon, and to St. Athanasius and St. Basil, who have only the antiphon but not the Gospel and prayer, proper to doctors.

Since the Reformation the title of Doctor of the Church has been conferred more freely. Pius V. added St. Thomas of Aquin to the list; Sixtus V., St. Buonaventura. During the eighteenth century the title was conferred on St. Anselm, St. Isidore, and St. Leo. Pius VIII. gave the title to St. Bernard: Pius IX. to St. Hilary, St. Alphonsus Liguori, and St.

[1] Pius IX. gave Hilary the title of Doctor, and now, of course, the antiphon "O Doctor" is recited in his office.

Francis of Sales. (Chiefly from Benedict XIV., "De Canoniz.," lib. iv. p. 2, cap. 11. 12.)

Dogma.

DOGMA, in its theological sense, is a truth contained in the Word of God, written or unwritten — i. e. in Scripture or tradition — and proposed by the Church for the belief of the faithful. Thus dogma is a revealed truth, since Scripture is inspired by the Holy Ghost, while tradition signifies the truths which the apostles received from Christ and the Holy Spirit, and handed down to the Church.

The word itself has an interesting history. In classical writers it has three distinct senses connected with its derivation from *dokein*, "to seem."

It means, accordingly, that which seems good to the individual — i. e. an opinion; that which seems good to legitimate authority — i. e. the resolution of a public assembly, or, in other words, a decree; lastly, it acquired a peculiar sense in the philosophic schools. The mere word of some philosopher (e. g. of Pythagoras) was considered authoritative with his disciples; and so Cicero, in the Academic Questions, speaks of "decrees," or doctrines, "which the philosophers call dogmata, none of which can be surrendered without crime."

In the LXX and New Testament, the word retains the second of the two of the senses given above. Thus, in Daniel ii. 13, iii. 10, in Luc. ii. 1, xvii. 7, it is used of decrees proceeding from the State. In Ephes. ii. 15, Coloss. ii. 14, it signifies the Mosaic ordinances, and in Acts xvi. 4 (*dogmata ta kekrimena*) the disciplinary decrees issued by the Apostolic Council at Jerusalem. Nowhere in the New Testament does it bear the sense in which theologians employ it.[1]

This sense sprang from the third of the classical meanings given above — viz. that of a truth accepted on the authority of a philosopher. The Pythagoreans accepted tenets, which if true admitted of proof, on the authority of their master. Christians, better instructed, accepted truths beyond the reach of unaided reason which had been revealed by Christ to his Church. These truths they called dogmas. We find the earliest trace of this technical sense, still imperfectly developed, in St. Ignatius, "Magn." 13: — "Use all zeal to be established in the doctrines (*en tois dogmasin*) of the Lord and the Apostles." [2]

In later Fathers the word occurs in its precise, theological meaning. Thus, St. Basil mentions "the dogma of Christ's Divinity" *to tēs theologias dogma;* Chrysostom, "the dogmas (*dogmata*) of the Church"; Vincent of Lerins, "the ancient dogmas (*dogmata*) of heavenly philosophy." [3] This last illustrates the origin of the theological term.

From the definition with which we began it follows that the Church has no

1 The list of New Testament passages given in the text is exhaustive, except that Lachmann reads *to dogma tou basileōs*, the decree of King Pharao, in Heb. xi. 23.

2 See also Barnab. *Ep.* 1 *tria oun dogmata estin Kuriou*, where the old Latin version has "constitutiones."

3 Basil. Orat. iv. *In Hexaem.* Chrysost. *In Galat.* cap. 1, apud Kuhn, *Dogmatik*, vol. i. p. 191.

power to make new dogmas. It is her office to contend for the faith once delivered, and to hand down the sacred deposit which she has received without adding to it or taking from it. At the same time, the Church may enunciate fully and impose dogmas or articles of faith contained in the Word of God, or at least deduced from principles so contained, but as yet not fully declared and imposed. Hence with regard to a new definition — such, e. g., as that of Transubstantiation, Christians have a twofold duty. They are obliged to believe, first, that the doctrine so defined is true, and next, that it is part of the Christian revelation received by the apostles. Again, no Christian is at liberty to refuse assent to any dogma which the Church proposes. To do so involves nothing less than shipwreck of the faith, and no Catholic can accept the Protestant distinction between "fundamental and non-fundamental articles of faith." It is a matter of fundamental importance to accept the whole of the Church's teaching. True, a Catholic is not bound to know all the definitions of the Church — but if he knowingly and wilfully contradicts or doubts the truth of any one among them, he ceases to be a Catholic.

This arbitrary distinction between essential and non-essential articles, has led by natural consequence to the opinion that dogmatic belief, as such, matters little, provided a man's life is virtuous and his feelings are devout. A religion of this kind is on the very face of it different from the religion of the apostles and their successors. St. Paul anathematizes false teachers, and bids his disciples shun heretics; St. John denounces the denial of the Incarnation as a mark of Antichrist. It is not necessary to quote the utterances of the early Fathers on this matter, which has been already treated in the article on the Church, but we may refer the reader to the striking discussion of the subject in Cardinal Newman's book on "Development," ch. vii. sect. 1, § 5. We will only remark in conclusion that it is unreasonable to make light of dogmatic truth, unless it can be shown that there is no such thing in existence. If God has made a revelation, then both duty and devotional feeling must depend on the dogmas of that revelation, and be regulated by them.

CHAPTER XX.

MARRIAGE.

THE *Nature of Marriage as such.* — Marriage is a natural contract between man and woman, which Christ has raised to the dignity of a sacrament. Heathen may be, and are, united in true marriage, and their union is of course a lawful one, sanctioned and blessed by God Himself, who is the author of nature as well as of grace. But it is only among baptized persons that the contract of marriage is blessed and sanctified in such a manner as to become a means of conferring grace, so that we must distinguish between marriage in itself or according to the natural law on the one hand and the sacrament of marriage on the other. Theologians commonly give the following definition of marriage taken from the Master of the Sentences. It is "*viri mulierisque conjunctio maritalis inter legitimas personas individuam vitæ societatem retinens.*" It is "*conjunctio viri et mulieris*" — i. e. the union of man and woman, the persons between whom the contract is formed; it is "*maritalis*"—i. e. it implies the giving to each power over the person of the other, and so is distinct from the union of friend with friend, man with man in business, and the like; it is "*inter legitimas personas*" — i. e. between those who are not absolutely prevented by lawful impediment from contracting such an union; "*individuam vitæ societatem retinens,*" it binds them to an undivided and indissoluble partnership during life, and so is distinct from such unhallowed unions as are contracted for a time or may be ended at will. If we add, "*gratiam conjugibus conferendam significans*" — i. e. being an (efficacious) sign of grace to be bestowed on the persons contracting — we have the full definition of marriage as a sacrament. Of course, the definition gives the bare essentials of marriage, for it ought to include the most perfect union of heart and soul, sympathy and interest.

Two points in the above definition may cause some difficulty, since it assumes that even in the law of nature a man can only have one wife (and of course a woman only one husband), and further that by

the same law the marriage tie lasts till death.

With regard to the former point, polygamy, according to St. Thomas ("Suppl." lxv. 1), does not absolutely destroy the end of marriage, for it is possible that a man with several wives should protect them and provide for the education of his children. And therefore (as many theologians suppose, from the time of the Deluge) God allowed the Patriarchs and others, whether Jews or heathen, to have more wives than one. But polygamy cruelly injures the perfect union of marriage; it degrades man by sensuality, and exposes women to the miseries of jealousy and neglect; it endangers the welfare of the children, and so may be justly stigmatized as contrary to the law of nature. Moreover, monogamy alone is contemplated in the institution of marriage: Gen. i. 24, "Therefore a man will leave his father and his mother and will cleave to his wife, and they shall be one flesh." The legislation in Deut. xxv. 5 *seq.* appears to assume that monogamy was the rule among the Hebrews; so does the book of Proverbs throughout, and particularly the beautiful description of the good wife in ch. xxxi.,[1] and the same idea pervades the noble poetry of Ps. cxxviii. (See also in the Deutero-canonical books, Tob. i. 11; Ecclus. xxvi. 1.) It was not till A. D. 1020 that a law of Rabbi Gershon ben Judah in the Synod of Worms absolutely prohibited polygamy among the Western Jews. It was practised by the Jews of Castile even in the fourteenth century, and still survives among the Jews of the East (Kalisch on Exodus, p. 370; on Lev. p. 374). But our Lord Himself expounded and enforced the natural law of marriage, and recalled men to the idea of marriage given in Genesis. It is worth noticing that He quotes the Septuagint text, which is more express in favor of monogamy than the Hebrew: "And *the two* shall be one flesh." (So also the Samaritan * * *, 'and there shall be from the two of them, one flesh"; the New Testament invariably, Mark x. 8; 1 Cor. vi. 16; Ephes. v. 31; and the Vulgate. The Targum of Onkelos, on the other hand, exactly follows the Hebrews.) Again, since Christ spoke generally of all mankind and not simply of those who were to be members of His Church, theologians hold that He withdrew the former dispensation, and consequently that polygamy is unlawful and a violation of natural law even in heathen. (Billuart, "De Matrimon." diss. v. a. 1.)

The same principles apply to the second point of difficulty. Moses, our Lord declares, permitted divorce because of the hardness of men's hearts, i. e. to prevent greater evils; and in consequence of this dispensation it was perhaps lawful for the heathen to imitate the example of the Jews in this respect also. But here, too, Christ has recalled all mankind to the primitive

[1] The estimate of women is high throughout the Old Testament. We need only remind the reader of Mary, the sister of Moses, Deborah, Anna. See also Prov. xiv. 1; xviii. 22; xix. 14 (even xxi. 9, 19, are not really different in spirit). The most unfavorable judgment is that of Eccles. vii. 28.

institution. The apparent exception which our Lord makes will be considered below, and certain cases in which marriage may be really dissolved have been explained in the article on DIVORCE.

II. *The Sacrament of Marriage.*— A sacrament is an outward sign, and nobody doubts that in marriage, as in all other contracts, some outward sign on the part of the contracting parties is necessary. They must signify their consent to the solemn obligation of living together as man and wife. It is plain, too, that marriage may be called a sacred sign, for it typifies, as St. Paul (ad Ephes. v.) assures us, the mysterious union between Christ and the Church, which is His bride. But is it an efficacious sign of grace? That is, is the contract of marriage accompanied by signs which not only betoken, but necessarily, in consequence of Christ's institution, convey grace to all baptized persons who do not wilfully impede the entrance of the grace into their hearts? This is a question on which Catholics are divided from Protestants, and which was agitated among Catholics themselves late even in the middle ages. St. Thomas (" Supp." xlii. a. 3), though he assumes that marriage is a sacrament of the new law, inquires whether it "confers grace," and mentions three opinions: first, that it does not do so at all, and this opinion he dismisses at once; next, that it confers grace only in the sense that it makes acts lawful that would otherwise be sins (this opinion he also rejects, but in a less summary way); and thirdly, that when "contracted in the faith of Christ," it confers grace to fulfil the duties of the married state, and this opinion he accepts as "more probable." It is plain that all which the second opinion attributes to marriage may be truly said of marriage as a natural contract, and does not by any means amount to a confession that marriage is a Christian sacrament in the sense of the council of Trent. What St. Thomas gives as the more probable opinion is now an article of faith, for the council (Sess. xxiv. De Sacram Matr.), after stating that Christ Himself merited for us a grace which perfects the natural love of marriage and strengthens its indissoluble unity, solemnly defines (Can. 1) that marriage is "truly and properly one of the seven sacraments of the evangelical law instituted by Christ."

The same council speaks of Scripture as insinuating (*innuit*) this truth, and more can scarcely be said. One text, indeed, as translated in our Douay Bible, would certainly seem to settle the question — viz. Ephes. v. 31, 32: "For this cause shall a man leave his father and mother, and shall adhere to his wife; and they shall be two in one flesh. This is a great sacrament, but I speak in Christ and in the Church." But we venture to think that this is not the true sense of the Vulgate, "*Sacramentum hoc magnum est; ego autem dico in Christo et in ecclesia,*" which exactly answers to the original Greek, except that '*in Christo et in ecclesia,*" would be better, rendered as in the old Latin of Tertullian ("*Contr. Marc.*" v. 18; "*De Anima,*" 11), "*in Christum et in ecclesiam.*" "*Sacramentum*" need not mean a "sacrament"

any more than the Greek *mustērion* which it represents, and to prove this we need not go beyond the text of the Vulgate itself, which speaks of the "*sacramentum*" of godliness, 1 Tim. iii. 16; the "*sacramentum*" of the seven stars; the "*sacramentum*" of the woman and the beast (Apoc. i. 20; xvii. 7). Indeed, though the word "*sacramentum*" occurs in fifteen other places of the Vulgate, it cannot possibly mean a sacrament in any one of them. We translate, accordingly, "This mystery is great, but I speak with reference to Christ and the Church"—that is, the words, "For this cause shall a man leave," etc., contain a hidden or mysterious sense,[1] in virtue of which St. Paul regards Adam's words about the union between man and wife as a type or prophecy of the union between Christ and His Church. We have the authority of Estius for this interpretation, which is that generally adopted by modern scholars, and he denies that the ancients appealed to this text to prove marriage a sacrament.

On the other hand, St. Cyril, ("Lib. ii. in Joann.") says that Christ was present at the wedding in Cana of Galilee that He might sanctify the principle of man's generation, "drive away the old sadness of child-bearing," "give grace to those also who were to be born"; and he quotes the words of St. Paul, "if any man is in Christ, he is a new creature; old things have passed away."

[1] The formula, "This is a great mystery," is a common Rabbinical one, * * *. See Schoettgen, *Horæ* p. 783 *seq*; and the same Chaldee word for "mystery" is preserved in the Peshito rendering of the verse.

St. Augustine ("Tract. 9 in Joann." cap. 2) holds similar language. This theory, however credible in itself, certainly does not lie on the surface of St. John's narrative.

More may be made of 1 Tim. ii. 11 *seq.* "Let a woman learn in quietness, in all subjection. But teaching I do not permit to a woman, nor to have authority over a man, but to be in quietness. For man was first formed and then Eve, and Adam was not deceived, but the woman being deceived hath fallen into transgression; but she shall be saved through her child-bearing,[1] if they continue in faith, and love, and sanctification with temperance." St. Paul excludes women from the public ministry of the Church, and reserves that for men. But he assigns them another ministry instead. They are to save their own souls by the faithful discharge of their duties as wives, and to be the source of the Church's increase, for it cannot subsist without marriage any more than without the sacrament of order. Women are to be the mothers of children whom they are to tend and train for the service of Christ. And just as a special grace is given to those whom God calls to the priestly state, so is "the state of marriage placed under the protection and blessing of a special grace, as being dedicated to the Church and subserving its continual growth and expansion." Thus the intercourse of the sexes, which is apt to

[1] Bishop Elicott, *ad loc.*, translates "through the child-bearing"—i. e. through the birth of Christ. It seems to us incredible that St. Paul, if he really meant this, should have expressed it by an allusion so obscure and abrupt.

become a source of fearful corruption, is blessed and sanctified, more even than in its primitive institution, and directed to a still higher end, that of carrying on the Church's life on earth. The natural union is holy and beautiful. Christ perfects the union of heart and soul, and makes it still more holy and beautiful by sacramental grace; and, hallowed by a sacrament, marriage becomes the perfect antitype of Christ's union with His Church. He cleansed His Church that He might unite it to Himself. He sanctifies Christian man and woman in their union, that it may be "a hallowed copy of His own union with His Church." (See the eloquent passage in Döllinger, in "First Age of the Church," Engl. Transl. pp. 361, 362.)

The reader must remember that we do not allege this last passage as in any way conclusive from a controversial point of view, though we do think it fits in well with the Catholic doctrine. Many authorities are alleged from tradition, one or two of which we have already given in speaking of the marriage at Cana. St. Ambrose, "De Abraham," i. 7, says that he who is unfaithful to the marriage bond "undoes grace, and because he sins against God, therefore loses the share in a heavenly mystery (*sacramenti cœlestis consortium amittit*)." St. Augustine, "De Bono Conjugali," cap. 24, writes: "The advantage of marriage among all nations and men lies in its being a cause of generation and a bond of chastity, but as concerns the people of God, also in the holiness of a sacrament (*in sanctitate sacramenti*)." Here the distinction drawn between natural and Christian marriage, and still more the comparison made between the "*sacramenta*" of marriage and order,[1] seem to warrant our rendering of "*sanctitate sacramenti.*"

The Nature of the Sacramental Grace, etc. — Marriage, then, is a sacrament of the new law, and as such confers grace. The sacrament can only be received by those who have already received baptism, the gate of all the other sacraments; and marriage is not, like baptism and penance, instituted for the cleansing of sin, so that grace is conferred on those, and those only, who are at peace with God. Christians who are in mortal sin may contract a valid marriage, but they receive no grace, though they do receive the sacrament, and therefore have a claim and title to the sacramental grace when they have amended their lives by sincere repentance.

Christians, on the other hand, who contract marriage with due dispositions receive an increase of sanctifying grace, and, besides, special graces which enable them to live in mutual and enduring affection, to bear with each other's infirmities, to be faithful to each other in every thought, and to bring up the children whom God may give them in His fear and love. They may go confidently to God

1 He says the "*sacramentum ordinationis*" remains in a cleric deposed for crime, and that so, the bond of marriage is only loosed by death. However, cap. 18 proves that St. Augustine did not use the word "*sacramentum*" in its precise modern sense, for he calls the polygamy of the Jews "*sacramentum pluralium nuptiarum*," as typifying the multitude of converts to the Church.

for every help they need, in that holy state to which He has deigned to call them, for He Himself has sealed their union by a great sacrament of the Gospel. Theologians are not agreed about the time when Christ instituted the sacrament. Some say at the wedding in Cana; others, when He abrogated the liberty of divorce (Matt. xix.); others, in the great Forty Days after Easter.

If we ask, further, how this grace is conferred, or, in other words, *who are the Ministers of the Sacrament*, what are the words and other signs through which it is given? the answer is far from easy. It is evident that there must be a real consent to the marriage on both sides, otherwise there can be no contract and therefore no sacrament. But is the expression of mutual consent enough? The great majority of mediævial theologians, though William of Paris is quoted on the other side, answered yes. They held that wherever baptized persons contracted marriage, they necessarily received the sacrament of marriage also. On this theory, the parties themselves are the ministers of the sacrament; the matter consists in the words or other signs by which each gives him or herself over to the other; the form, which gives a determinate character to the matter, consists in the acceptation of this surrender by each of the contracting parties. Hence (apart from the positive enactments of Trent, for which see *Clandestinity*, under IMPEDIMENTS OF MARRIAGE), wherever Christians bind themselves by outward signs to live as man and wife, they receive the sacrament of marriage. No priest or religious ceremony of any kind is needed. A very different view was put forward in the sixteenth century by Melchior Canus ("Loci Theol." viii. 5). He held that the priest was the minister of the sacrament; the expressed consent to live as man and wife, the matter; the words of the priest, "I join you in marriage," or the like, the necessary form. A marriage not contracted in the face of the Church would, on this theory, be a true and valid marriage, but not a sacrament. Theologians and scholars of the greatest learning and highest reputation — Sylvius, Estius, Tournely, Juenin, Renaudot, etc. (see Billuart, "De Matrim." diss. i. a. 6),— embraced this opinion. In its defence an appeal might be made with great plausibility to the constant usage of Christians from the earliest times, for they have always been required to celebrate marriage before the priest. But it is to be observed that Tertullian ("De Pudic." 4), strong as his language is against marriages not contracted before the Church, says that such unions "are in danger" (*periclitantur*) of being regarded as no better than concubinage, which implies that they were not really so. Nor does he make any distinction between the contract of marriage in Christians and the sacrament, though it would have been much to his purpose could he have done so. Besides, the language of the Fathers quoted above points to a belief that Christ elevated the contract of marriage to a sacrament, not that He superadded the

sacrament to marriage. Moreover, Denzinger ("Ritus Orientales," tom. i. p. 152 *seq.*) shows that the Nestorians, who have retained the nuptial benediction from the Church and believe in the obligation of securing it, still consider that marriage, even as a sacred rite, may be performed by the parties themselves if the priest cannot be had; and he quotes from Gregorius Datheviensis this dictum: "Marriage is effected through consent expressed in words, but perfected and consummated by the priest's blessing and by cohabitation." Now, at all events, the former of the two opinions given is the only tenable one in the Church. Pius IX. in an allocution, Sept. 27, 1852, laid down the principle that there "can be no marriage among the faithful which is not at one and the same time a sacrament"; and among the condemned propositions of the Syllabus appended to the Encyclical "Quanta Cura" of 1864, the sixty-fourth runs thus: "The sacrament of marriage is something accessory to and separable from the contract, and the sacrament itself depends simply on the nuptial benediction." Whether, supposing a Christian (having obtained a dispensation to that effect) were to marry a person who is not baptized, the Christian party would receive the sacrament as well as enter into the contract of marriage, is a matter on which theologians differ. Analogy seems to favor the affirmative opinion.

The Conditions for the Validity of Marriage are mostly identical with the conditions which determine the validity of contracts in general. The consent to the union must be mutual, voluntary, deliberate, and manifested by external signs. The signs of consent need not be verbal in order to make the marriage valid, though the rubric of the Ritual requires the consent to be expressed in that manner. The consent must be to actual marriage then and there, not at some future time; for in the latter case we should have engagement to marry, or betrothal, not marriage itself. Consent to marry if a certain condition in the past or present be realized (e. g. "I take you N. for my wife, if you are the daughter of M. and N.") suffices, supposing that the condition be fulfilled. Nay, it is generally held that if a condition be added dependent on future contingencies (e. g. "I take you N. for my wife, if your father will give you such and such a dowry"), the marriage becomes a valid one without any renewal of the contract, whenever the condition becomes a reality. The condition appended, however, must not be contrary to the essence of marriage — i. e. a man cannot take a woman for his wife to have and hold just as long as he pleases. (See Gury, "Theol. Moral." De Matrimon. cap. iii.)

III. *Indissolubility of Marriage.*—The law of Israel (Deut. xxiv. 1) allowed a man to divorce his wife if she did not find grace in his eyes, because he found in her some shameful thing (* * *, literally the "nakedness or shame of a thing"; LXX, *aschēmon pragma*; Vulg. *aliquam fœditatem*), and the woman was free at once to marry another man. The school of Sham-

mai kept to the simple meaning of the text. Hillel thought any cause of offence sufficient for divorce — e. g. "if a woman let the broth burn"; while R. Akiva held that a man might divorce his wife if he found another woman handsomer. (See the quotation from "Arbah Turim Nilchoth Gittin," i. in McCaul, "Old Paths," p. 189.) The Pharisees tried to entangle Christ in these Rabbinical disputes when they asked Him if a man might put away his wife "for any cause." In Athens and in Rome under the Empire the liberty of divorce reached the furthest limits of Rabbinical license. (For details see Döllinger, "Gentile and Jew," Engl. Transl. vol. ii. p. 236 *seq.* p. 254 *seq.*) Our Lord, as we have already seen, condemned the Pharisaic immorality, annulled the Mosaic dispensation, and declared, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery, and he who marrieth her when she is put away committeth adultery" (Matt. xix. 9). The Catholic understands our Lord to mean that the bond of marriage is always, even when one of the wedded parties has proved unfaithful, indissoluble, and from the first Christ's declaration made the practice of Christians with regard to divorce essentially and conspicuously different from those of their heathen and Jewish neighbors. Still it was only by degrees that the strict practice, or even the strict theory just stated, was accepted in the Church. And before we enter on the interpretation of Christ's words, we will give a sketch of the history of practice and opinion on the matter.

Christian princes had of course to deal with the subject of divorce, but they did not at once recast the old laws on Christian principles. Constantine, Theodosius the Younger, and Valentinian III., forbade divorce except on certain specified grounds; other emperors, like Anastasius (in 497) and Justin (whose law was in force till 900), permitted divorce by mutual consent, but no one emperor limited divorce to the single case of adultery. Chardon says that divorce (of course *a vinculo*) was allowed among the Ostrogoths in Spain till the thirteenth century, in France under the first and second dynasties, in Germany till the seventh century, in Britain till the tenth. (Chardon, "Hist. des Sacrements," tom. v. *Mariage*, ch. v.)

It would be waste of labor to accumulate quotations from the Fathers in proof of their belief that divorce was unlawful except in the case of adultery. But it is very important to notice that the oldest tradition, both of the Greek and Latin churches, regarded marriage as absolutely indissoluble. Thus the "Pastor Hermæ" (lib. ii. Mand. iv. c. 1), Athenagoras, "Legat." 33 (whose testimony, however, does not count for much, since he objected to second marriages altogether), and Tertullian ("De Monog." 9), who speaks in this place, as the context shows, for the Catholic Church, teach this clearly and unequivocally. The principle is recognized in the Apostolic Canons (Canon 48,

al. 47), by the Council of Elvira held at the beginning of the fourth century, Canon 9 (which, however, only speaks of a woman who has left an unfaithful husband), and by other early authorities.

However, the Eastern Christians, though not, as we have seen, in the earliest times, came to understand our Lord's words as permitting a second marriage in the case of adultery, which was supposed to dissolve the marriage bond altogether. Such is the view and practice of the Greeks and Oriental sects at the present day. And even in certain parts of the West similar views prevailed for a time. Many French synods (e. g. those of Vannes in 465 and of Compiègne in 756) allowed the husband of a wife who had been unfaithful to marry again in her life-time. Nay, the latter council permitted re-marriage in other cases ; if a woman had a husband struck by leprosy and got leave from him to marry another, or if a man had given his wife leave to go into a convent (Canons 16 and 19). Pope Gregory II., in a letter to St. Boniface in the year 726, recommended that the husband of a wife seized by sickness which prevented cohabitation should not marry again, but left him free to do so provided he maintained his first wife. (Quoted by Hefele, "Beiträge," vol. ii. p. 376.) At Florence the question of divorce was discussed between the Latins and Greeks, but after the Decree of Union ; and we do not know what answers the Greeks gave on the matter. The Council of Trent confirmed the present doctrine and discipline which had long prevailed in the West in the following words: "If any man say that the Church is in error because it has taught and teaches, following the doctrine of the Gospels and the apostles, that the bond of marriage cannot be dissolved because of the adultery of one or both parties, let him be anathema." (Sess. xxiv. De Matrim. can. 5). The studious moderation of language here is obvious, for the canon does not directly require any doctrine to be accepted ; it only anathematizes those who condemn a certain doctrine, and implies that this doctrine is taught by the Church and derived from Christ. It was the Venetian ambassadors who prevailed on the Fathers to draw up the canon in this indirect form, so as to avoid needless offence to the Greek subjects of Venice in Cyprus, Candia Corfu Zante, and Cephalonia. The canon was no doubt chiefly meant to stem the erroneous views of Lutherans and Calvinists on divorce.

Our Lord's utterances on the subject of divorce present some difficulty. In Mark x. 11, 12; Luke xvi. 18, He absolutely prohibits divorce: "Whosoever shall put away his wife and marry another, committeth adultery against her ; and if a woman put away her husband and be married to another, she committeth adultery." But in Matt. xix. 9, 10, there is a marked difference: "Whosoever shall put away his wife except for fornication, and marry another, committeth adultery ; and he who marrieth a woman put away, committeth adultery." So also Matt. v.

32. Protestant commentators understand our Lord to prohibit divorce except in the case of adultery, when the innocent party at least may marry again. Maldonatus, who acknowledges the difficulty of the text, takes the sense to be—"Whoever puts away his wife except for infidelity commits adultery, because of the danger of falling into licentiousness to which he unjustly exposes her, and so does he who in any case, even if his wife has proved unfaithful, marries another." He takes St. Mark and St. Luke as explanatory of the obscure passage in St. Matthew. Subsequent scholars, we venture to think, have by no means improved on Maldonatus. Hug, who is never to be mentioned without respect, suggested that Christ first (in Matt. v. 32) forbade divorce except in case of adultery; then (Matt. xix. 9, 10,) forbade it altogether, the words "except for fornication" in the latter place being an interpolation—a suggestion perfectly arbitrary and followed by nobody.

A well-known Catholic commentator, Schegg, interprets the words "for fornication" (*epi porneiai*) to mean, "because the man has found his marriage to be null because of some impediment, and so no marriage at all, but mere concubinage." In this event there would be no occasion for or possibility of divorce. On Matt. v. 32 (*parektos logou porneias*, save where fornication is the motive reason of the divorce) he thinks Christ took for granted that the adulteress would be put to death (according to Levit. xx. 10) and so leave her husband free, an hypothesis which is contradicted by the "pericope of the adulteress." (John viii. 3 *seq.*) Döllinger's elaborate theory given in the Appendix to his "First Age of the Church" is less ingenious than that of Hug, but scarcely less arbitrary. He urges that *porneuein* can only refer to "fornication," and cannot be used of sin committed after marriage; but *porneia* and *porneuein* are used of adultery (1 Cor. v. 1; Amos vii. 17; Sir. xxiii. 33), so that we need not linger over Döllinger's contention (which has no historical basis, and is objectionable in every way) that antenuptial sin on the woman's part annulled the union and left the man free, if he was unaware of it when he meant to contract marriage.[1]

IV. *The Unity of Marriage.*—The unlawfulness of polygamy in the common sense of the word follows from the declaration of Christ Himself, and there was no room for further question on the matter. With regard to reiteration of marriage, St. Paul (1 Cor. vii. 39, 40) distinctly asserts that a woman is free to marry on her husband's death. Still there is a natural feeling against a second marriage, which Virgil expresses in the beautiful words he puts into Dido's mouth—

> *Ille meos, primus qui me sibi junxit, amores*
> *Abstulit; ille habeat secum servetque sepulcro.*

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1 Döllinger objects to the instance from 1 Cor. v. 1, because he says there is no Greek word for "incest," so that the Apostle was obliged to use *porneia*. Why *porneia* rather than *moicheia*? As to Amos vii. 17, "Thy wife will commit fornication in the city," he urges that this defilement was not to be voluntary on the woman's part, and therefore was not adultery. This argument proves too much. If it was not adultery because not wilful, no more was it "fornication."

And this feeling, of which there are many traces among the heathen, was yet more natural in Christians, who might well look to a continuance in a better world of the love which had begun and grown stronger year by year on earth. Moreover, the apostle puts those who had married again at a certain disadvantage, for he excludes them (1 Tim. iii. 2; Titus i. 6) from the episcopate and priesthood. And the church, though she held fast the lawfulness of second marriage and condemned the error of the Montanists (see Tertullian "De Monog." "Exhortat. Castitatis") and of some Novatians (Concil. Nic. i. Canon 8), treated such unions with a certain disfavor. This aversion was much more strongly manifested in the East than in the West.

Athenagoras ("Legat." 33) says Christians marry not at all, or only once, since they look on second marriage as a "specious adultery" (*cuprelēs esti moicheia*). Clement of Alexandria ("Strom." iii. 1. p. 551, ed. Potter) simply repeats the apostolic injunction, "But as to the second marriage, if thou art on fire, says the apostle, marry." (In iii. 12. p. 551, he is referring to simultaneous bigamy.) Early in the fourth century we find Eastern councils showing strong disapproval of second marriage. Thus the Council of Neocæsarea (Canon 7) forbids priests to take part in the feasts of those who married a second time, and assumes that the latter must do penance. The Council of Ancyra (Canon 19) also takes this for granted, and the Council of Laodicea (Canon 1) only admits those who have married again to communion after prayer and fasting. Basil treats this branch of church discipline in great detail. For those who married a second time he prescribes, following ancient precedent, a penance for one year, and of several years for those who marry more than once. (See the references in Hefele, "Concil." i. p. 339; "Beiträge," i. p. 50 *seq.*) Basil's rigorism had a decided influence on the later Greek church. A Council of Constantinople, in 920, discouraged second, imposed penance for third, and excommunication for fourth, marriage. Such is the discipline of the modern Greek church. At a second marriage the "benediction of the crowns" is omitted, and "propitiatory prayers" are said; and although some concessions have been made with regard to the former ceremony, Leo Allatius testifies that it was still omitted in some parts of the Greek church as late as the seventeenth century. A fourth marriage is still absolutely prohibited.[1]

The Latin Church has always been milder and more consistent. The "Paster Hermæ" (lib. ii. Mandat. iv. 4) emphatically maintains that there is no sin in second marriage. St. Ambrose ("De Viduis," c. 11) contents himself with saying, "We do not prohibit second marriages, but we do not approve marriages frequently reiterated." Jerome's words are, "I do not condemn those who marry twice, three times, nay, if such a

1 The Oriental sects (Copts, Jacobites, Armenians) are even stricter than the Greeks. The Nestorians, however, are, as might have been expected, free from any spirit of strictness in this point. Denzinger, *Rit. Orient.* 1. p. 18.

thing can be said, eight times (*non damno digamos, imo et trigamos, et, si dici potest, octogamos,*)" but he shows his dislike for repeated marriage (Ep. lxvii. "Apol. pro libris adv. Jovin."). Gregory III. advises Boniface, the apostle of Germany, to prevent, if he can, people marrying more than twice, but he does not call such unions sinful. Nor did the Latin Church impose any penance for reiterated marriage. We do, indeed, find penance imposed on those who married again in the penitential books of Theodore, who became archbishop of Canterbury in 668. But Theodore's view came from his Greek nationality; and if Herardus, archbishop of Tours, speaks of third marriage, etc., as "adultery," this is probably to be explained by the Greek influence which had spread from England to France. Anyhow, this is the earliest trace of such rigorism in the West.

The Latin Church, however, did exhibit one definite mark of disfavor for reiterated marriage. The "Corpus Juris" contains two decretals of Alexander III. and Urban III., forbidding priests to give the nuptial benediction in such cases. Durandus (died 1296) speaks of the custom in his time as different in different places. The "Rituale Romanum" of Paul V. (1605–1621) forbids the nuptial benediction, only tolerating the custom of giving it, when it already existed, if it was the man only who was being married again. The present Rubric permits the nuptial benediction except when the woman has been married before.

V. *Ceremonies of Marriage.* — From the earliest times and in all times Christians have been wont to celebrate their marriages in church, and to have them blessed by the priest; nor can they celebrate them otherwise without sin, except in case of necessity. "It is fitting," Ignatius writes ("Ad Polycarp." 5), "for men and women who marry to form this union with the approval of the bishop, that their union may be according to God." "What words can suffice," Tertullian says ("Ad Uxor." ii. 9), "to tell the happiness of that marriage which the church unites, the oblation confirms, and the blessing seals, the angels announce, the Father acknowledges!"

Martyr.

MARTYR (*martus*, then *martur*, which was originally the Æolic form). A witness for Christ. In early times this title was given generally to those who were distinguished witnesses for Christ, then to those who suffered for Him[1]; lastly, after the middle of the third century, the title was restricted to those who actually died for Him. The very first records of the Church which we possess tell us of the

1 *Martus* and the cognate words begin to assume their later technical sense in Acts xxii.; Apoc. ii. 13. This technical sense is probably intended in Clem. Rom. 1, *Ad Cor.* 5; certainly in Ignat. *Ad Ephes.* 1; Mart. Polyc. 19; Melito (apud Euseb. *H. E.* iv. 26); Dionys. *Corinth.* (*ib.* ii. 25.); Hegesippus (*ib.* ii. 23, iv. 22); *Epist. Gall.* (*ib.* v. 1, 2); *Anon. Adv. Cataph.* (*ib.* v. 16); Iren. i. 28, 1, etc.; though at the same time the words were also used of testimony which was not sealed by death. The Epistle of the Martyrs of Vienna and Lyons just quoted distinguishes between confessors (*homologoi*) and martyrs, but in Clement Alex. (Strom. iv. 9, p. 596) and even in Cyprian the distinction is not observed. The Decian prosecution tended to fix it.

honors done to the martyrs. It was the martyrs who, first of all, were regarded as saints; the relics of the martyrs which were first revered; to the martyrs that the first churches were dedicated. The name "martyrium" (*marturion*), which at first meant the church built over a martyr's remains, was given to churches generally, even if dedicated to saints who were not martyred, though this usage was partly justified by the fact that a church was not consecrated till the relics of some martyr had been placed in it.

Benedict XIV., in his work on "Canonization" (lib. iii. cap. 11 *seq.*), gives the modern law of the church on the recognition of martyrdom with great fulness. He defines martyrdom as the "voluntary endurance of death for the faith, or some other act of virtue relating to God." A martyr, he says, may die not only for the faith directly, but also to preserve some virtue — e. g. justice, obedience, or the like, enjoined or counselled by the faith. He mentions the dispute among theologians whether a person who died for confessing the Immaculate Conception of the Blessed Virgin, which in his time had not been defined, would be a martyr. He gives no decided opinion on the point, but says that "in other cases the safe rule is that one who dies for a question not yet defined by the church dies in a cause insufficient for martyrdom." Further, he explains that to be a martyr a man must actually die of his sufferings or else have endured pains which would have been his death but for miraculous intervention.

Martyrology.

A list of martyrs and other saints, and the mysteries commemorated on each day of the year, with brief notices of the life and death of the former. It is these brief notices which distinguish a Martyrology from a mere calendar. It is read in monastic orders at Prime after the prayer "*Deus, qui ad principium.*" It is followed by the versicle "Precious in the sight of the Lord is the death of His saints," and by a petition for the intercession of the heavenly court; and these words are retained even in the secular office, when the Martyrology is not actually recited. Mr. Maskell has collected many proofs that in England the Martyrology used to be said in the monastic chapter, not, like the office, in the choir. This custom, however, was in no way peculiar to England, as may be seen from the notes of Meratus on the subject (Pars. II. sect. v. cap. xxi.). After Prime, or sometimes after Tierce, the monks adjourned to the chapter, heard the Martyrology, and said the prayers which now form part of Prime, "*Deus, in adjutorium meum*"; "*Dignare, Domine, die ista,*" etc., before setting out to their daily labor.

Gregory the Great speaks of a Martyrology used by the Roman Church in his day, but we do not know for certain what it was. A Martyrology attributed to Jerome is printed, e. g. in Vallarsi's edition of his works. It has undergone many revisions and later editions. It is quite possible that Jerome may have col-

lected a Martyrology from the various calendars of the Church, and that the Martyrology which goes by his name, as we have it, is the corruption of a book used in St. Gregory's time at Rome. The lesser Roman Martyrology was found at Ravenna by Ado, archbishop of Vienna, about 850. A third Martyrology is attributed (erroneously, Hefele says) to Bede, and the foundation of the work may probably come from him. All western Martyrologies are based on these three. We have Martyrologies from Florus, Ado, Usuard, in France; from Rabanus and Notker of St. Gall, in Germany.

The Roman Martyrology mentioned, as we have seen, by Gregory the Great, is mentioned again at the English Council of Cloveshoo. Such a work is, of course, subject to constant alterations from the addition of new feasts, etc. A revision of the Roman Martyrology was made by Baronius and other scholars in 1584. It was revised again under Urban VIII. (See Laemmer, "De Mart. Rom." Ratisbonæ,[1] 1878.)

[1] This scholar classifies Martyrologies thus: (1) that attributed to Jerome; (2) *Martyr. Rom. Parv.* published by Rosweyd in 1613, and written in Rome about 740; (3) a genuine Martyrology of Bede, with interpolations from Florus of Lyons; (4) that of Usuard, dedicated to Charles the Bald, used from the ninth century, not only in Benedictine houses, but throughout the West. In the fifteenth century no other was in use except in St. Peter's, and even there the Martyrology was but a translation of Usuard

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CHAPTER XXI.

ANTICHRIST.

A WORD which, so far as the New Testament is concerned, only occurs in St. John's Epistles. In itself it might mean — "like Christ," or "instead of Christ," as *antitheos* signifies Godlike, or *anthupatos* pro-consul, but the Antichrist of St. John is Christ's adversary. "Ye have heard," he says, "that Antichrist[1] is coming, and now there have been many Antichrists. . . . This is the Antichrist who denies the Father and the Son." In the fourth chapter he makes the characteristic of Antichrist (*to tou antichristou*) consist in not confessing Jesus[2]; and more fully in the seventh verse of the Second Epistle, he places the guilt of Antichrist in his denial that Christ has "come in the flesh." Thus St. John identifies the Antichristian spirit with the Docetic heresy, though he seems also to allude to a single person who is to come in the last days. St. Paul, in the Second Epistle to the Thessalonians, is more explicit. He does not, indeed, use the word "Antichrist," but he speaks of a person whom he describes as the "man of sin," "the son of perdition who opposeth and raiseth himself over all that is called God, or is an object of awe, so as to sit in the temple of God, exhibiting himself as God." At present, there is a power which hinders his manifestation. The Thessalonians looked on the "day of the Lord" as already imminent. Not so, St. Paul replies ; three things must happen first — an apostasy or defection must occur ; the hindrance to the manifestation of Antichrist must be removed, and then Antichrist himself revealed. This "man of sin" is usually called "Antichrist," and to this terminology we shall conform during the rest of the article.

As to this Antichrist, we must distinguish between what is certain and what is doubtful.

It is the constant belief of the whole Church, witnessed by Father after Father

[1] 1 Ep. ii. 18. The reading *ho an*, "that the Antichrist comes," is that of the received text, but Lachmann, Tischendorf, and Tregelles omit the article.

[2] "Every spirit which does not confess Jesus." So the Greek, according to the editions just quoted. The Vulgate has "every spirit which dissolves Jesus."

from Irenæus downwards, that before our Lord comes again, a great power will arise which will persecute the Church, and lead many into apostasy. All that is "lawless," all that oppose "lawful authority" in Church or State, partake so far of his spirit, who is called, in the words of the apostle, the "lawless one" by pre-eminence. But this must not lead us to treat Antichrist as a mere personification of evil, or to forget the universal belief of Fathers and theologians that he is a real and individual being who is to appear before the end of the world.

So much for what is certain. When we come to details, the Fathers, Bossuet says, "do but grope in the dark, a sure mark that tradition had left nothing decisive on the subject." All, or nearly all, are agreed in considering that the "mystery of iniquity already worked" in Nero, that the power which hindered the appearance of Antichrist was the Roman Empire, and that he was to appear as the Messias of the Jews, and to possess himself of their temple. Further, from very early times, St. Paul's "man of sin" was identified with one of the two Apocalyptic beasts, in Apoc. xiii., and with the little horn, in Daniel vii., which roots out the other ten horns, or kings, speaks blasphemies, and destroys the saints. A time was expected when the Roman power would be divided into ten kingdoms. Antichrist was to destroy three of these, to subdue the rest, till, after a reign of three and a half years, he, in turn, was destroyed by Christ. It was also commonly held that Antichrist was to be a Jew, of the tribe of Dan, because that tribe is described as a serpent by the dying Jacob,[1] and is omitted from the list of tribes in the Apocalypse.[2] Many other features in the picture might be given. Some regarded Antichrist as generated by Satan; others, as actually Satan incarnate. The Arian persecution in Africa, the domination of Islam, were looked upon as likely to usher in the reign of Antichrist. Among other curious beliefs we may mention that of some among the Béguines, who supposed that as Lucifer had come from the highest order of angels, so Antichrist would spring from the most perfect Order, viz. the Franciscan. In contrast with these aberrations of fancy, St. Augustine in the West, and St. John Damascene in the East, preserve a marked moderation of tone in discussing this subject.

At the Protestant Reformation, an entirely new view appeared on the field. Even heretics had not ventured to assert that St. Paul, in the "man of sin," meant to describe the Pope. Wicliffe, indeed, had called the Pope "Antichrist," while the name was applied to Pope Sylvester by the Waldensians, to John XXII. by the Béguines; but the word was used in that vague sense in which every one who does or teaches evil is an Antichrist. Indeed, till Luther's time it was generally agreed that Antichrist was to be an individual, and this fact, which the plain sense of St. Paul's words implies, is enough of itself to

[1] Gen. xlix. 17.
[2] Apoc. vii. 5.

refute the absurd opinion that Antichrist means the line of Popes. All Protestant writers of respectable attainments have now rejected this monstrous interpretation. Yet it is well not to forget that it was once almost an article of Protestant faith, and it was actually made a charge against Archbishop Laud on his trial that he refused to recognize Antichrist in the Bishop of Rome.

(Chiefly taken from Döllinger's "First Age of the Church," Appendix I.)

Ash Wednesday.

THE first day, according to our present observance, of the forty days' fast of Lent. But that it did not come within the quadragesimal period in primitive times we know from the testimony of Gregory the Great, who, in speaking of the fast, describes it as of thirty-six days' duration—that is, as extending over six weeks, from the first Sunday in Lent to Easter Day, omitting Sundays. Thirty-six days are nearly a tenth part of the year, and thus, by observing the fast, Christians were thought to render a penitential tithe of their lives to God. Lent, therefore, at the end of the sixth century, began on the first Sunday, and we know from the Sacramentary of Gelasius that the practice was the same at the end of the fifth century. At what time Ash Wednesday and the three following days were added to the fast has not been precisely ascertained. It is true that in the Sacramentary of Pope Gregory there is a Mass for Ash Wednesday, under the heading "Feria IV., caput jejunii" (beginning of the fast); whence it might be inferred that Pope Gregory, in spite of the words cited above, had himself before his death sanctioned the alteration in question. But this would be an unsafe conclusion, for one of the best MSS. of the Sacramentary does not contain this heading. However this may be, a Capitulary of the Church of Toulon (714) and the liturgical work of Amaury (about 820) describe the Lenten usage as identical with our own. There can be no difficulty in understanding the motive of the change; for by the addition of the four days preceding the first Sunday, the number of fasting days before Easter (the Sundays being omitted) becomes exactly forty, and accords with the fasts recorded of Moses and Elias, and with that of our Saviour in the wilderness of Judea.

The office for Ash Wednesday opens with the solemn ceremony which has given the day its name.[1] After an introit and four collects, in which pardon and mercy are implored for the penitent, the faithful approach and kneel at the altar rails, and the priest puts ashes on the forehead of each, saying, "*Memento, homo, quia pulvis es, et in pulverem reverteris*" (Remember, man, that thou art dust, and shalt return to dust). The ashes are obtained by burning the palms of the previous year. The Lenten pastorals of Bishops, regulating the observance of the season, usually prescribe that the fast on Ash Wednesday

[1] Billuart, *De Myster*, Diss. xiv. a. 1.

shall be more rigorously kept than on any other day in Lent except the last four days of Holy Week.

The administration of the ashes was not originally made to all the faithful, but only to public penitents. These had to appear before the church door on the first day of Lent, in penitential garb and with bare feet. Their penances were there imposed upon them ; then they were brought into the church before the bishop who put ashes on their heads, saying, besides the words "*Memento,*" etc., "*age pœnitentiam ut habeas vitam æternam*" (Repent (or, do penance), that thou mayest have eternal life). He then made them an address, after which he solemnly excluded them from the church. Out of humility and affection, friends of the penitents, though not in the same condition, used to join themselves to them, expressing in their outward guise a similar contrition, and offering their foreheads also to be sprinkled with ashes. The number of these persons gradually increased, until at length the administration of ashes was extended to the whole congregation, and the rite took its present form. ("Dict. of Antiq." Smith and Cheetham ; Kössing, in Wetzer and Welte.)

Asperges.

A NAME given to the sprinkling of the altar, clergy, and people with holy water at the beginning of High Mass by the celebrant. The name is taken from the words, "Asperges me," "Thou shalt wash me, O Lord, with hyssop," etc., with which the priest begins the ceremony. During the Easter season the antiphon "*Vidi aquam*" is substituted. This custom of sprinkling the people with holy water is mentioned in the Canon of a synod quoted by Hincmar of Rheims, who lived at the beginning of the ninth century.

Assumption.

AFTER the death of her divine Son the Blessed Virgin lived under the care of St. John. It is not quite certain where she died. Tillemont conjectures from a passage in a letter of the Fathers assembled in the General Council of Ephesus that she was buried in that city, but the common tradition of the church represents her as having died at Jerusalem, where her empty tomb was shown to pilgrims in the seventh century. In any case, it is certain that she really died, and that her exemption from sin original and actual did not prevent her paying this common debt of humanity. The very fact that she had received a passible nature rendered her liable to death. Except for the special gift of immortality which he received from God, Adam would have died in the course of nature, even if he had never sinned; and St. Augustine declares that our Blessed Saviour would have died by the natural decay of old age, if the Jews had not laid violent hands upon Him.[1]

[1] In French, *Marcredi des Cendres* ; in German, *Aschermittwoche.*

Still, although the Blessed Virgin tasted of death, her body was preserved from corruption and it was united to her soul in the kingdom of heaven. The church signifies her belief in this fact by celebrating the feast of her Assumption on the fifteenth of August. There is no distinct assertion of the *corporal* assumption in the prayers of the feast, but it is plain that the church encourages and approves this belief from the fact that she selects for the lessons during the octave a passage from St. John Damascene in which the history of this corporal assumption is given in detail. This pious belief is recommended by its intrinsic reasonableness, for surely it is natural to suppose that our Lord did not suffer that sacred body in which He Himself had dwelt and from which He had formed His own sacred humanity to become a prey to corruption. It is confirmed by the testimonies of St. Andrew of Crete, of St. John Damascene, and of many ancient Martyrologies and Missals, cited by Butler in his note on this feast. It is, moreover, a striking fact that, notwithstanding the zeal of the early church in collecting and venerating relics, no relics of the Blessed Virgin's body have ever been exhibited. Much weight, too, must be given to the common sentiment of the faithful. "Admirable," says Petavius, "is the admonition of Paulinus of Nola, an author of the greatest weight, who bids us adhere to the common voice of the faithful, since the spirit of God breathes upon them all."[1]

[1] Petav *De Incarnat.* xiv. 2.

The corporal assumption is not an article of faith. Still Melchior Canus sums up the general teaching of theologians on this head when he says: — "The denial of the Blessed Virgin's corporal assumption into heaven, though by no means contrary to the faith, is still so much opposed to the common agreement of the Church, that it would be a mark of insolent temerity."[1]

The feast, according to Butler, was celebrated before the sixth century in the East and West. The Greeks called it *koimēsis* or *metastasis;* the Latins, *dormitio, pausatio, transitus, assumptio.*

Attrition.

Attrition, as distinct from contrition, is an imperfect sorrow for sin. Contrition is that sorrow for sin which has for its motive the love of God, when the sinner has offended. Attrition arises from a motive which is indeed supernatural, — that is to say, apprehended by faith, — but which still falls short of contrition. Such motives are — the fear of hell, the loss of heaven, the turpitude of sin. By this last, we understand the turpitude of sin as revealed by faith. We may also, for the sake of clearness, exclude from our definition that kind of sorrow which theologians call *serviliter servilis* — the sorrow which makes a man renounce sin because he is afraid of hell, while at the same time he would be ready to offend God if he could do so without incurring the penalty.

[1] Melchior Canus, *De Locis Theolog.* xii. 10.

All Catholics are bound to hold that attrition, as explained above, is good and an effect of God's grace. This is clear from the words of our Lord, "Fear him who can destroy both body and soul in hell"; from the declaration of the Tridentine Council, that attrition which proceeds from considering "the baseness of sin, or from the fear of hell and punishment, if it excludes the purpose of sinning and includes the hope of pardon, * * * * is a true gift of God and an impulse of the Holy Spirit";[1] and from subsequent pronouncements of the Popes, particularly of Alexander VIII. The Council put forward this Catholic truth against Luther, and succeeding Popes against the Jansensists.

Further, the Council of Trent teaches[2] that attrition does not of itself avail to justify the sinner. Sin which separates the soul from God is only annulled by love which unites it to Him.

But a question was long keenly debated among Catholic divines, viz. whether if a man comes with attrition to the sacrament of penance and receives absolution, this avails to restore him to God's grace. The negative opinion was held by the French clergy in their assembly general of the year 1700, and prevailed in the universities of Paris and Louvain. On the other hand, the affirmative, according to which a sinner who receives absolution with attrition is justified though the grace which the sacrament confers, has always apparently been the commoner tenet in the schools. It rests on the strong argument that as perfect contrition justifies without the actual reception of the sacrament of penance, it is hard to see why this sacrament should have been instituted, if perfect contrition is needed to get any good from it. Alexander VII. in 1667 forbade the advocates of either opinion to pronounce any theological censure on their opponents. But at present the opinion that attrition with the sacrament of penance suffices is universally held. St. Liguori[1] calls it "certain."

1 Concil. Trident. sess. xiv. cap. 4, De Penit.
2 *Ibid.*

Aureole.

AUREOLE (from *aureolus*, golden, gilt, of golden color). 1. In *Christian art* it is the gold color surrounding the whole figure in sacred pictures, and representing the glory of the person represented. It is distinct from the nimbus, which only covers the head. The aureole (also called *scutum*, *vesica*, *piscis*, etc.) was usually reserved for pictures of the three divine Persons, of Christ, and of the Blessed Virgin along with the Holy Child. (Kraus, "Archaeol. Dict.")

2. In theology, it is defined as a certain accidental reward added to the essential bliss of heaven, because of the excellent victory which the person who receives it has attained during his warfare upon earth. It is given, according to St. Thomas,[2] to

1 *Moral Theol.* vi. n. 440.
2 *Supplem.* qu. xcvi.

virgins, martyrs, and to doctors and preachers. Virgins have triumphed with special glory over the flesh; martyrs, over the world, which persecuted them to death; preachers, over the devil, whom they have driven, not only from their own hearts, but also from those of others.

Ave Maria.

THIS familiar prayer, called also the Angelical Salutation, consists of three parts — (1) the salutation of the archangel Gabriel, *Ave* [Maria] *gratia plena, Dominus tecum; benedicta tu in mulieribus;* (2) the words of Elizabeth to our Lady, *et benedictus fructus ventris tui;* (3) an addition made by the church, *Sancta Maria, Mater Dei, ora pro nobis peccatoribus nunc et in hora mortis nostræ.* Parts 1 and 2 seem to have come into common use as a formula of devotion towards the end of the twelfth century; the use of them is enjoined by the Constitutions of Odo, bishop of Paris, in 1196. The third part gives a compact and appropriate expression to the feelings with which Christians regard the Blessed Virgin. The words *nunc . . . nostræ* are said to come from the Franciscans; the rest of the verse is believed to have first come into use in the middle of the fifteenth century. The whole Ave Maria as it now stands is ordered in the breviary of Pius V. (1568) to be used daily before each canonical hour, and after Compline.

Banns.

THE proclamation of intended marriage, in order that if any one is aware of an impediment, he may state it to the ecclesiastical authorities, and so prevent the celebration of the wedding. Such proclamations were introduced first of all by the custom of particular places, but it was not till 1215 that they were imposed, at the Fourth Lateran Council, by a general law binding the whole church.[1] The Council of Trent[2] orders the banns to be proclaimed by the parish priest of the persons who intend to marry, during Mass on three continuous festivals. At the same time it permits the ordinary to dispense from the obligation of proclaiming the marriage for a grave reason. According to theologians and the S. Congregation of the Council, the banns must be proclaimed in the parish church of the contracting parties, and in each parish church if they live in different parishes, at the principal mass on three continuous Sundays or holidays of obligation — or at least on days when there is sure to be a concourse of people in the church. It is generally held that if the marriage does not take place within two months, or at most four, of the last publication, the banns must be proclaimed anew.

Excommunication.

AN ecclesiastical censure by which a Christian is separated from the communion

1 Fleury, *Hist.* lxxvii. 52.
2 Sess. xxiv. c. 1.

of the church. It is a power included in the power of the keys, or of binding and loosing, given by Christ to Peter and the apostles, and may be deduced from our Saviour's words (Matt. xviii. 17)—"If he will not hear the church, let him be to thee as the heathen and publican." For to treat a man as a heathen and a publican is to repel him from the church and all things sacred — that is, to excommunicate him. We find it put in practice by St. Paul (1 Cor. v. 3), when he said of the incestuous Corinthian —"I . . . have already judged . . . him that hath so done, in the name of our Lord Jesus Christ, you being gathered together and my spirit, with the power of our Lord Jesus, to deliver such a one to Satan," etc. St. Augustine explains: "Because outside the church is the devil, as within it is Christ, and accordingly he who is separated from the communion of the church is, as it were, delivered to the devil."

Excommunication is of two kinds, the major and the minor. The minor kind is an ecclesiastical censure, by which a Christian is deprived of the right to participation in sacraments,[1] and indirectly, as a consequence, of the right of receiving a benefice. It is incurred by communicating with a person under major excommunication, in any case where such communication is not excused.

The major excommunication deprives of all ecclesiastical communion, and is equivalent in substance to *anathema*, from which it only differs in regard to the formalities by which the latter is surrounded. For the major excommunication can be inflicted by mere force of law, or by the written sentence of a judge, whereas an anathema is publicly pronounced, and "cum strepitu."

Those under major excommunication again fall into two classes: *tolerati*, whom the faithful are not bound to avoid; and *non tolerati* (i. e. those excommunicated by name and publicly denounced, and those notoriously guilty, by themselves or others, of violence to clerics), with whom the faithful are forbidden to hold either religious or civil communication. Civil intercourse is, however, permitted, for the sake of the faithful themselves, under various circumstances and to various classes of persons.

Excommunications are also divided — and this is a most important distinction — into those *ferendæ sententiæ*, and those *latæ sententiæ*. In the case of the former, it is enjoined that a sentence of excommunication be pronounced (e. g. "we forbid this on pain of excommunication; whoever does it, let him be excommunicated," or "will incur excommunication," etc.), but the delinquent does not actually incur the sentence till it has been inflicted by a competent judge. In the second case, the words of the law or other instrument are so chosen that upon a given act being done the doer of it falls at once under the ban of the Church, as when it is said, "let him incur excommunication *ipso facto*." Nor are such sentences unjust, as some have argued, on the

[1] Ferraris.

ground that the delinquents who incur them have not been duly warned, as the Gospel requires, of the nature of their offence; for the law itself, which they must be presumed to know, is a standing and perpetual warning. At the same time, the excommunication *latæ sententiæ* is operative only in the internal forum, and in the sight of God; to make it effectual in the external forum also, it is necessary that the guilt be proved before, and declared by, a competent judge.

Excommunications are also divided into those reserved to the Pope, and those not reserved. Those of the first class now in force are enumerated in the constitution "Apostolicæ Sedis," issued by Pius IX. in 1869, in which are also specified all excommunications *latæ sententiæ* and *ipso facto* incurred henceforth in vigor.

If it be asked, Who can excommunicate? it may be answered, those who possess ordinary or delegated jurisdiction in the external forum in regard to those subject to them; but not parish priests (who have as such only jurisdiction in the forum of conscience), and never laymen or women. To the question, Who can be excommunicated? the answer is, that only Christians, alive and of sound mind, guilty of a grave offence and persisting in it, and subject to the judge giving sentence, can be excommunicated. Not Jews, therefore, nor Pagans, nor the unbaptized heathen, nor the dead; but the sentence may justly be inflicted on heretics or schismatics.

The effects of excommunication are thus summed up: "As man by baptism is made a member of the Church, in which there is a communication of all spiritual goods, so by excommunication he is cast forth from the Church and placed in the position of the heathen man and the publican, and is deprived accordingly of sacraments, sacrifices, sacred offices, benefices, dignities, ecclesiastical jurisdiction and power, ecclesiastical sepulture,—in a word, of all the rights which he had acquired by baptism,—until he make amends, and satisfy the Church."[1]

Fathers of the Church.

THE appellation of Fathers is used in a more general and a more restricted sense. In a general sense, it denotes all those Christian writers of the first twelve centuries who are reckoned by general consent among the most eminent witnesses and teachers of the orthodox and Catholic doctrine of the Church. Taken in this sense, it includes some names on which there rests more or less the reproach of heterodox doctrine. Origen, whose works, as we have them, contain grave errors frequently condemned by the highest authority in the Church, is one of these. Nevertheless, his writings are of the highest value for their orthodox contents. Eusebius of Cæsarea is another. Tertullian became an open apostate from the Catholic Church, yet his writings, as a

[1] Soglia, lib. iv. cap. 4.

Catholic, are among the most excellent and precious remains of antiquity. There are some others included among the Fathers in this greater latitude of designation who have not the mark of eminent sanctity.

In its stricter sense, the appellation denotes only those ancient writers whose orthodoxy is unimpeachable, whose works are of signal excellence or value, and whose sanctity is eminent and generally recognized. The following list includes the names of the most illustrious Fathers, according to the most exclusive sense of this honorable title:

First Century — St. Clement of Rome Second Century — St. Ignatius, St. Justin, St. Irenæus. Third Century — St. Cyprian, St. Dionysius of Alexandria. Fourth Century — St. Athanasius, St. Hilary of Poitiers, St. Cyril of Jerusalem, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa, St. Ephrem, St. Ambrose, St. Optatus, St. Epiphanius, St. John Chrysostom. Fifth Century — St. Jerome, St. Augustine, St. Cyril of Alexandria, St. Leo the Great, St. Prosper, St. Vincent of Lerins, St. Peter Chrysologus. Sixth Century — St. Cæsarius of Arles, St. Gregory the Great. Seventh Century -- St. Isidore of Seville. Eight Century — Ven. Bede, St. John Damascene. Eleventh Century — St. Peter Damian, St. Anselm. Twelve Century — St. Bernard. A complete collection of the works of the Fathers contains many more names than these. Moreover, it is plain that the Fathers of the first six centuries, by the mere fact of their priority in time, are much more valuable witnesses to primitive faith and order, and that their writings are in a stricter sense sources of theological tradition, than the works of those who came later, however illustrious the latter may be. There is also a gradation of rank among the Fathers, some having a much higher authority than others. As private doctors, no one of them has a final and indisputable authority taken singly, except in so far as his teaching is warranted by some extrinsic and higher criterion, or supported by its intrinsic reasons. As witnesses, each one singly, or several concurring together, must receive that credence which is reasonably due in view of all the qualities and circumstances of the testimony given. Their morally unanimous consent concerning matters pertaining to faith has a decisive and irrefragable authority. It has always been held that God raised up in the earlier ages of the Church these highly gifted, learned, and holy men, and endowed them with special and extraordinary graces, that they might be the principal teachers of the mysteries and doctrines of the faith. Their writings are the great source of light and truth in theology, after the Holy Scriptures. The authority of their doctrine, in the proper sense of that word, is nevertheless derived from the sanction of the Ecclesia Docens, the only supreme and infallible tribunal.

Genuflexion.

GENUFLEXION (the bending of the knee) is a natural sign of adoration or

reverence. It is frequently used in the ritual of the Church. Thus the faithful genuflect in passing before the tabernacle where the Blessed Sacrament is reserved; the priest repeatedly genuflects at Mass in adoration of the Eucharist, also at the mention of the Incarnation in the Creed, etc. Genuflexion is also made as a sign of profound respect before a bishop on certain occasions. A double genuflexion — i. e. one on both knees — is made on entering or leaving a church where the Blessed Sacrament is exposed.

The early Christians prayed standing on Sundays, and from Easter till Pentecost, and only bent the knee in sign of penance; hence a class of penitents were known as Genuflectentes. A relic of this penitential use of genuflexion survives, according to Gavantus (P. I. tit. 16), in the practice enjoined by the rubric of genuflecting at the verse "Adjuva nos," in the Tract of Masses during Lent.

CHAPTER XXII.

CELIBACY.

CELIBACY of the clergy. The law of the Western Church forbids persons living in the married state to be ordained, and persons in holy orders to marry. A careful distinction must be made between the principles on which the law of celibacy is based and the changes which have taken place in the application of the principle.

The principles which have induced the church to impose celibacy on her clergy are (*a*) that they may serve God with less restraint, and with undivided heart (see 1 Cor. vii. 32); and (*b*) that, being called to the altar, they may embrace the life of continence, which is holier than that of marriage. That continence is a more holy state than that of marriage is distinctly affirmed in the words of our Blessed Lord ("There are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that can receive it, let him receive it"). It is taught by St. Paul ("He that giveth his virgin in marriage doeth well, and he that giveth her not doeth better"), and by St. John (Apoc. xiv. 4). Christian antiquity speaks with one voice on this matter, and the Council of Trent, sess. xxiv. De Matr. can. 10, anathematizes those who deny that "it is more blessed to remain in virginity or in celibacy than to be joined in marriage." Thus all Catholics are bound to hold that celibacy is the preferable state, and that it is specially desirable for the clergy. It does not, however, follow from this that the church is absolutely bound to impose a law of celibacy on her ministers, nor has she, as a matter of fact, always done so.

There does not seem to have been any apostolic legislation on the matter, except that it was required of a bishop that he should have been only once married. In early times, however, we find a law of celibacy, though it is one which differs from the present Western law, in full force. Paphnutius, who at the Council of Nicæa resisted an attempt to impose a continent life on the clergy, still admits that, according to ancient tradition, a cleric must not marry after ordination. This statement is confirmed by the Apostolic Constitutions, vi. 17, which forbids bishops, priests, and

deacons to marry, while the 27th (*al.* 25th) Apostolic Canon contains the same prohibition. One of the earliest councils, that of Neocæsarea (between 314 and 325), threatens a priest who married after ordination to degradation to the lay state. Even a deacon could marry in one case only—viz. if at his ordination he had stipulated for liberty to do so, as is laid down by the Council of Ancyra, in 314. Thus it was the recognized practice of the ancient church to prohibit the marriage of those already priests, and this discipline is still maintained in the East.

A change was made in the West by the 33d Canon of Elvira (in 305 or 306). It required bishops, priests, and all who served the altar ("*positis in ministerio*") to live, even if already married, in continence. The Council of Nicæa refused to impose this law on the whole church, but it prevailed in the West. It was laid down by a synod of Carthage in 390, by Innocent I. 20 years later; while Jerome (against Jovinian) declares that a priest, who has "always to offer sacrifice for the people, must always pray, and therefore always abstain from marriage." Leo and Gregory the Great, and the Eighth Council of Toledo in 653, renewed the prohibitions against the marriage of subdeacons.

So the law stood when Hildebrand, afterwards Gregory VII., began to exercise a decisive influence in the church. Leo IX., Nicolas II., Alexander II., and Hildebrand himself when he came to be Pope, issued stringent decrees against priests living in concubinage. They were forbidden to say Mass or even to serve at the altar; they were to be punished with deposition, and the faithful were warned not to hear their Mass. So far Gregory only fought against the corruption of the times, and it is mere ignorance to represent him as having instituted the law of celibacy. But about this time a change did occur in the canon law. A series of synods from the beginning of the twelfth century declared the marriage of persons in holy orders to be not only unlawful but invalid. With regard to persons in minor orders, they were allowed for many centuries to serve in the church while living as married men. From the twelfth century, it was laid down that if they married they lost the privileges of the clerical state. However, Boniface VIII., in 1300, permitted them to act as clerics, if they had been only once married and then to a virgin, provided they had the permission of the bishop and wore the clerical habit. This law of Pope Boniface was renewed by the Council of Trent, sess. xxiii. cap. 6, De Reform. The same Council, can. 9. sess. xxiv., again pronounced the marriage of clerks in holy orders null and void. At present, in the West, a married man can receive holy orders only if his wife fully consents and herself makes a vow of chastity. If the husband is to be consecrated bishop, the wife must enter a religious order.

We may now turn to the East, and sketch the changes which the law of celibacy has undergone among the Greeks. In the time of the Church historian Socrates (about 450), the same law of clerical

celibacy which obtained among the Latins was observed in Thessaly, Macedonia, and Achaia. Further, the case of Synesius in 410 proves that it was unusual for bishops to live as married men, for he had, on accepting his election as bishop, to make a stipulation that he should be allowed to live with his wife. The synod in Trullo (692) requires bishops, if married, to separate from their wives, and forbids all clerics to marry after the subdiaconate. However, a law of Leo the Wise (886–911) permitted subdeacons, deacons, and priests, who had married after receiving their respective orders, not indeed to exercise sacred functions, but still to remain in the ranks of the clergy and exercise such offices (e. g. matters of administration) as were consistent with the marriage which they had concluded.

The practical consequences of these enactments are (1) that Greek candidates for the priesthood usually leave the seminaries before being ordained deacons, and return, having concluded marriage, commonly with daughters of clergymen; (2) that secular priests live as married men, but cannot, on the death of their wife, marry again; (3) that bishops are usually chosen from the monks. (From Hefele, "Beiträge zur Kirchengeschichte, Archäologie und Liturgik.")

Veneration of Images.

THE idolatrous worship of images is vehemently condemned in the Scriptures, and in the Old Testament two forms of idolatry are specially reprobated. First, we find denunciations of worship paid to images of false gods, such as Moloch. Astarte, etc. Here the whole meaning and intention of the religious act was bad. No respect was due to such a divinity as Baal; to worship him was an act of treason against the living God, so that there could be no possible excuse for venerating his image. But besides this, the law and the prophets condemn worship given to images of the true God. It seems clear that the calf-worship begun at Mount Sinai, and continued in the northern kingdom at Bethel, etc., was meant as the worship of the true God set before Israel in this symbolical form.[1] But this worship also is denounced — e. g. by Amos and Osee — and was really idolatrous, because it conveyed false notions of God, who is a pure spirit, so that although e. g. Jeroboam professed to worship Jehovah, he was really serving a god of his own imagination. To prevent such idolatrous errors, to which the Jews were constantly tempted by the example of the surrounding heathen, the Hebrew worship was regulated in each detail by God. Images they had in their tabernacle and the Temple, for the cherubim were placed in the holy of holies, and the walls and pillars were adorned with figures of psalms, pomegranates, etc. But these figures were placed in the tabernacle from which the pattern of the Temple was

[1] See Exod. xxxii. 5, where Aaron calls the idolatrous feast a feast to Jehovah; and 3 Kings xxii. 6, from which it appears that prophets who sanctioned the calf-worship were still considered prophets of Jehovah.

taken by the express ordinance of God, and the Jews were by no means left to their own discretion in the use of sacred images and symbols.

The prohibition of idolatry conveyed in the first commandment continues, it is needless to say, in full force. Idolatry is evil in its own nature, and necessarily a sin of the deepest dye, whoever it may be that commits it. Moreover, it is impossible to commit this sin without falling into the gross and brutal error of identifying a lifeless image with the divinity. Therefore the Council of Trent (Sess. xxv. "De Invocatione," etc.) not only reprobates the delusion that the godhead can be really portrayed by material figures; it also states that in images there is no divinity or "*virtue, on account of which they are to be worshipped*," that no petitions can be addressed to them, and that no trust is to be placed in them.

At the same time the Tridentine Fathers, following the Second Council of Nicæa, advocate the true use of images. The danger of idolatry has at least to a very great extent passed away from Christian nations. Further, God Himself has taken a human form which admits of being represented in art. So that the reasoning of Moses in Deut. iv. 15 no longer holds,[1] and on the whole matter the liberty of Christians is very different from the bondage of Jews. Images, according to the Tridentine definition, are to be retained and honored, but abuses and all occasion of scandal to the rude and ignorant are to be removed. The object of images is to set Christ, his Blessed Mother, the saints and angels before our eyes, while the council adds that "the honor which is given to them is referred to the objects (*prototypa*) which they represent, so that through the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate the saints, whose likenesses they are." "The Council," says Petavius, ("De Incarnat." xv. 17,) "could not have declared more expressly that the cultus of images is simply relative (*schetikon*); that they are not in themselves and strictly speaking (*per se et proprie*) adored or honored, but that all adoration and veneration is referred to the prototypes, inasmuch as images have no dignity or excellence to which such honor properly appertains." We cannot imagine any better exposition than that of this great theologian, who, among many other merits, is always distinguished for his sobriety and his avoidance of useless subtleties. His words explain the doctrine of the Church and remove all possibility of scandal, when we find the Church in the Good Friday office inviting the faithful to adore the cross. It is the suffering Saviour, not the dead wood, which Catholics adore.

The use of images in the Church dates from the very earliest times. The Church no doubt was cautious in her use of images, both because the use of them in the midst of a heathen population might easily be misunderstood, and also because

[1] "Ye did not see any likeness on the day that the Lord spake to you on Horeb from the midst of the fire, *lest* ye should act wickedly and make for yourselves a graven image," etc.

the images might be seen and profaned by the heathen persecutors. It is, as Hefele and De Rossi maintain, for this latter reason that the Council of Elvira, in the year 306, forbade the placing of "pictures in the churches, lest what is worshipped and adored should be painted on the walls." Certainly the Church of that time did not reject the use of Christian art — witness the numerous sacred pictures recently brought to light in the Roman catacombs. Many ancient works of art which have come down to us from the old Spanish church — e. g. the beautiful sarcophagi of Saragossa — prove that there was no difference of feeling or opinion on this matter between Spanish and Roman Christians. But whereas the Roman churches were under, the Spanish were above, ground. Hence the anxiety of the council to avoid the mockery and actual danger which the sight of images might have created.

We can trace the veneration of images and the Tridentine doctrine concerning it through the whole history of the Church, but here a few instances must suffice. The early Christian poet Prudentius speaks of himself (" Peristeph." ix. 9 *seq*) as praying before an image of the martyr Cassian. We read that at a conference held between St. Maximus and the bishop Theodosius the Fathers present bent the knee to the images of Christ and the Blessed Virgin.[1] The principles of Gregory the Great on the respect due to images are well known. When Serenus, Bishop of Marseilles, removed images from the church on the ground that they had proved an occasion of idolatry, Gregory tells him (Ep. ix. 105) that he ought not to have broken images placed in the church as means of instruction, not objects of adoration. In sending Secundinus images of Christ, the Blessed Virgin, and St. Peter and St. Paul, Gregory writes (Ep. ix. 52): "I know you do not ask for the image of our Saviour to worship it as God, but that, being reminded of the Son of God, you may be inflamed anew with love of Him whose image you long to see. And we on our part do not prostrate ourselves before it as a divinity, but we adore Him whom by means of the image we bring to mind in His birth, in His passion, or as He sits on His throne."

Two qualifications must be made to the doctrine stated in a previous part of this article. We have said that no images can really resemble the divine nature, which is immaterial. But there is no harm in symbolical representations of the Holy Trinity, or of the divine Persons singly. The contrary proposition was condemned by Pius VI. (Synod of Pistoia, prop. 69), in the bull "Auctorem fidei." Again, though images have no virtue in themselves, God may be pleased to give special graces at particular shrines. This is taught in the same bull, and the words of St. Augustine (Ep. 78) are aptly quoted: "God, who divides special gifts to each according as He wills, was not pleased that these [marvels] should take place in all the shrines of the saints."

[1] See Kraus, *Encyclopäd.*, art. " Bilderverehrung."

CHAPTER XXIII.

Meaning of Doctrine of Immaculate Conception of the Blessed Virgin.

THE *Meaning of the Doctrine.*—Benedict XIV. ("De Fest." clxxxvii. *seq.*), quoting Frassen, a Scotist theologian, distinguishes between active and passive conception. The former consists in the act of the parents which causes the body of the child to be formed and organized, and so prepared for the reception of the rational soul which is infused by God. The latter takes place at the moment when the rational soul is actually infused into the body by God. It is the passive, not the active, conception which Catholics have in view when they speak of the Immaculate Conception. For there was nothing miraculous in Mary's generation. She was begotten like other children. The body, while still inanimate, could not be sanctified or preserved from original sin, for it is the soul, not the body, which is capable of receiving either the gifts of grace or the stain of sin. Moreover, from the fact that Mary sprang in the common way from Adam, our first father, it follows that she was the daughter of a fallen race and incurred the "debt" or liability to contract original sin. Adam was the representative of the human race: he was put on his trial, and when he fell all his descendants fell with him, and must, unless some special mercy of God interposed, receive souls destitute of that grace in which Adam himself was created. In Mary's case, however, God's mercy did interpose. For the sake of Him who was to be born of her and for "His merits foreseen," grace was poured into her soul at the first instant of its being. Christian children are sanctioned at the font: St. John the Baptist was sanctified while still unborn. Mary was sanctified earlier still—viz. in the first moment of her conception. She received a gift like that of Eve, who was made from the first without sin, only the immaculate conception is rightly called a privilege, and a privilege altogether singular, because in the ordinary course of things the Blessed

Virgin would have been conceived and born in original sin. We beg the reader to remember that what we have written up to this point is the universal teaching of theologians, and we have carefully abstained from entering on scholastic disputes (e. g. as to the remote and proximate debt of sin), because we believe that the mere statement of the doctrine is enough to remove many prejudices from the minds of candid Protestants. So far from derogating from, the Catholic doctrine exalts, the merits of Christ. He who redeemed us redeemed her. He who sanctified us in baptism sanctified her in her conception. Nor could any Catholic dream of comparing Mary's exemption from sin, we do not say with the sinlessness of Divine nature, for such a comparison would be insane as well as blasphemous, but with the sinlessness of Christ as man. Sin was a physical impossibility in the human soul of Christ, because it was hypostatically united to the Divinity. Mary, on the other hand, was sinless by the grace of God. "Thou art innocent," says Bossuet, addressing Christ, "by nature, Mary only by grace; Thou by excellence, she only by privilege; Thou as Redeemer, she as the first of those whom Thy precious blood has purified" ("*Sermon pour la fête de la Conception de la Sainte Vierge*"). No better summary could be given of the church's doctrine.

2. *History of the Controversy on the Doctrine.*— The controversy, so far as we know, began in the twelfth century. The church of Lyons had adopted the custom, which already prevailed elsewhere (see the article on the feast), of celebrating the feast of Mary's conception. St. Bernard (*d.* 1153) remonstrated sharply with them, in great measure because the feast had not been approved at Rome. The authenticity of this letter has been disputed, but on grounds, as Benedict XIV. implies, absolutely insufficient. Besides, little would be gained even if the letter were spurious, for Petavius ("De Incarnat." xiv. 2) has proved, from other passages in his works, Bernard's opinion to have been that the Blessed Virgin was not conceived immaculate, but was sanctified in the womb like Jeremias and St. John the Baptist. Benedict XIV., following Mabillon, declines to accept the theory that St. Bernard had the active, not the passive, conception in his mind. At the same time it must be remembered that the saint refers the whole matter of his dispute with the canons of Lyons to the judgment of the Roman Church. The quotations of Petavius from St. Peter Damian, St. Anselm, Peter Lombard, and others, abundantly prove that St. Bernard's opinion was the prevalent one before and during his own age. In the following century St. Thomas (iii. 27, 2) held that Mary was only sanctified in the womb after her body was already informed by the soul (*post ejus animationem*), and he argues that if the Virgin "had not incurred the stain of original guilt," she would have stood in no need of being saved and redeemed by Christ, whereas Christ, as

the apostle declares, is the Saviour of all men.[1] But the strongest evidence to the prevalence of the belief that the Virgin was not conceived without sin is supplied by Scotus (In Lib. III. Sentent." d. iii. qu. 1, n. 4). He gives his own opinion in favor of the immaculate conception with a timidity which clearly betrays his consciousness that the general opinion was on the other side. After maintaining that God might, had He so chosen, have exempted the Blessed Virgin from original sin, and might on the other hand have allowed her to remain under it for a time and then purified her, he adds that "God knows" which of these possible ways was actually taken; "but if it is not contrary to the authority of the church or of the saints, it seems commendable (*probabile*) to attribute that which is more excellent to Mary."

Scotus, however, farther on in the same work (d. 18. qu. 1. n. 4), expresses a more decided view, and he inaugurated a new state of opinion, though the change did not come at once, and the story told by Cavellus, an author of the fourteenth century whom Benedict XIV. quotes, is probably a mere legend. According to this story, Scotus defended the doctrine of the immaculate conception at Cologne and Paris, and a disputation which he held in the latter place induced the Paris University to adopt the doctrine, and won for Scotus himself the title of the "Subtle Doctor." Scotus died in 1308, and events which happened in 1387 show how rapidly the Scotist opinion had spread and how deeply it had struck root at least in France. A Dominican doctor, John Montesono, had publicly denied the immaculate conception, whereupon he was condemned by the University and by the Bishop of Paris; and though he appealed to the Pope (or anti-Pope) Clement VII., he did not dare to appear, and was condemned for contumacy. The Fathers of the Council of Basle begged Cardinal Torquemada (Turrecremata) to prepare a treatise on the question, and so he did; but circumstances prevented him from laying it before the council, and his treatise, which was adverse to the doctrine, was practically unknown till it was published by the Master of the Sacred Palace with the consent of Paul III., then Pope. The decree of Basle, which defined that the doctrine asserting Mary's immunity from original sin was "to be approved, held, and embraced by all Catholics, as being pious and consonant to the worship of the Church, to Catholic faith, right reason, and Holy Scripture," was passed in 1439, when the council had become schismatical, so that it in no way bound the consciences of Catholics. It serves, however, to mark the general feeling of the time; and other signs of the hold the doctrine had obtained are not wanting. It was asserted at a provincial synod in Avignon in 1457 Forty years later the University of Paris required an oath to defend the doctrine

[1] Cardinal Lambruschini, in a polemical dissertation on the Immaculate Conception (Romæ, 1842), declared that here, as in other places, the MSS. of St. Thomas had been corrupted. But this position does not admit of serious defence.

from all who proceeded to the doctor's degree, and the tenet was embraced with ardor by the Carmelites, the different branches of the Franciscan order, and by men of the highest distinction among the secular clergy.

The matter gave rise to keen discussion at Trent, and although most of the bishops held the doctrine, the council contented itself with a declaration that in defining the truth that the whole human race fell under original sin it did not intend to include in the decree "the blessed and immaculate Virgin Mary," but desired that the Constitutions of Sixtus IV. should be observed. These Constitutions had been issued in 1476 and in 1483. In the former the Pope granted indulgences to those who said the Mass and office which he had approved for the feast of the Conception. In the latter he condemned those who accused persons who celebrated the feast of mortal sin, or those who maintained that the doctrine itself was heretical. Pius V., in 1570, forbade all discussion of the doctrine in sermons, permitting, however, the question to be handled in assemblies of the learned. Paul V., in 1617, prohibited attacks on the doctrine in public assemblies of any kind, while Gregory XV., in 1622, strictly forbade any one to maintain, even in private discussions, that the Blessed Virgin was conceived in original sin. He made an exception, however, in favor of the Dominicans, to whom he granted leave to maintain their own opinion in discussions held within their own order, and he was careful to add that he in no way meant to decide the theological question, but, on the contrary, forbade any one to accuse those who denied the immaculate conception of heresy or mortal sin. Benedict XIV., writing about the middle of the last century, sums up the whole state of the question in his day thus: "The Church inclines to the opinion of the immaculate conception; but the Apostolic See has not yet defined it as an article of faith."

So matters stood, when on February 1, 1849, Pius IX. wrote from Gaeta to the bishops of the Catholic world. He asked them for an account of their own opinion and of the feeling entertained in the churches subject to them on the expediency of defining the doctrine that the Blessed Virgin was immaculate in her conception. The Italian, Spanish, and Portuguese bishops, about 490 in number, were nearly unanimous in their wish for the definition. On the other hand, there were bishops of great eminence in France, Germany, and Switzerland who were of a different mind. Some of these last thought that the doctrine was not prominent enough in Scripture or tradition to be made an article of faith; others deprecated a definition which would put fresh difficulties in the way of Protestants or timid Catholics; others, again, were afraid to pronounce at all on so hard a matter. Nearly six years later the question was closed. On December 8, 1854, Pius IX., in the presence of more than 200 bishops, issued his solemn definition that the immaculate conception of Mary was a truth contained

in the original teaching of the apostles and an article of divine faith. The definition was accepted by Gallicans as well as by Ultramontanes, for it was notorious that the entire episcopate gave full assent to the doctrines of the Papal bull. Indeed, the opposition made within the Church to the new definition was of the most insignificant kind.

3. *The Doctrine in its Relations to Scripture and Tradition.*—A Catholic is bound to hold that the doctrine recently defined was contained in the faith once delivered to the saints by the apostles. On the other hand, he is under no obligation of believing it possible to produce cogent historical proof (over and above the Church's decision) that the doctrine was so contained. It is enough to show that no decisive argument can be brought against the apostolic origin of the Church's present belief, and there are at least probable traces of its existence in the Church from the earliest times. Petavius—justly, as we think—dismisses many passages from the Fathers, which have been cited in support of the doctrine. He points out that if the Fathers speak of Mary as "stainless," "incorrupt," "immaculate" (*achrantos, aphthartos, amiantos*), it by no means follows that they believed her to have been conceived immaculate. Still, tradition does supply solid arguments for the belief in question.

First, from the earliest times, and in every part of the Church, Mary, in her office at the Incarnation, was compared and contrasted with Eve before the fall. We find the parallel between the two drawn by Justin Martyr ("Trypho," 100), by Irenæus (iii. 22, 34, v. 19), by Tertullian ("De Carne Christi," 17), not to speak of later Fathers; indeed, the doctrine that Mary is in some sense the second Eve is a commonplace of primitive theology. This comparison enters into the very substance of the theology of St. Irenæus. He urges the parallel between Mary and Eve, just as he insists on the resemblance between Adam and Christ, the second Adam. As Eve was married and yet a virgin, so Mary, "having an appointed husband, was yet a virgin." Eve listened to the words of an angel; so also Mary. Eve's disobedience was the cause of our death; Mary, "being obedient, became both to herself and all mankind the cause of salvation." "The knot of Eve's disobedience was loosed by Mary's obedience." The Virgin Mary became "the advocate of the virgin Eve." It is true that whereas Eve of course was made immaculate, yet this is just the point where Irenæus fails to draw the parallel between Eve and Mary. It must be remembered, however, that in Irenæus, as in the Ante-Nicene Fathers generally, there is no explicit statement of the doctrine of original sin, so that we cannot expect an explicit statement that Mary was exempt from it. There is further a presumption that if Irenæus could have had the question "Was Mary conceived in sin?" proposed to him, he would have answered in the negative. His whole theory of the Incarnation turns on the

proposition, "Man could not break the bonds of sin, because he was already bound fast by them." He in Adam had been already worsted by the devil. When, therefore, he tells us that Mary untied the knot of Eve's disobedience, we may infer that she never had been bound by it in her own person.

The tradition that Mary was the second Eve was familiar to great Fathers of the later Church. But one of these, St. Ephrem (A. D. 379), gives much more explicit evidence — the most explicit evidence, so far as we know, to be found in patristic writings — of belief in the immaculate conception. Not many years ago the famous Syriac scholar, Bickell, edited, with a Latin version of the Syriac, the "Carmina Nisibena" of the saint. There is no doubt as to the authenticity of these poems. In hymn 27, strophe 8, St. Ephrem speaks thus: "Truly it is Thou and Thy Mother only, who are fair altogether. For in Thee there is no stain, and in Thy Mother no spot. But my sons [i. e. the members of the Church of Edessa] are far from resembling this twofold fairness." Elsewhere Ephrem places first among fallen men infants who die in baptismal innocence; so that it must be freedom from original not actual sin which he ascribes to Mary. So (ii. 327 a.), "Two were made simple, innocent, perfectly like each other, Mary and Eve, but afterwards one became the cause of our death, the other of our life." It is most important to appreciate this testimony at its real value. It is not only or chiefly that it proves the existence of the belief which we are discussing in the fourth century. This no doubt it does, and it enables us summarily to dismiss the confident assumption of many Protestant scholars that the belief arose for the first time in the middle ages. But besides and above this, St. Ephrem supplies an authentic commentary on the meaning of the tradition that Mary was the second Eve. We may well believe, considering how early and in what various quarters it appears, that this tradition was apostolic. And just at the time when the doctrine of original sin becomes prominent in Christian theology, St. Ephrem assumes, without doubt or question, that this tradition implies Mary's entire exemption from the cause, and supplies us with reasonable grounds for believing that the doctrine of the immaculate conception is coeval with the foundation of the Christian Church.

A word or two must be said about St. Augustine. Undoubtedly his theory on the transmission of original sin by the act of generation drove him to believe that Mary, being conceived in the ordinary way, must have been conceived in sin, So Petavius understands him, and the saint's own language seems to be clear and decisive on this point. Thus ("De Nuptiis et Concep." i. 12.), he teaches that all flesh born "*de concubitu*" is "flesh of sin," and ("In Genesim ad lit." x. 118) he expressly affirms that on this ground Mary's flesh was, while Christ was not, "*caro peccati*." Again, in "Contr. Julian." v. 15, his language is still more definite, for he says

that original sin passes to the child from the "*concupiscentia*" of the parents, and that therefore original sin could not infect the flesh of Christ, since His Virgin Mother conceived Him without concupiscence. It may, we think, be affirmed without irreverence to so great a doctor, that this language about sin passing to the flesh involves confusion of thought, and probably very few nowadays would maintain that "*concupiscentia,*" in itself natural and innocent, though caused as a matter of fact by the fall, can possibly be the cause of original sin. The fact that St. Augustine is driven to the position he takes with regard to Mary by the exigencies of a theological theory, probably mistaken, and certainly never approved by the Church, diminishes, if it does not altogether destroy, the force of his testimony. On the other hand, great weight belongs to the testimony which St. Augustine bears to the immaculate conception, because in giving it he speaks, not as a theologian, but as a Christian. He is impelled in this latter case by Catholic instinct and tradition, not by any theory of his own. His testimony is as follows. He is arguing ("De Natura et Gratia," cap 36) against the Pelagian theory that some of the saints had been wholly exempt from actual sin. He denies the truth of the statement altogether. All have sinned, "excepting the Holy Virgin Mary, concerning whom for the honor of the Lord I would have no question raised in treating of sin. For how do we know what excess of grace to conquer sin on every side was bestowed on her whose lot it was (*quæ meruit*) to conceive and bring forth Him who certainly had no sin." We fully admit that it is actual, not original sin which St. Augustine is thinking of directly. But on his own principles he was bound to hold that exemption from actual implied freedom from original sin. Thus he asserts categorically ("Contr. Julian." v. 15) that if Christ had been conceived in sin, He must needs have committed actual sin ("*peccatum major fecissit, si parvulus habuisset*"). Let the reader observe that this theory, unlike that referred to above on the transmission of sin, is supported by the tradition and subsequent decision of the Church. It is of course conceivable that Mary might have been conceived in sin and then enabled by a special and extraordinary grace to avoid all actual trespass. In any case we may safely say that St. Augustine might easily have accepted the Church's present doctrine. It would have satisfied most fully this inclination to believe that Mary, "for the honor of the Lord," was enabled to "overcome sin on every side." The freedom from actual would have followed suitably upon her preservation from original sin, and the progress of her life would have been consonant with its beginning.

Finally, the rapid acceptance of the doctrine within the Church, when once it came under discussion, might of itself dispose individual Christians to believe it and prepare the way for definition. The one positive objection was that if Mary

was conceived immaculate, Christ could not have been her saviour and redeemer. When once the truth was apprehended that Mary's exemption from original sin was due to the merits of her Divine Son, and magnified instead of detracting from them, the belief in this exemption grew and spread throughout the Catholic world. We cannot expect Protestants to appreciate this argument. But to a Catholic, who believes that the Holy Spirit directs the minds of the faithful, and specially those of the saints, the very fact of the doctrine's acceptance affords a strong presumption of its truth. He would naturally be loth to believe that God allowed the Christian people to cling so zealously to a doctrine which had no solid foundation, and which, if untrue, would be an error of a very serious kind. He would recognize in the belief of so many saints a judgment superior to his own, and a greater quickness to discover the "analogy of the faith." The solemn definition of the Church would but enable him to hold with greater security what he already held as a certain and pious opinion.

(The evidence for and against the doctrine is given by Petavius, "De Incarnat." xiv. 2. Perrone published his treatise "De Immaculato B. V. M. Conceptu: an dogmatico decreto definiri possit," at Rome in 1853. Still better known is the work of Passaglia, also at that time a Jesuit, "De Immaculato B. V. Conceptu," Romæ, 1854. A collection of ancient documents relating to the doctrine was made by a third Jesuit, Ballerini).

Season of Advent.

THE period, of between three and four weeks from Advent Sunday (which is always the Sunday nearest to the feast of St. Andrew) to Christmas eve, is named by the Church the season of advent. During it she desires that her children should practice fasting, works of penance, meditation, and prayer, in order to prepare themselves for celebrating worthily the coming (*adventum*) of the Son of God in the flesh, to promote His spiritual advent within their own souls, and to school themselves to look forward with hope and joy to His second advent, when He shall come again to judge mankind.

It is impossible to fix the precise time when the season of Advent began to be observed. A canon of a Council at Saragossa, in 380, forbade the faithful to absent themselves from the Church services during the three weeks from December 17th to the Epiphany: this is perhaps the earliest trace on record of the observance of Advent. The singing of the "greater antiphons" at Vespers is commenced, according to the Roman Ritual, on the very day specified by the Council of Saragossa; this can hardly be a mere coincidence. In the fifth century Advent seems to have been assimilated to Lent, and kept as a time of fasting and abstinence for forty days or even longer—i. e. from Martinmas (Nov. 11) to Christmas eve. In the Sacramentary of Gregory the Great there are masses for five Sundays in Advent; but about the ninth century these

were reduced to four, and so they have ever since remained. "We may therefore consider the present discipline of the observance of Advent as having lasted a thousand years, at least as far as the Church of Rome is concerned." [1]

With regard to fasting and abstinence during Advent, the practice has always greatly varied, and still varies, in different parts of the Church. Strictness has been observed, after which came a period of relaxation, followed by a return to strictness. At the present time the Fridays in Advent are observed as fast days in most parts of the United States; but in France and other Continental countries the ancient discipline has long ago died out, except among religious communities.

There is a marvellous beauty in the offices and rites of the Church during this season. The lessons, generally taken from the prophecies of Isaias, remind us how the desire and expectation, not of Israel only, but of all nations, carried forward the thoughts of mankind, before the time of Jesus Christ, to a Redeemer one day to be revealed; they also strike the note of preparation, watchfulness, compunction, hope. In the Gospels we hear of the terrors of the last judgment, that second advent which those who despise the first will not escape; of the witness borne by John the Percursor, and of the "mighty works" by which the Saviour's life supplied a solid foundation and justification for that witness. At Vespers, the seven greater antiphons, or anthems — beginning on December 17, the first of the seven greater Ferias preceding Christmas eve — are a noteworthy feature of the liturgical year. They are called the O's of Advent, on account of the manner in which they commence; they are all addressed to Christ; and they are *double* — that is, they are sung entire both before and after the Magnificat. Of the first, *O Sapientia, quæ ex ore Altissimi prodiisti*, etc., a trace still remains in the words *O Sapientia* printed in the calendar of the Anglican Prayer Book opposite December 16 — words which probably not one person in ten thousand using the Prayer Book understands. The purple hue of penance is the only color used in the services of Advent, except on the feasts of saints. In many other points Advent resembles Lent; during its continuance, in Masses de Tempore, the *Gloria in excelsis* is suppressed, the organ is silent, the deacon sings *Benedicamus Domino* at the end of Mass instead of *Ite Missa est*, and marriages are not solemnized. On the other hand, the *Alleluia*, the word of gladness, is only once or twice interrupted during Advent, and the organ finds its voice on the third Sunday; the Church, by these vestiges of joy, signifying that the assured expectation of a Redeemer whose birth she will soon celebrate fills her heart, and chequers the gloom of her mourning with these gleams of brightness. (Fleury, "Hist. Eccles." xvii. 57; Guéranger's "Liturgical Year.")

[1] Guéranger's *Liturgical Year*, translated by Dom Shepherd, 1867.

What Heresy Is.

HERESY (*hairesis*, from *haireisthai*, to choose) is used in a later Greek (e. g. by Sextus Empiricus) to denote a philosophical sect or party. In the Acts of the Apostles (e. g. v. 17, xv. 5) it is applied to the parties of Sadducees and Pharisees, who were divided from each other in religious and political views. But in the New Testament we also find the word employed in a distinctly bad sense. In 1 Cor. xi. 18, it indicates an aggravated form of division (*dichostasia*) among Christians — i. e. of division grown into distinct and organized party. We find St. Paul (Gal. v. 19), placing "heresies" on the same level with the most heinous sins, and St. Peter (2 Ep. ii. 1.) speaks of false teachers among Christians, who will bring in "heresies [or sects] of perdition." St. Ignatius in his epistles also uses the word as a term of bitter reproach, and Tertullian ("Præscript." 5 and 6) accurately draws out the meaning of the term. The name, he says, is given to those who of their own free will choose false doctrine, either instituting sects themselves, or receiving the false doctrine of sects already founded. He adds that a heretic is condemned by the very fact of his choosing for himself, since a Christian has no such liberty of choice, but is bound to receive the doctrine which the apostles received from Christ.

The nature of heresy is further explained by St. Thomas in the "Summa," (2 2ndæ, qu. 11). Heresy, according to St. Thomas, implies a profession of Christian belief, so that persons who have never been Christians, or who have utterly renounced Christianity, are infidels and apostates, but not heretics. The heretic, he says, is right in the end which he proposes or professes to propose to himself — viz. the profession of Christian truth — but he errs in his choice of the means he takes to secure this end, for he refuses to believe one or more of the articles of faith "determined by the authority of the universal Church." St. Thomas adds that this rejection of Catholic dogma must be deliberate and pertinacious, so that his teaching, which is that of all theologians, may be summed up in the following definition. Heresy is error pertinaciously held and manifestly repugnant to the faith, on the part of one who professes the faith of Christ. It is clear from this that such Protestants as are in good faith and sincerely desirous of knowing the truth are not heretics in the formal sense, inasmuch as they do not pertinaciously reject the Church's teachings. Their heresy is material only — i. e. their tenets are in themselves heretical, but they are not formal heretics: i. e. they do not incur the guilt of heresy, and may belong to the soul of the Church.

Formal heresy is a most grievous sin, for it involves rebellion against God, who requires us to submit our understandings to the doctrine of His Church. This guilt, if externally manifested, is visited by the Church with greater excommunication, absolution from which, except in the article of death, can only be given by the

Pope, although the power of imparting it is communicated to bishops, under certain restrictions, in their quinquennial faculties, and to priests in missionary countries, such as England. Ecclesiastics who fall into heresy are liable to irregularity, perpetual deprivation of their offices and benefices, and to deposition and degradation. The sons of an heretical mother, the sons and grandsons of an heretical father, are incapable of entering the clerical state.[1]

Hermit.

Eremita (from the Gr. *erēmos*, desert), a dweller in the desert. Anchorite (*anacōhrētēs*, one who has retired from the world) has the same meaning. On the life of St. Paul, the first hermit, who was born in the Thebaid about 230, and died in 342, after ninety years spent in solitude, see Alban Butler for Jan. 15, and the "Acta Sanctorum." Though the lives of the hermits are not proposed by the church for the imitation of ordinary Christians, she holds them up for our admiration, as men who, committing themselves to the might of divine love, buoyed up by continual prayer, and chastened by lifelong penance, have vanquished the weakness and the yearning of nature, and found it possible to live for God alone. "They appear to some," says St. Augustine,[2] "to have abandoned human things more than is right, but such do not understand how greatly their souls profit us in the way of prayer, and their lives in the way of example, though we are not allowed to see their faces in the flesh." St. Paul fled to the desert during the persecution of Decius, when he was twenty-two years old, and never afterwards left it. He was visited in his cell by St. Anthony shortly before he died (see his Life by St. Jerome). Experience soon proved that it was seldom safe for a man to essay the life of a solitary at the beginning of his religious career. The prudent plan was found to be, to spend some years in a monastery, in rigorous conformity to all the ascetical rules of the cœnobitic life, and then, the spiritual strength being tested and the passions subdued, to pass on to the hermit's cell. Thus we read in Surius ("Vita Euthymii abbatis") of an abbot Gerasimus, who presided over a great monastery near the Jordan, round which there was a Laura consisting of seventy separate cells. Gerasimus kept every one who came to him for some years in the monastery; then, if he thought him fit for solitary life, and the disciple himself aspired to it, he allowed him to occupy one of the cells, where he lived during five days in the week on bread and water, in perfect solitude, but on Saturday and Sunday rejoined his brethren in the monastery and fared as they did.

Among the more famous English hermits were Bartholomew of Farne, St. Godric of Finchale, and St. Wulfric of

[1] Provided the heresy was notorious, and that the parents died in it. St. Lig. *Theol. Moral.* lib. vii. § 363.

[2] *De Mor. Eccl. Cath.* i. 31, quoted by Thomassin.

Haslebury; all these flourished in the twelfth century. St. Cuthbert lived an eremitical life on Farne Island for nine years, from 676 to 685. Hélyot, in his history of the monastic orders, mentions a Spanish order of Hermits of St. John of Penance, and two Italian orders, one called *Coloriti*, the other, of Monte Senario.

Hierarchy.

HIERARCHY (*hierarches*, a president of sacred rites, a hierarch; whence ***hierarchia***, the power or office of a hierarch). The word first occurs in the work of the pseudo-Dionysius (a Greek writer of the fifth century) on the Celestial and Ecclesiastical Hierarchies. This author appears to mean by it "administration of sacred things," nearly in accordance with its etymology. The signification was gradually modified until it came to be what it is at present; a hierarchy now signifies a body of officials disposed organically in ranks and orders, each subordinate to the one above it. Thus we speak of the "judicial hierarchy," and the "administrative hierarchy." However, when *the* hierarchy is spoken of, what is meant is the organization of ranks and orders in the Christian Church. In a wide and loose sense, when the whole Catholic Church is considered as existing in the midst of heretics, schismatics, and the heathen, even the laity may be considered as forming a portion of the hierarchy. With this agrees the expression of St. Peter, calling the general body of Christians in the countries to which he is sending his epistle "a kingly priesthood" and "a holy nation" (1 Pet. ii. 9). St. Ignatius, writing to the Smyrnæans,[1] salutes "the bishop worthy of God, and the most religious presbytery, my fellow-servants the deacons, and all of you individually and in common." So at the Mass, the priest, turning to the people, bids them pray that "his and their sacrifice" may be acceptable to God; and at the incensing before the Sanctus, the acolyte, after the rite has been performed to all the orders of the clergy within the sanctuary, turns towards and bows to the laity, and incenses them also. But, according to its ordinary signification, the word "hierarchy" only applies to the clergy — with varieties of meaning which must be clearly distinguished. I. There is a hierarchy of divine right, consisting, under the primacy of St. Peter and his successors, of bishops, priests, and deacons, or, in the language of the Tridentine canon, "ministers." "If any one shall say," defines the council,[2] "that there is not in the Catholic Church a hierarchy established by the divine ordination, consisting of bishops, presbyters, and ministers, let him be anathema." The term "ministers" comprehends those minor orders of ecclesiastical institution which, as occasion arose, were, so to speak, carved out of the diaconate. II. There is also a hierarchy by ecclesiastical right, or a hierarchy of order. This consists —

[1] *Ad Smyrn.* xii.
[2] Sess. xxiii. can. 6.

besides the Roman Pontiff and the three original orders of bishops, priests, and deacons — of the five minor orders (two in the East) of sub-deacons, acolytes, exorcists, lectors, and porters (*ostiarii*), which, as was said above, were in the course of time severed from the diaconate. III. There is also the hierarchy of jurisdiction. This is of ecclesiastical institution, and consists of the administrative and judicial authorities, ordinary and delegated, which, under the supreme pastorate of the Holy See, are charged with the maintenance of the purity of the faith, and of union among Christians, with the conservation of discipline, etc. These authorities exercise powers conferred on them by delegation, expressed or implied, from the order above them: thus, the powers of cardinals, patriarchs, exarchs, metropolitans, and archbishops, proceed from the Pope, either expressly or by implication; again, the powers of archpriests, archdeacons, rural deans, vicar-general, foran, etc., are derived to them from bishops. (Thomassin,[1] I. iii. 23; art. by Phillips in Wetzer and Welte.)

[1] Thomassin's *Vetus et Nova Eccl. Disciplina* is quoted by the part, book, chapter, and paragraph.

Holy Water.

HOLY WATER (*aqua benedicta*). Washing with water is a natural symbol of spiritual purification. "I will pour out upon you," says God by the prophet Ezekiel, xxvi. 25, "clean water, and you shall be clean." In the tabernacle a laver was placed in the court between the altar and the door of the tabernacle, for the priests to wash their hands and feet before offering sacrifice; and the later Jews, as may be inferred from Mark vii. 3, developed the frequent washing of the hands into a matter of ritual observance. If we look into a modern Jewish prayer-book, we find the same importance attached to ritual ablutions, and in particular washing of the hands is prescribed before prayer. The use of the "*aqua lustralis*," with which the Romans sprinkled themselves or were sprinkled by the priest, shows that the same symbolism existed among the heathen.

A like custom, beautiful and natural in itself, though of course it may degenerate and often has degenerated into superstition, has been adopted by the church. Water and salt are exorcised by the priest and so withdrawn from the power of Satan, who since the fall has corrupted and abused even inanimate things; prayers are said, that the water and salt may promote the spiritual and temporal health of those to whom they are applied, and may drive away the devil with his rebel angels; and finally the water and salt are mingled in the name of the Trinity. The water thus blessed becomes a means of grace. Even common water, if devoutly used as a memento of the purity of heart which God requires, might well prove useful for the health of the soul. But as the church has blessed holy water with solemn prayers, we may be sure that God, who answers the petitions of His church, will not fail to increase the charity, contrition, etc., of those

who use it, and to assist them in their contests with the powers of evil. The reader will observe that we do not attribute to holy water any virtue of its own. It is efficacious simply because the church's prayers take effect at the time it is used.

Holy water is placed at the door of the church in order that the faithful may sprinkle themselves with it as they enter, accompanying the outward rite with internal acts of sorrow and love. Before the High Mass on Sundays the celebrant sprinkles the people with holy water; and holy water is employed in nearly every blessing which the church gives. And at all times, on rising and going to bed, leaving the house or returning home, in temptation and in sickness, pious Catholics use holy water.

The use of holy water among Christians must be very ancient, for the Apostolical Constitutions (viii. 28, ed. Lagarde) contain a formula for blessing water that it may have power "to give health, drive away diseases, put the demons to flight," etc. But there does not seem to be any evidence that it was customary for the priest to sprinkle the people with holy water before the ninth century.

A
SIMPLE DICTIONARY FOR CATHOLICS

CONTAINING THE WORDS IN COMMON USE RELATING TO FAITH AND PRACTICE

EDITED BY THE

REV. CHARLES HENRY BOWDEN

A.

Abbot.—The head of one of the larger monasteries; he is specially consecrated, and has the right to wear a mitre.

Abjuration.—The renouncing of false doctrine required from heretics on their being reconciled to the Church.

Ablution.—Washing, a term especially applied to the purifying of the priest's fingers after the Communion in the Mass.

Absolution.—The forgiveness of sins by the priest in the sacrament of penance.

Abstinence, Days of.—When meat is not permitted.

Accident.—What may be present or absent without alteration of the subject: the appearances of a thing, which we perceive by the senses, are called accidents because they may or may not be in the thing without its ceasing to exist.

Accidents, Eucharistic.—Though an accident cannot naturally exist by itself, in the Holy Sacrament the accidents of bread and wine remain after these substances have ceased to exist, being sustained by divine power. Our Lord is to them instead of a substance. They lean upon Him, yet do not touch Him: and as in the Incarnation the Sacred Humanity has no human person to support it, so in Transubstantiation the accidents are without a substance to uphold them.

Acolyte.—One of the minor Orders; term also used for servers at the altar in general.

Acts of Martyrs.—The proceedings of their trial and death, recorded at the time, principally by notaries appointed for the purpose.

Actual Grace.—The supernatural aid necessary for any good action.

Actual Sin.—Every sin which we ourselves commit. Actual sin is divided into MORTAL and VENIAL sin (which see).

Ad Limina Apostolorum.—To the threshold of the Apostles, a term used for visits to Rome, especially those made officially by bishops and others.

Adoration of the Cross.—Part of the Office on Good Friday, when the Crucifix is unveiled and kissed by the clergy and people.

Advent.—First or second coming of Christ; the penitential season before Christmas.

Affinity.—All who are related by blood to the husband are related in the same degree, by affinity, to the wife; and *vice versa.* In baptism and confirmation the minister and the sponsors contract a *spiritual* affinity with the child and its parents, so that between them no marriage can be lawfully or validly contracted.

Agape.—A name given to the brotherly feasts of the early Christians.

Agnostic.—One who disclaims any knowledge of God, or of the origin of the universe.

Agnus Dei.—A triple prayer occurring in the Mass and at the end of Litanies; wax stamped with the image of the "Lamb of God," and blessed by the Pope every seventh year of his reign.

Alb.—A vestment of white linen reaching to the feet, worn by the priest at Mass. It is symbolical of innocence of life.

Alienation.—The transfer to another of dominion, usufruct, or right as to property; alienation of ecclesiastical goods is forbidden by divine, civil, and canon law unless with just cause, due formality observed, and the consent of the Holy See.

Alleluia.—From two Hebrew words meaning "Praise the Lord," an ejaculation used during joyful seasons. St. John heard the Angels singing it in heaven (Apoc. xix. 1), and in St. Jerome's time children were taught it as soon as they could speak, and the Christian peasants

in Palestine sang it at the plough. It is always used in the Mass between the Epistle and Gospel except during times of penance.

All Saints.—Feast November 1st. This originated at the dedication of the cleansed and purified Pantheon at Rome under the title of S. Maria ad Martyres in 701; it was later extended to the Universal Church as a feast of all the Saints in heaven.

All Souls.—The commemoration of all the faithful departed on November 2nd: the Mass is that for the Dead, and the Office of the Dead is added to that of the day. All Altars are privileged on that day.

Alms for Mass.—Money given for saying a Mass; not as a price (which would be simony), but as alms for the support of the priest (1 Cor. ix. 13).

Alpha and Omega.—The first and last letters of the Greek Alphabet; hence denoting the beginning and end. (Apoc. i. 8, etc.)

Altar.—Place of sacrifice; an altar for Mass must be of stone, duly consecrated, and contains relics of Martyrs: portable altar-stones are also used.

Altar Breads.—Unleavened wheaten bread, in the form of wafers, specially prepared for consecration in the Mass.

Altar Cards.—Three cards placed on the altar at Mass, containing the prayers to be said by the priest when the use of the Missal is not convenient.

Ambo.—A kind of large pulpit with a double ascent (whence the name), from which in former times the Gospels and Epistles were read, now in use in some places.

Ambrosian Rite.—The ancient liturgy still in use at Milan.

Amen.—A Hebrew word expressing assent to the declaration or prayer which it follows.

Amice.—A rectangular piece of linen which the priest wears on his shoulders at Mass after placing it first on his head. It represents divine hope, which the Apostle calls the helmet of salvation (1 Thess. v. 8).

Anathema.—A thing accursed (*See* 1 Cor. xix. 22).

Anchorite.—One who has retired from the world; a recluse or hermit.

Angelic Doctor.—St. Thomas Aquinas (1274).

Angels.—Pure spirits without bodies, created by God before man; they form a hierarchy of nine choirs, viz., Seraphim, Cherubim, Thrones; Dominations, Virtues, Powers; Principalities, Archangels, Angels (the word Angel is derived from the Greek term for messenger).

Angelus.—A devotion in memory of the Incarnation practised morning, noon and night, the signal being given by a bell: also called the Ave Maria.

Anniversary.—The annual remembrance of the dead, for which a special Mass and prayers are provided in the Liturgy.

Annunciation.—When the Archangel Gabriel saluted Mary as full of grace, and made known to her the Incarnation of God the Son (Luke i). Feast March 25th.

Antichrist.—The great enemy of Christ and persecutor of the Church, who is to come before the end of the world (2 Thess. ii. 3-8).

Antiphon.—An anthem which is sung or said before and after each psalm in the Divine Office; also four in honour of Blessed Virgin Mary, varying with the seasons, occur at the end of Compline.

Antipopes.—Men who claimed the title of Pope without having been duly elected.

Apocrypha.—Those books claiming an origin that might entitle them to a place in the Canon, or once supposed to be Scripture, but finally rejected by the Church.

Apostacy.—The renunciation of the Catholic faith by one who has possessed it.

Apostle.—From the Greek, signifying envoy. Besides the Apostles of Christ named in the Gospels and Acts, various Saints are styled apostles of particular places or people; *e.g.*, St. Augustine of England, St. Patrick of Ireland, St. Peter Claver of the negroes, etc.

Apostolic.—A mark of the Church, because she holds the doctrines and traditions of the Apostles, and because, through the unbroken succession of her Pastors, she derives her Orders and her Mission from them.

Archbishop.—The chief of the bishops of his province.

Archimandrite.—A Greek title often used as synonymous with Abbot, but more properly the head over a number of monasteries, whereas an Abbot presides over one.

Arians.—Heretics in the fourth and later centuries, who denied the Divinity of Christ.

Ascension Day.—A movable feast, forty days after Easter, celebrating the Ascension of Christ from the Mount of Olives in sight of His holy Mother and disciples.

Ascetic, -al (of literature). Relating to the practice of virtue and perfection; (of persons), leading pious and austere lives.

Ash Wednesday.—The first day of Lent, when ashes are blessed, and placed upon the heads of each of the people with the words, "Remember, man, that thou art dust, and unto dust thou shalt return."

Asperges.—The ceremony of sprinkling the people with holy water before High Mass on Sunday; the name being taken from the first word of the verse (Ps. l. 9), with which the rite begins.

Aspersory.—Instrument for sprinkling holy water.

Assumption B. V. M.—The taking up of Our Lady, after her death and burial, into heaven, attended by Angels. (Feast 15th August.)

Assumption, Sisters of the.—Founded by Mgr. Affre, Archbishop of Paris, in 1839, chiefly as an educational Order.

Atheist.—One who does not believe in God.

Attention.—An act of the understanding by which a man considers what he is doing; it differs from intention, because the latter is an act of the will with regard to an end. Attention may be internal, or merely external.

Attributes, Divine.—A theological term for the perfections of God; *e.g.*, infinity, omnipotence, goodness, etc.

Attrition.—Sorrow for sin, proceeding from the fear of God.

Augustinians.—An Order (originally of Hermits) following the Rule of St. Augustine. The present constitutions were compiled in 1278.

Aureole.—A special accidental reward, bestowed in heaven upon Martyrs, Virgins, and Doctors; (less accurately) the nimbus or halo represented in art round the head of a Saint.

Aurora.—The dawn preceding sunrise, before which Mass may not be celebrated; its length is approximately estimated, and varies with different seasons of the year. There is a special Mass for the aurora on Christmas Day.

Authentication of a Relic.—A written testimony as to genuineness given by the bishop or other competent authority when he seals up the reliquary.

Ave Maria.—The chief prayer to the Blessed Virgin which the Church uses, the first part consisting of the inspired words of the Angel Gabriel and St. Elizabeth (Luke i.); the second part added by the Church, under the guidance of the same Holy Spirit. This prayer is said so frequently to recall to our minds the Incarnation of God the Son, and to honour His Blessed Mother.

B.

Baldacchino.—A canopy used in processions, or over an altar.

Banns.—Publication in church of the names of persons wishing to be married, in order to discover if any impediment exists.

Baptism.—A Sacrament which cleanses us from original sin (and from actual sin in case of adults); it also makes us Christians, children of God and members of the Church. It is necessary for salvation (St. John iii. 5). The ordinary minister is a priest, but any lay person may baptize in case of necessity.

Baptism, Form of.—The words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" which must be said at the same time that water is poured on the head of the subject.

Baptismal Vows.—The promises in baptism to renounce the devil and all his works and pomps.

Baptistery.—A portion of the church, generally near the door, set apart and railed off to contain the font.

Barnabites.—Regular Clerks of the Congregation of St. Paul, founded in the sixteenth century by St. Antony Zaccaria, so called from a church of St. Barnabas at Milan, which belonged to them.

Basilians.—An Order of Monks dating back to St. Basil (379).

Basilica.—One of the principal churches of the highest dignity; other classes are:—cathedral, collegiate, baptismal, parochial, mother (matrices), or filial churches.

Beads.—A method of counting each Pater (large bead) and Ave (small bead), or other prayers in rosaries and chaplets. *See* BLESSING.

Beatification.—There are two kinds: 1. *formal*, in which, the virtues and miracles of the servant of God being proved, the Sovereign Pontiff allows him to be called by the title of "beatus," and grants Mass and office in his honour (this is not always done in the decree), though generally with some local restriction; 2. "*aequipollent*," that is, when the Pope allows the ancient fame of a servant of God, and confirms the local sentence of the ordinary or delegate approving the cultus paid to him. The latter was done in the case of the English Martyrs in 1886.

Beatitude.—That perfect good which completely satisfies all desire. Man has been raised to a supernatural state, and his eternal beatitude consists in God seen face to face.

Beatitudes, Eight.—The blessings pronounced by our Lord at the beginning of the Sermon on the Mount.

Bells, Church.—These have to be solemnly blessed by the bishop, being anointed outside with holy oil of the sick, and with chrism inside; they are used to summon the faithful, and excite their devotion, to drive away storms and evil spirits. They are ordered to be rung morning, noon and evening for the devotion of the Angelus or Ave Maria, and on Friday afternoon for the commemoration of our Lord's Passion. They are also rung at night as a signal for the *De profundis* to be said for the Holy Souls in Purgatory.

Benedictines.—The first and chief monastic Order in the West; founded by the Patriarch of monks, St. Benedict, at Subiaco, and removed to Monte Cassino in 529. They recite the Divine Office at the canonical hours, and are at other times employed in study, teaching or manual labour. It has been the fruitful parent of innumerable Saints; and it is to this order that the conversion of England by St. Augustine was owing. The same Order for nuns was founded by St. Scholastica, sister of St. Benedict.

Benediction, Rite of.—After the Blessed Sacrament has been exposed for adoration, the monstrance or pyx containing It is raised in the form of a cross to bless the people.

Benedictus.—The Canticle of Zachary (Luke i. 68).

Benefice.—A right of receiving the profits of Church property, on account of the discharge of a spiritual office.

Berretta.—A black cap worn by a priest. Cardinals have red, bishops purple ones.

Betrothal.—*See* ESPOUSAL.

Bible.—The ordinary name, since St. Chrysostom, for the collection of the Books of the Old and New Testament. *See* INSPIRATION, SCRIPTURE.

Bilocation.—The personal presence of the same individual in more than one place at the same time; this is recorded of many Saints: *e.g.*, St. Philip Neri and St. Catherine of Ricci visited each other without leaving their respective homes at Rome and Prato.

Bishop in Partibus Infidelium.—A bishop consecrated to a see formerly existing, but now in a non-Christian country. He is also called a "titular bishop." Auxiliary bishops and Vicars Apostolic generally have this rank.

Blackfriars.—The old name in England for Dominicans.

Blasphemy.—Any word or speech insulting to God.

Blessings.—1. Which set apart a person or thing for the service of God. 2. Which invoke the blessing of God on persons or things. Numerous forms of blessings are authorized for different objects; *e.g.*, different classes of persons, food, houses, fields, ships, railways, telegraphs, etc. A simple blessing is given by the sign of the cross. Rosaries, crucifixes, and medals must be blessed by those having faculties for the purpose, before the owner can gain the indulgences attached to their possession or use.

Boat.—A small vessel in that shape, containing the incense to be burnt in the thurible.

Bollandists.—A name given to the Jesuit editors of the Acta Sanctorum, which is the largest collection of Lives of Saints.

Breviary.—The book containing the Divine Office recited by the clergy.

Bridgettines.—An Order founded by St. Bridget of Sweden in the fourteenth century, of nuns chiefly, but monks also. The monastery of Syon, near Brentford, belonged to them before Henry VIII.; and this community, having taken refuge at Lisbon, has always survived, and returned to England.

Brief.—A form of Pontifical letter, signed by the Secretary of Briefs, and sealed with the Ring of the Fisherman.

Bull.—The more formal and solemn kind of Papal letter; it commences "(Leo) episcopus, servus servorum Dei," and has a leaden seal (bulla) attached to it.

Burse.—A square case for the corporal, of the ecclesiastical colour of the day.

C.

Calumny.—The propagation of false accusations against our neighbour.

Calvary.—1. The mount where Christ was crucified; 2. A complete representation of the Crucifixion, with figures of our Lady and St. John and the two thieves.

Calvinists.—Besides adopting other Protestant doctrines, Calvin taught absolute predestination and reprobation to heaven or hell, apart from any merit or demerit on the part of man.

Camaldolese.—An austere religious Order founded by St. Romuald in 1012, at Camaldoli, among the Apennines, thirty miles east of Florence.

Camera Apostolica.—The department of the Roman Court charged with the administration of the Pontifical exchequer, presided over by the Cardinal Camerlengo (Treasurer or Chamberlain).

Cameriere Segreto.—The title of chamberlains of the Camera Segreta, or private apartments of the Pope's residence.

Candlemas.—Feast of the Purification of B. V. M. (2 Feb.), when candles are blessed and distributed to the faithful, to be lighted during the procession and at Mass, and afterwards at the bedside of the dying.

Candles.—Used on every altar with a spiritual significance. Two are necessary at Low Mass, six at High Mass, and twelve at Benediction, if the Blessed Sacrament is exposed

Canon.—A member of a Cathedral or other Collegiate Chapter, formerly living according to a rule, the word for which in Greek is *canon*.

Canon Law.—The rules or laws relating to faith, morals, and discipline, prescribed or proposed to Christians by ecclesiastical authority.

Canon of Scripture.—List of inspired books accepted on the authority of the Church: the name Canon may have been given because they were a rule for the faith; or because these books were admitted by the rule of the Church.

Canon of the Mass.—The part of the Mass from the Sanctus to the Communion; or, more strictly speaking, to the Pater Noster.

Canons Regular.—The two chief Orders of these are—1. Of St. Augustine; 2. Of the Lateran. There are also Canonesses of each Order.

Canonical Hours.—The different parts of the Divine Office which follow and are named after the hours of the day.

Canonization.—The public testimony of the Church to the sanctity and glory of one of the faithful departed. This testimony is issued in the form of a judgment, decreeing to the person in question the honours due to those who are reigning with God in heaven. By this decree he is inscribed in the catalogue of the Saints, and invoked in public prayers; churches are dedicated to God in memory of him, and his feasts kept, and public honours are paid to his relics. This judgment of the Church is infallible.

Cantor.—A singer; formerly the official in a collegiate or cathedral church who instructed the choristers and directed the chanting. This office had sometimes a valuable prebend attached to it.

Capital Sins.—So called because they are the sources from which all other sins proceed. There are seven: Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth.

Cappa Magna.—A long garment with a train, worn by bishops and cardinals. The hood is lined with silk or fur, according to the season.

Capuchins.—A branch of the Franciscan order, dating from 1528.

Cardinal.—A name first given (in the fourth century) to the priests having charge of the Roman parish churches or "titles," and now to the immediate counsellors and assistants of the Sovereign Pontiff, whose election rests with them. The college of Cardinals consists of six bishops, fifty priests, and fourteen deacons; but the number is seldom complete.

Carmelites.—A Religious Order said to have been founded by Berthold, a Crusader, who was a hermit in Calabria. After seeing Elias in vision he retired to Mount Carmel, where he was joined by other hermits living there, who claimed their descent in uninterrupted succession from that prophet. They were given a rule in 1209 by Albert, Patriarch of Jerusalem. On crossing over to Europe they renounced the eremitical life, and this and other mitigations of the rule were sanctioned in 1247 by Innocent IV., who confirmed them under the title of Friars of our Lady of Mount Carmel. There are also nuns of the same Order.

Carmelites, Discalced.—An austere reform of the Carmelite Order both for men and women, the work of St. Teresa and St. John of the Cross, aided by St. Peter of Alcantara. They are barefooted.

Carnival.—From *carnem levare*, remove meat—the three days before Lent (or sometimes longer), a special season for feasting and mirth in Catholic countries. As this easily degenerates into riot, the Church encourages pious exercises at this time, and Exposition of the Blessed Sacrament is usual.

Carthusians.—An Order founded in 1086 by St. Bruno in a desert valley of the Alps four thousand feet above the sea, near Grenoble, called the Chartreuse, whence the name, corrupted in England into Charter-house. This is the only ancient Order which has never needed reform. The monks live entirely apart from one another, and meet only to say Vespers and Matins together. Their rule is very austere, so much so that religious men of any of the mendicant Orders are allowed to exchange their Order for that of the Carthusians: but no one can pass from the Cathusians to any other Order.

Cassock.—The long black garment which is the ordinary dress of priests and clerics.

Casuistry.—The science which deals with casos of conscience.

Catacombs.—Underground passages and chambers, especially those in the neighbourhood of Rome, used by the early Christians for concealment and also for worship and burial. The bodies of the early martyrs, now honoured in the Roman churches, rested there for a time. In more recent times those bodies, with or without names, which are found with the proofs of martyrdom are distributed for veneration in different churches throughout the world.

Catafalque.—An erection like a bier, which is placed in front of the altar at a Requiem when the body is not present.

Catechism.—A summary of Christian doctrine, usually in the form of question and answer.

Catechumen.—A person not baptized, but under preparation for baptism.

Cathedral.—The church in which the bishop of a diocese has his chair (*cathedra*) or throne, and performs the chief pontifical functions of the year.

Cathedraticum.—An annual tax from the churches and beneficed clergy of the diocese, exacted by the bishop, and paid at the synod.

Catholic or Universal.—A mark of the Church, because she subsists in all ages, teaches all nations, and is the one Ark of Salvation for all. *See* POPE, etc.

Celebrant.—The priest who celebrates Mass; the word is sometimes applied to the officiant in other ceremonies.

Cemetery.—"Sleeping-place" or churchyard; ground set apart and consecrated by the bishop to receive the bodies of Christians. The burial of excommunicated persons in a Catholic cemetery is unlawful. Should such an interment have been violently effected, the remains of the excommunicated person should be exhumed if distinguishable; if not, the cemetery should be reconciled by the aspersion of holy water solemnly blessed, as at the dedication of a church.

Censure.—A spiritual penalty imposed for the correction and amendment of offenders, by which a baptized person, who has committed a crime and is contumacious, is deprived by ecclesiastical authority of certain spiritual advantages.

Chalice.—A vessel of precious metal in the form of a cup, specially consecrated to contain the Precious Blood at Mass.

Chains of St. Peter.—Two were preserved, one with which the Apostle was bound at Jerusalem, the other at Rome; when the former was brought to Rome by the Empress Eudoxia, about 439, and placed near the Roman one, the two joined miraculously. They are still venerated in the church of St. Peter *ad vincula* (Feast, August 1).

Chant, Plain.—A solemn style of diatonic, unisonous music, without strictly measured time, which is believed to have been sung in the Christian Church since its first foundation.

Chantry.—A chapel set apart for the offering of Masses for a particular soul or intention.

Chaplet.—A general term for the Rosary and other devotions which are said on beads.

Chapter.—The body of canons of a cathedral or other collegiate church; an assembly of monks or other religious.

Character.—A mark or seal on the soul which cannot be effaced. It is given by the Sacraments of Baptism, Confirmation, and Holy Order, and therefore these Sacraments cannot be repeated.

Charity.—A supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake. We must love God because He is infinitely good in Himself, and infinitely good to us; and we show our love by keeping His commandments.

Charity, Institute of.—A Congregation founded by Antonio Rosmini in 1828 in the north of Italy.

Charity, Order of.—"Four things are to be loved: 1. What is above us—God: 2. What we are; 3. What is beside us—our neighbour; 4. What is beneath us—our own body" (St. Augustine).

Charity, Sisters of.—An active Order of women founded by St. Vincent of Paul and the Ven. Louise de Marillac (Mlle. Le Gras) in 1634-5.

Charity of St. Paul, Sisters of.—A congregation founded in France in 1704, and introduced into England in 1847.

Chasuble.—The outer and chief vestment worn by the priest at Mass, with a cross upon it.

Childhood, Society of the Holy.—For the redemption of pagan children; founded by Mgr. de Forbin-Janson and Mlle. Jaricot in 1842. Members, who must be under twenty-one, give one halfpenny per month, and these alms support numerous orphanages in the far East, and rescue abandoned Chinese babies.

Choir.—From the Latin *chorus*, the singers at the Divine offices; from their usual place, the space between the altar and the nave came to be called the choir.

Chrism.—*See* OILS.

Christ.—Word meaning "anointed," a name of our Lord.

Christian.—A follower of Christ (Acts xi. 26).

Christian Brothers.—Brothers of the Christian Schools, a congregation of laymen founded for the education of the poor by the Ven. John Baptist de la Salle in 1684. The Irish Christian Brothers are a separate body on similar lines.

Christmas.—The Feast of our Lord's Nativity and the season accompanying it. On this feast alone Mass is said at midnight, and every priest is allowed to celebrate three masses.

Church, Catholic.—The union of all the faithful under one head, Jesus Christ.

Church Militant.—The faithful on earth still in a state of warfare; distinguished from the Church triumphant in heaven, or suffering in Purgatory.

Churching.—The blessing of women after childbirth.

Ciborium.—A canopy resting on columns above the altar; term also used for the tabernacle and for the pyx in which the B. Sacrament is kept.

Cistercians.—An austere reform of the Benedictine Order founded by St. Robert in 1098 at Citeaux (Cistercium), whence the name. His work was carried on by St. Stephen Harding, who is regarded as the second founder. There are also Cistercian nuns.

Civil Law.—The Law of Rome, owing its form chiefly to the Emperor Justinian: this prevails in most countries, and is recognized by the Church as deciding cases for which her own Canon law does not specifically provide. Sometimes this term is used less accurately of any law proceeding from secular as distinguished from ecclesiastical authority.

Clandestine Marriage.—One without the presence of the parish priest and two witnesses. The Council of Trent decreed such a marriage to be not only unlawful, as before, but also invalid; but this decree is not yet promulgated in England, though binding in most other countries. Marriages are also called clandestine, when the publication of banns is unlawfully omitted; but this does not render them invalid.

Clausura.—*See* ENCLOSURE.

Cloister.—A covered passage, usually round a quadrangle, in a convent or monastery; hence also a general term for religious houses and life.

Clothing.—Investing a postulant with the religious habit on entering the noviciate.

Coadjutor Bishop.—One appointed to help another in diocesan work, sometimes with the right of succession.

Coat of Treves, Holy.—The seamless garment worn by Christ, and said to have been woven by our Lady, for which the soldiers cast lots at the Crucifixion. It was brought to Treves by St. Helena in the fourth century.

Codex.—An ancient MS., especially of the Holy Scriptures; the most celebrated of these are at the Vatican at Rome, the Alexandrine in the British Museum, and the Sinaitic at St. Petersburg.

Colettines.—A reform of the Order of Poor Clares in 1436 by St. Colette, who brought back many convents in France and Flanders to the strict Rule given by St. Francis to St. Clare. Most of the Convents of poor Clares in England follow this rule.

Collation.—The evening refection, limited in quantity, which is permitted on a fast day.

College, Sacred.—The whole body of Cardinals.

Colours, Ecclesiastical.—White on feasts of our Lord and our Lady, and saints not martyrs; red on Pentecost and feasts of Apostles and martyrs; violet in Lent, Advent and other penitential times; green on a Sunday or feria throughout the rest of the year; black in Masses for the dead and on Good Friday.

Colours, Papal.—At one time yellow and red, but Napoleon I. having adopted these colours for his troops in Italy, Pius VII., in 1808, chose white and yellow, and these have since been retained.

Commandments, Division of the Ten.—The Church follows that of St. Augustine, who places three relating to God in the first table, and in the second table seven relating to our neighbour.

Commandments of the Church.—The chief ones are:—1. To keep the Sundays and Holy days of Obligation holy, by hearing Mass and resting from servile works. 2. To keep the days of fasting and abstinence appointed by the Church. 3. To go to confession at least once a year. 4. To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts. 5. To contribute to the support of our pastors. 6. Not to marry within certain degrees of kindred, nor to solemnize marriage at the forbidden times.

Commemoration.—When two offices of greater and less rank occur on the same day, commemoration is made of the lesser in the Office and Mass.

Commendation of the Soul.—Prayers recited by the priest at the bedside of a dying person.

Communion of Saints.—All the members of the Church, in heaven, on earth, and in purgatory, are in communion with each other, as being one body in Jesus Christ.

Communion, Spiritual.—An earnest desire to receive the Blessed Sacrament when we have not the means to communicate in reality. It may well be made at any time, but best in time of Mass.

Commutation.—The change of a good work, which is promised or of obligation, to another approximately equal by competent authority.

Compassion B. V. M.—Her participation in the Passion of Christ, by which she co-operated in the redemption of the world. The will of Christ and Mary was altogether one and their holocaust one; both offered alike to God, He in the Blood of His Flesh, she in the blood of

her heart. As the Passion was the sacrifice which Christ made upon the Cross, so the Compassion was the sacrifice of Mary beneath the Cross; it was her offering to the Eternal Father, an offering made by a sinless creature for the sins of her fellow-creatures.

Compline.—*See* OFFICE.

Compostella, Santiago de.—A city in Galicia, Spain, resorted to for many centuries by pilgrims to the tomb of St. James (Santiago). It ranks with Rome and Jerusalem among the chief pilgrimages of the Church.

Conclave.—The assembly of the Cardinals for the election of a new Pope.

Concordat.—A treaty between the Holy See and a secular State concerning the interests of religion.

Concupiscence.—The appetite which tends to the gratification of the senses.

Concursus.—A competition by examination as to fitness for an appointment; *e.g.* the care of a parish.

Conferences, Ecclesiastical.—Periodical meetings of the clergy for the discussion of theological cases.

Confession.—To accuse ourselves of our sins to a priest; an ordinary name for the whole administration of the Sacrament of Penance, of which this is a part: the altar over the tomb of a martyr.

Confession, Preparation for.—Four things are necessary: 1. We must heartily pray for grace to make a good confession. 2. We must carefully examine our conscience. 3. We must take time and care to make a good act of contrition. 4. We must resolve by the help of God to renounce our sins, and to begin a new life for the future.

Confessional.—A place designed for hearing confessions through a grating.

Confessor.—One who hears confessions; one who has suffered persecution for religion; a man who is a saint, yet not a martyr.

Confirmation.—A Sacrament by which we receive the Holy Ghost, in order to make us strong and perfect Christians, and soldiers of Jesus Christ. The ordinary minister is a bishop. The recipient takes the name of a Patron Saint, and requires a sponsor.

Confiteor.—"I confess to Almighty God, to B. V. Mary, etc.," a form of prayer used at the beginning of Mass, in the Sacrament of penance, and on other occasions. It came into use in its present form in the thirteenth century.

Confraternity.—Or brotherhood, a society or association instituted for the encouragement of devotion, or for promoting works of piety, religion, and charity, under some rules and regulations, though without being tied to them so far as that the breach or neglect would be sinful.

Congregation.—The body of people in a church, as distinguished from the clergy. (Of priests and religious) a community or order bound together by a common rule, either without vows, or without solemn vows.

Congregations, Roman.—Bodies composed of Cardinals, etc., for the transaction, under the superintendence of the Pope, of the business of the Church. Such are the Congregations: of the Consistory; of the Holy Office of the Inquisition (*see* INQUISITION); of the Index; of Rites; of Bishops and Regulars; of Propaganda; of Indulgences, etc.

Consanguinity.—Blood-relationship; the degree is reckoned according to the number of steps of descent from the common parent: *e.g.*, a brother and sister are related in the first degree, third cousins in the fourth degree. Consanguinity as far as the fourth degree is an impediment to marriage, which makes it not only unlawful but invalid, unless a dispensation be obtained.

Conscience.—An act of our judgment, dictating what we ought to do or omit in order to act in conformity with the law of God.

Consecration.—The form of words by which bread and wine in the Mass are changed into the Body and Blood of Christ. *See* DEDICATION.

Consistory.—The assembly of Cardinals convoked by the Supreme Pontiff.

Consubstantial.—The word inserted in the Nicene Creed against the Arian denial of the Divinity of Christ.

Contemplation.—A higher form of mental prayer.

Contemplative Orders.—Those which devote themselves to prayer and solitude rather than to missionary or charitable works.

Contrition.—A hearty sorrow for our sins because by them we have offended God, who is infinitely good in Himself and infinitely good to us, together with a firm purpose of amendment. Perfect contrition is that which proceeds purely from the love of God.

Convent.—A dwelling of religious men or women living in community under rule and practising the Evangelical counsels, usually applied to those of the mendicant orders as different from monks. In England this term is generally applied to all religious houses of women.

Cope.—An ample vestment varying in colour, reaching to the feet, with a hood at the back. It is worn in most solemn ceremonies, but not at Mass.

Corona.—(Crown); a third part of the Rosary; synonymous with chaplet.

Corporal.—The linen cloth on which the Body of Christ is placed when consecrated.

Corpus Christi.—A solemn feast, instituted in honour of the Most Holy Sacrament, on the Thursday after Trinity Sunday. In France it is called the Fete-Dieu.

Cotta.—A common word (from the Italian) for the shorter form of surplice with sleeves now in general use.

Council.—Assemblies of the rulers of the Church legally convoked for the settlement of ecclesiastical affairs. They are usually—1. General, or Ecumenical, presided over by the Pope or his representative. 2. Provincial, under the Metropolitan. 3. Diocesan, more

commonly called by the equivalent name of Synod.

Cowl.—A part of the monastic habit.

Create.—To make out of nothing.

Credence.—A table, usually at the Epistle side of the altar, on which are placed requisites for Mass or other ceremonies until required for actual use.

Creed.—A summary of articles of faith. Those in use are:—1. The Apostles' Creed, believed to have been composed by the Apostles themselves (2 Tim. i. 13); 2. The Anhanasian, said at Prime on Sunday; 3. The Nicene Creed, formulated at the Councils of Nicæa and Constantinople in the fourth century and added to later; this is recited at Mass on Sundays and certain feasts, and forms the first part of; 4. The Creed of Pius IV., drawn up after the Council of Trent, now in general use whenever a solemn profession of faith is required, *e.g.*, on reception into the Church, etc.

Crosier.—The staff carried by the bishop as symbol of the authority by which he rules his flock.

Cross, Sign of The.—The external representation of the Cross of Christ, which has been the mark of Christians since the first ages. It is made by touching with the finger of the right hand the forehead, breast, left and right shoulder. We make the sign of the cross—*first*, to put us in mind of the Blessed Trinity by the words, "In the name of the Father, and of the Son, and of the Holy Ghost"; and *secondly*, to remind us that God the Son died for us on the Cross, by the very form of the Cross which we make upon ourselves. The cross is signed upon the forehead, lips and heart when the Gospel is said, to show that we must avoid sin in thought, word or deed, and profess our faith in these three ways. The Church is accustomed to bless everything with the sign of the Cross.

Cross, True.—The actual Cross on which Christ was crucified, found later by St. Helena, the mother of Constantine; many portions of it exist, and are venerated as relics with special honour. Feast of the Invention (or finding) 3rd May: of the Exaltation, after its recovery from the Persians by the Emperor Heraclius, 14th September.

Crucifix.—The figure of our Lord on the cross, or the cross with the figure on it. A representation of the crucifix must be above the altar when Mass is said. *See* BLESSING.

Crypt.—The basement of a church, used for worship or interment.

Cultus.—A Latin word, equivalent to worship or reverence.

Cure of Souls.—The responsibility and care of souls, such as belongs to a parish priest.

Curia, Roman.—The Court of the Pope.

D.

Dalmatic.—The upper vestment worn by deacons at High Mass.

Dataria.—The Apostolic tribunal for the granting of favours by the Holy See.

Daughters of the Cross.—A Congregation founded in 1833 at Liege in Belgium by Mere M. Therese Haze for undertaking all active and zealous works, especially schools.

Deacon.—The second of the Holy Orders. His duty is to minister at the altar, to baptize and to preach. At High Mass he sings the Gospel and assists the priest.

Dead, Masses for the.—Those offered for the Souls in Purgatory, to make satisfaction to God for them, and shorten the time of their exile.

Deadly Sins.—A less accurate name formerly in use for capital sins.

Dean.—A dignitary in many Cathedral Chapters: a Rural Dean is placed over a district of several parishes.

Decalogue.—The Ten Commandments.

Decretals, The.—A collection of laws and decisions made by St. Raymund of Pennafort, at the command of Gregory IX, in 1234.

Dedication of Churches.—The act by which a church is solemnly set apart for the worship of God, under a special title or invocation.

Deist.—One who admits the existence of a Supreme Being, but denies all revelation.

Despair.—A sin against hope; distrust of God's goodness and His promises to us.

Detraction.—Injury to our neighbour's character by making known, without a sufficient cause, his real but secret faults.

Devil.—Lucifer and the other fallen angels who followed that evil spirit in his rebellion.

Devotion.—A readiness of will to perform whatever appertains to the service of God. External devotions or pious exercises are only meritorious so far as they proceed from internal devotion.

Devotion, Feasts of.—Feasts which were once holidays of obligation, the precept of hearing Mass and resting from work on these days having been annulled by the Holy See, and their special observance left to the devotion of the faithful.

Dies Irae.—The sequence or hymn in the Mass for the Dead.

Dimissorial.—Letters given by one bishop authorizing the ordination of his subject by another.

Diocese.—The tract of country with its population falling under the pastorate of one bishop.

Dirge.—Solemn Office for the Dead; so called after the first Antiphon, "Dirige."

Discalced.—Barefooted, as Discalced Carmelites.

Discipline.—1. Laws binding the members of the Church in conduct as distinct from faith. 2. An instrument of penance in the form of a scourge.

Dispensation.—The relaxation of the law in a particular case. A superior can dispense in his own laws, the Pope in all laws of the Church. With regard to the moral law, based on the nature of right and wrong, which is like God, eternal, there can be no dispensation.

Distinction.—One thing being not another. A distinction may be real between different entities, or mental, of the reason; in the latter case, if not purely mental (*e.g.*, between the

same word as subject and as predicate of a sentence), but with a foundation in the thing itself, it is called virtual. In the Holy Trinity there is a real distinction between the Divine Persons; a virtual one between them and the Divine Nature or Essence. There is also a virtual distinction between the different Attributes of God, and between them and the Divine Nature.

Divination.—Consulting devils or the dead, which is inconsistent with the supreme prerogatives of God.

Divorce.—A separation between man and wife. No human power can dissolve the bond of marriage ("what God hath joined together let no man put asunder," Matt. xix. 6); and any attempt to do so by a secular court is futile and of no effect. The Church, however, on sufficient grounds grants a divorce from common life, *i.e.*, relieves one of the parties from the obligation of living with the other.

Doctor of the Church.—Title conferred on a Saint eminent for learning by the Pope or a General Council. The Offices and Mass for these have distinctive features.

Dogma.—A truth contained in Scripture or tradition, and proposed by the Church for the belief of the faithful.

Dogmatic Theology.—*See* THEOLOGY.

Dolours, Seven.—Seven mysteries of Sorrow in Our Lady's life; namely, 1. The Prophecy of Simeon: 2. The Flight into Egypt: 3. The Three Days' Loss: 4. Meeting Jesus carrying His Cross: 5. Standing beneath the Cross on Calvary: 6. The taking down from the Cross: 7. The Burial of Jesus. There is a Rosary or chaplet, and also a scapular of the seven Dolours.

Domicile.—The place in which a person is living with the intention of remaining there permanently.

Dominicans.—The Religious Order of the Friars Preachers founded by St. Dominic in the thirteenth century. The nuns of this Order are also known by this name. The first order of St. Dominic is that of men; the second Order that of the cloistered nuns; the third Order, or Brothers and Sisters of Penance of St. Dominic, may live in the world, but the Sisters sometimes live in community, and are enclosed, but not strictly.

Donatists.—Schismatics who afterwards became heretics, and held that the validity of the sacraments depended upon the moral character of the minister, and also that sinners could not be members of the Church. They were first condemned in 313, but troubled Africa for many years later. They were opposed by St. Optatus and St. Augustine.

Douay Bible.—The name of the English version of the Holy Scriptures founded on the Old Testament published at Douay in 1610, and the New Testament at Rheims in 1582.

Double Feasts.—The greater kind of feasts; these are divided into doubles of the first and second class, greater doubles, ordinary doubles, and semi-doubles. On doubles the whole antiphon is recited before and after each psalm.

Dove.—A symbol of the Holy Ghost, who appeared under that form at the Baptism of Christ.

Doxology.—Or Gloria Patri, a formula of praise of God of extreme antiquity. In English, "Glory to be the Father," etc.

Duel.—A hostile meeting of two or other even number of persons with time and place previously arranged; all taking part in it incur excommunication, and if killed are denied Christian burial.

Dulia.—(From a Greek word for service), the honour and worship given to the Saints. That given to the Mother of God, being something higher, is called hyperdulia.

E.

Easter.—Festival of the Resurrection of Christ. It is celebrated on the Sunday following the first full moon after the vernal equinox. Its date fixes that of the other chief movable feasts of the year.

Ecstasy, State of.—Being raised by God to supernatural contemplation, so that the senses are suspended, though the will retains full power.

Einsiedeln.—A town in Canton Schwyz, Switzerland, celebrated for the abbey and sanctuary of our Lady of the Hermits, dating from St. Meinrad (861).

Ejaculations.—Short prayers or aspirations, which can therefore be often repeated, and many of which are indulgenced.

Elevation, in the Mass.—The raising of the host and chalice after consecration for adoration by the faithful.

Ember-Days.—The Wednesday, Friday, and Saturday following the first Sunday in Lent, Whit Sunday, the Exaltation of the Cross (Sept. 14th), and the third Sunday of Advent. Their observance as times of prayer and fasting, received from apostolic tradition, was decreed by St. Callistus (221). The object is, 1. Consecration of the four seasons by prayer and thanksgiving; 2. Intercession for God's blessing on the ordination of the clergy, which is held at those times.

Eminence.—The title of a Cardinal.

Enclosure.—The rule of the Church which separates members of a religious house from the world by the prohibition or restriction of intercourse with those outside the walls.

Encyclical.—A circular letter addressed by the Pope to other Bishops of the Church.

Energumen.—One possessed by the devil.

Epicheja.—A benign interpretation of a law according to equity, declaring a particular special case not to be comprehended under the general law according to the mind of the lawgiver.

Epiphany, or Manifestation of Christ (Feast Jan. 6th). Three events are celebrated: 1. The visit of the Magi to Bethlehem. 2. The Baptism of Christ. 3. The miracle at the marriage-feast of Cana.

Episcopate.—1. The fulness of the priesthood (according to some, a distinct order), received by a bishop at his consecration. 2. The body of bishops collectively.

Epistle.—The portion of Scripture read between the Collect and Gospel of the Mass. At High Mass it is sung by the Subdeacon.

Equivocation.—A use of words in a sense which is true, but less obvious.

Espousal.—A formal and binding promise of future marriage.

Eucharist, Holy.—The Sacrament of the Holy Eucharist is the true Body and Blood of Jesus Christ, together with His Soul and Divinity, under the appearances (*species*, or *accidents*) or bread and wine. When the words of the consecration ordained by Jesus Christ are pronounced by the priest in the Holy Mass, there is made a conversion of the whole substance of the bread into the Body, and of the whole substance of the wine into the Blood; which conversion the Catholic Church calls Transubstantiation. Under either kind alone Christ is received whole and entire and a true Sacrament.

Eutychians.—Otherwise Monophysites; heretics who held that there was but one nature in Christ; they were condemned by the General Council of Chalcedon in 451.

Evangelical Counsels.—Voluntary Poverty, perpetual Chastity, and entire Obedience.

Evangelists.—The authors of the four gospels: Saints Matthew, Mark, Luke, and John. In art they are distinguished by the figures of a man, a lion, an ox, and an eagle (Ezech. i. 10).

Exaltation of the Cross.—*See* CROSS.

Ex Cathedra.—*See* INFALLIBILITY.

Excommunication.—An ecclesiastical censure, by which any one is deprived of the communion of the Church. Formal sentence is ordinarily required; but in certain cases it is incurred at once by the commission of a forbidden act (*ipso facto*).

Exercises, Spiritual.—A series of meditation on the truths of religion, usually made during a period of retreat.

Exorcism.—Prayers and ceremonies used by the Church to expel evil spirits.

Exorcist.—One of the minor orders.

Exposition.—A devotion in which the Blessed Sacrament is adored publicly and solemnly; our Lord, as it were, sits on His throne to receive public homage and to give audience to all who come.

Extreme Unction, Sacrament of.—The anointing of the sick with holy oil, accompanied with prayer (St. James v. 14, 15). It is given to the sick when in danger of death. Its effects are to comfort and strengthen the soul, to remit sin, and even to restore health when God sees it to be expedient.

Ex Voto.—Offerings made in return for the accomplishment of a desire; they generally consist of little objects in silver or small pictures.

F.

Faculties.—The approbation and authorization given to a priest, enabling him to hear confessions or exercise other functions requiring jurisdiction.

Faith.—A supernatural gift of God, which enables us to believe without doubting whatever God has revealed; we believe it because God is the very truth and cannot deceive or be deceived. We know what God has revealed by the testimony and authority of the Catholic Church.

Faithful Companions of Jesus.—A society or Congregation founded at Amiens in 1820 under the direction of Pere Varin, S.J., for the sanctification of souls and the reform of female education.

Faithful Virgin, Religious of.—Founded about sixty years ago mainly for the care of orphans. The mother-house is at La Deliverance, in Normandy.

Faldstool.—The seat used in functions by bishops or prelates who are not entitled to, or are not using a throne; also used for kneeling.

Fan.—When the Pope is carried in solemn processions magnificent fans (*flabelli*) of peacock and ostrich feathers are borne on each side.

Fasting-Days.—On which we are allowed to take but one meal, and are forbidden to eat flesh meat without special leave. They are the forty days of Lent, certain vigils, the Ember-days, and in England the Wednesdays and Fridays in Advent.

Father.—A title given in early times to all bishops, and in later times to all priests in religious Orders or Congregations; secular priests sometimes receive this title, but not generally in Catholic countries.

Fathers of the Church.—The most eminent Christian writers and teachers of the first twelve centuries.

Fear.—Trepidation of the mind because of present or future danger; grave fear from without is an impediment to marriage, rendering it invalid.

Feria.—A name given in the calendar to all week-days except Sunday and Saturday, also the name of a day on which no feast is kept.

Filioque.—"And from the Son;" words inserted in the Nicene Creed as a profession of faith against the heresy of the Greeks regarding the Procession of the Holy Ghost.

Fire, Blessing of New.—The beginning of the ceremonies on Holy Saturday; when fire, newly kindled from flint and steel, is blessed, that from it the Paschal candle and lamps in church may be lighted.

Fisherman's Ring.—A signet engraved with the effigy of St. Peter in the act of fishing, and with the name of the reigning Pope. Apostolic Briefs are sealed with it, and it is broken at the Pope's death.

Flaminian Gate.—The gate of Rome by which the Flaminian Way issues northward from the city. From outside this gate the Pastoral of Cardinal Wiseman was dated on the occasion of the English Hierarchy being reconstituted in 1850.

Forbidden Times (of Marriage).—It is forbidden to solemnize marriage from Ash-Wednesday to Low Sunday, and from the First Sunday of Advent to the Epiphany, inclusively. Solemnizing marriage means receiving the nuptial Benediction, and celebrating public festivities.

Fortitude.—A cardinal virtue; a readiness to endure trial or suffering in the performance of our duty to man or to God.

Forty Hours, Devotion of.—Solemn Exposition of the Blessed Sacrament for two days and nights, with special prayers and processions.

Forum.—Originally market-place, in later times tribunal; the privilege of the forum is the right of clerics not to be subject to secular tribunals. The tribunal of conscience established in the Sacrament of Penance is spoken of as the *internal* forum; the *external* forum including every exercise of ecclesiastical jurisdiction external to that.

Franciscans.—Friars Minor, the Order founded by St. Francis of Assisi (died 1226), practising the strictest poverty and great austerity of life. After his death it became divided into two great branches, Conventuals and Observantines; the Capuchins date from a later period, as also the Recollects and Alcantarines. The second Order (of nuns) are called Poor Clares, after the founder St. Clare, who received the rule from St. Francis. The third Order founded by St. Francis is very widely spread, and, with certain mitigations and adaptations, was specially recommended by Leo XIII. as one most suitable to be embraced by those in the world desiring greater perfection.

Fraternal Correction.—Reproof administered to our brother with a view to his spiritual advantage (Matt. xviii. 15).

Free Will.—The power of choice; being able to accept one object, and reject another.

Friar.—From the French *frere* (brother), the title of members of the Mendicant Orders.

Frontal.—A cloth covering the front of the altar, varying in colour with the feast or season.

Fruits of the Holy Ghost.—Charity, Joy, Peace, Patience, Benignity, Goodness, Longanimity, Mildness, Faith, Modesty, Continency, Chastity (Gal. v. 22).

G.

Gallican, -ism.—A party or opinion which unduly restricted the prerogatives of the Holy See in favour of local or national churches of France or elsewhere.

Gaudete Sunday.—The third of Advent, so named from the first word of the Introit (Phil. iv.).

Gehenna.—A name for hell, from the valley of Hinnom near Jerusalem.

General Confession.—A confession of the whole life, or including several particular confessions necessary when previous ones have been wanting in the required integrity, sorrow, or resolution.

General of an Order.—The Superior of the whole Order, usually elected in general Chapter for some fixed term.

Genuflection.—Bending of the knee. This is always done in passing before the tabernacle where the Blessed Sacrament is reserved. If the Blessed Sacrament is exposed the genuflection is made with both knees. It is frequently used by the priest in the Mass, and by all the faithful at the mention of the Incarnation in the Creed.

Gifts of the Holy Ghost.—These are seven:—Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, the Fear of the Lord (Is. xi. 2, 3).

Girdle.—A symbol of chastity, the cord with which the priest or cleric binds his alb. It should be of linen rather than silk, but may also be of wool. It is usually white, but may be of other colours to match the vestments.

Gloria in Excelsis.—"Glory be to God on high," said or sung in the Mass after the Kyrie Eleison As it is a hymn of joy, it is omitted in Masses for the dead, and is only said when the day or season is festal.

Gloria Patri.—*See* Doxology.

Glorified Bodies.—The bodies of Christ and the Saints after the Resurrection. They have four special gifts, viz.: (1.) Impassability or incapability of suffering (Apoc. xxi. 4); (2.) Brightness (Matt. xiii. 43, 1 Cor. xv. 41-43); (3.) Agility, or power of rapid motion; (4.) Subtility, becoming spiritualized (1 Cor. xv. 44). Thus Christ passed through the closed doors on Easter Day.

Glorious Mysteries of the Rosary.—(1.) The Resurrection. (2.) The Ascension. (3.) The Descent of the Holy Ghost. (4.) The Assumption B. V. M. (5.) The Coronation of B. V. M. and the glory of all the Saints.

God.—The Supreme Spirit, who alone exists of Himself, and is infinite in all perfections.

God's Acre.—An old English name for churchyard.

Golden Rose.—An ornament blessed by the Pope every year on Lætare Sunday, and sent to Catholic sovereigns or others of distinction.

Good Friday.—The day on which the Church commemorates the Passion of Christ. The clergy wear black vestments and prostrate themselves in silence before the stripped altar, the candles being unlighted. The Passion according to St. John is then sung in its entirety, followed by the adoration of the Cross; after which the priest receives a Host consecrated in the Mass of the previous day, and brought in procession from the sepulchre, as the Church abstains from celebrating Mass on this day, on which Christ was offered for our sins.

Good Shepherd, Sisters of the.—A Congregation for the reformation of fallen women, founded originally under the title of Our Lady of Charity by Pere Eudes in 1642, placed under a generalate and made into a separate branch under the title of the Good Shepherd by the Ven. Mother M. de Ste. Euphrasie Pelletier in 1835.

Gospel, Liturgical use of.—The practice of reading the Gospel in Christian assemblies is prescribed in all liturgies and is mentioned by St. Justin Martyr. At High Mass it is sung by the deacon accompanied by two acolytes bearing lighted candles to signify that Christ is the light of souls. The faithful stand to hear the Gospel, in token of their alacrity to obey the

words of Christ, and members of military orders stand with drawn swords, for the same reason.

Grace.—A supernatural gift of God, freely bestowed upon us for our sanctification and salvation. We obtain it chiefly by prayer and the Sacraments. Graces that make pleasing (to God) are those which lead directly to the sanctification of the recipient; and these, when interior, are either habitual (otherwise sanctifying) or actual. Gratuitous graces are those which are given principally for the benefit of others, and the various kinds are enumerated in 1 Cor. xii.

Grace at Meals.—We pray for a blessing on the food we are about to eat, and we thank God after it, according to the example of Christ, and in obedience to the precept of St. Paul. "Whether you eat or drink...do all to the glory of God." (1 Cor. x. 31.)

Gradual.—Some verses of Scripture said or sung after the Epistle at Mass; the book containing the plain chant used at Mass throughout the year.

Gradual Psalms.—A title given to Psalms cxix.-cxxxiii.

Greek Church.—The so-called Orthodox, but in reality schismatic Church. It consists of those Christians who refuse to admit the supremacy of the Pope, and acknowledge (or have acknowledged) that of the Patriarch of Constantinople. It is also heretical by asserting the Procession of the Holy Ghost from the Father alone, not from the Father and the Son.

Gregorian Music.—Another name for plain chant, from the part which St. Gregory the Great (d. 604) took in improving and establishing it.

Gremial.—A cloth, either of linen, or corresponding with the vestments of the day, placed over the knees of the Bishop in many ceremonies.

Greyfriars.—A name for some Franciscans.

Guardian.—Head of a Franciscan convent.

Guardian Angels.—Angels divinely appointed to protect and guide each individual soul throughout life. (Feast 2nd October.)

H.

Habitual Grace.—*See* SANCTIFYING GRACE.

Hagiography.—Sacred writings: lives of saints.

Halo.—*See* AUREOLE.

Heart of Jesus, Sacred.—*See* SACRED HEART.

Heart of Mary, Most Pure.—An object of veneration (with hyperdulia), because united to the person of the Blessed Virgin, just as the Sacred Heart of Jesus is worshipped with latria because united to the Person of the Eternal Word; the physical heart in each case being taken as the natural symbol of charity and the inner life. The feast is kept in some places on the 4th Sunday after Pentecost; in others, on that after the Octave of the Assumption. The Confraternity of the Immaculate Heart for the conversion of sinners at Notre Dame des Victoires at Paris did much to spread this devotion.

Heaven.—The place where the good shall see, love, and enjoy God for ever in glory and happiness.

Hebdomadary.—A Canon or other who takes a weekly turn as officiant in choir.

Hell.—The prison where the fallen angels and lost souls are tormented eternally.

Heresy.—The rejection of one or more revealed truths by one who has been baptized, and has professed the Christian religion.

Hermit.—From the Greek word for desert, one who leads a solitary or retired life.

Hierarchy.—The organization of ranks and orders in the Church.

Holiness.—A mark of the Church, because she teaches a holy doctrine, and is distinguished by the eminent holiness of so many thousands of her children. Also a personal title of the Supreme Pontiff.

•**Holy Child Jesus, Sisters of.**—An institute founded about fifty years ago in England for teaching both the rich and the poor.

Holy Ghost.—The Third Person of the Blessed Trinity, who proceeds from the Father and the Son, and is equal to Them; for He is the same Lord and God as they are. *See* FRUITS, GIFTS.

Holy Ghost, Sins against the.—1. Presumption; 2. Despair; 3. Resisting the known truth; 4. Envy of another's spiritual good; 5. Obstinacy in sin; 6. Final impenitence.

Holy Places.—Jerusalem and other places sanctified by our Lord's presence when on earth. A collection in support of the sanctuaries therein is made throughout the Church every Good Friday.

Holy Water.—Water mixed with a little salt, and blessed by a priest. It is used to bless persons and things, and to drive away evil spirits.

Holy Week.—The week immediately preceding Easter, in which the Passion of Christ is commemorated. The chief ceremonies are: on Sunday, the Blessing of Palms; Tenebrae on Wednesday, Thursday and Friday evenings; On Holy Thursday, Mass, with Groria and Procession to the Sepulchre, and the Mandatum, or washing the feet; on Good Friday, the Passion of St. John, the Adoration of the Cross, and Mass of the Presanctified; and on Holy Saturday, the Blessing of the Paschal Candle, Prophecies, Blessing of the Font, and Mass with alleluia. The organ and bells are silent from the Gloria on Thursday until that on Saturday.

Hope.—A supernatural gift of God, by which we firmly trust that God will give us eternal life, and all the means necessary to obtain it, if we do what He requires of us. We must hope in God because He is infinitely good, infinitely powerful, and faithful to His promises.

Hosanna.—A Hebrew word taken from Ps. cxvii. 25, meaning, "O Lord, save, we pray." It was with this joyful acclamation that the Jews met our Lord as He entered Jerusalem on Palm Sunday. *H. in excelsis* (H. in the highest) forms part of the Sanctus in the Mass.

Hospitallers of St. John of God.—An Order founded by St. John of God at Granada in 1540, for the aid of the sick and infirm.

Host.—1. The bread (unleavened) which is offered and consecrated at Mass; 2. Christ present under the appearance of bread after the consecration.

Hyperdulia.—*See* DULIA.

Hypostatic Union.—The union of Christ's body and soul with the Person (or hypostasis) of God the Son.

I.

Iconoclast.—A breaker of images. The false doctrine that the use of images is unlawful in church was especially prevalent in the eighth and ninth centuries, but is a tenet of many heretical sects.

Idolatry.—Setting up anything directly in the place of God.

Ignorance.—The lack of due knowledge. There may be ignorance of the law (juris), *e.g.*, if a man did not know that the marriage of third cousins was invalid, or as to fact (facti), *e.g.*, if a man knowing of the impediment married his third cousin, not knowing that she was related. In either case, ignorance may be *vincible*, such as could and ought to be overcome by care and enquiry. It is *crass* if the negligence to enquire is great, and *affected* if a man expressly avoids knowing, that he may do wrong more freely. *Invincible* ignorance is that which could not be overcome by reasonable diligence, such as a prudent person would use in a matter of moment. It is only when in invincible ignorance that those who remain outside the Church can be saved.

Images.—Of Christ, the B. V. M., and the Saints: the Church teaches that they ought to be had and retained, and that due honour and veneration is to be given to them.

Immaculate Conception.—The privilege of the Blessed Virgin who, through the merits of her Divine Son, was conceived without the least guilt or stain of original sin.

Immortal.—That which can never die.

Immunity.—The right to freedom from secular interference which the Church possesses as to places, persons and property. It was in defense of this that St. Thomas of Canterbury was martyred.

Impediments to Marriage.—Circumstances which, from the nature of the case, or by the law of God or the Church, prevent people being married lawfully, or prevent their being married at all. Those are called *impedient* which make a marriage unlawful and sinful to contract, and those *diriment* which prevent a marriage altogether, making it null if attempted, such as consanguinity, affinity, spiritual relationship, holy orders, previous marriage during the life of the other party (which no civil court of divorce can undo), difference of religion, *i.e.*, with an unbaptized person, etc. It is to discover if any impediment exists that banns are published. The Church has power to dispense in some impediments.

Imposition of Hands.—An action denoting from the earliest times the conferring of blessing and grace; an essential part of Confirmation and Holy Order.

Improperia.—Verses expressing the reproaches of Christ to the Jewish people, which are sung during the Adoration of the Cross on Good Friday.

Incarnation.—God the Son taking to Himself the nature of man; "the Word was made flesh."

Incense.—Used in many ceremonies of the Church. It signifies the zeal with which the faithful should be consumed, the good odour of Christian virtue, the ascent of prayer to God. It was one of the gifts offered to Christ by the Magi.

Index.—A list of books of which the reading is prohibited by the Holy See.

Indulgence.—A remission granted by the Church of the temporal punishment which often remains due to sin after its guilt has been forgiven. By a *partial* indulgence, part of the temporal punishment of sin is remitted; by a *plenary* indulgence, the whole is remitted to persons rightly disposed.

Indult.—A license granted by the Pope authorizing an exception from the common law of the Church. The Lenten Indult is a familiar example.

Infallibility, Papal.—That the Pope cannot err when he speaks *ex cathedra*, *i.e.*, when, speaking as Shepherd and Teacher of all Christians, he defines a doctrine, concerning faith or morals, to be held by the whole Church.

Infused Virtues.—Certain good dispositions given us, together with the sanctifying grace at our justification; thus Faith, Hope, and Charity, and moral virtues, are infused or poured into our souls at baptism.

Infusion.—Baptism is now generally given by infusion, *i.e.*, pouring water on the head, not by immersion.

In petto, Cardinals.—Those appointed by the Pope in consistory, their names not being disclosed, but kept secret in his breast until a later time.

Inquisition.—A tribunal for the discovery and prevention of heresy, instituted by the Holy See in the thirteenth century, and generally administered by the Order of St. Dominic. Since Sixtus V., the chief authority is vested in a Congregation of twelve Cardinals, over which the Pope himself presides, and whose decisions have an especial authority. It is also called the Holy Office. The Roman Inquisition must not be confounded with the Spanish, which was more secular and political in character.

Inspiration of Scripture.—A supernatural impulse by which God directed the authors of the canonical books to write down certain matter predetermined by Him. The sacred writers are described as inspired because God *breathed into* them, or suggested the thoughts which they wrote down (*cf.* Job xxii. 8 and 2 Tim. iii. 16).

Institute B. V. M. (Dames Anglaises), the only Religious Order of purely English origin instituted since the Reformation. Founded by Mary Ward (formerly a Poor Clare) early in the seventeenth century.

Intention.—An *actual* intention is one existing and adverted to at the moment; a *virtual* intention is one which is existing, and really causing the action, although not adverted to. An *habitual* intention is a past one not retracted, but not morally influencing the action, or else simply the facility of doing anything, contracted by frequent practice, such as may be found in those who are asleep or intoxicated.

Interdict.—An ecclesiastical censure by which persons are debarred from the use of certain sacraments, from all the divine offices, and from Christian burial. Interdicts are local or personal, or may strike both place and persons, *e.g.*, a province and its inhabitants.

Internuncio.—A Papal Envoy to a minor court.

Interstices.—The intervals required between the reception of the various Orders of the Church.

Introit.—Meaning entrance, a word applied to the anthem and psalm recited by the priest on ascending the altar at the beginning of Mass.

Invention of the Cross.—*See* CROSS.

Irregularity.—An impediment disabling those who incur it from receiving or exercising the Orders of the Church.

Itinerary.—A form of prayer given in the Breviar to be used when setting out on a journey.

J.

Jansenism.—A heresy which spread in the seventeenth century, regarding the relation of grace to free will; afterwards associated with extreme rigorism as to spiritual matters, under pretext of restoring the ancient discipline of the Church.

Jesuits.—Members of the Society of Jesus, instituted by St. Ignatius Loyala in 1534-40.

Jesus Christ.—God the Son made man for us. He is truly and was always God, having one and the same nature with God the Father from all eternity: He is truly man from the time of His Incarnation, having a body and soul like ours. Thus there are two natures in Jesus Christ, the nature of God and the nature of man; but there is only one Person, which is the Person of God the Son. The name of Jesus (Feast second Sunday after Epiphany) means Saviour.

Josephites.—A teaching Institute founded in 1817 in Belgium for the education of the commercial and industrial classes.

Joseph, Sisters of St.—A congregation begun at Autun early in the nineteenth century, and confirmed in 1854.

Joyful Mysteries of the Rosary.—1. The Annunciation. 2. The Visitation; 3. The Nativity; 4. The Presentation; 5. The Finding in the Temple.

Joys of Mary.—1. The Annunciation; 2. The Visitation; 3. The Nativity; 4. The Epiphany; 5. The Finding in the Temple; 6. The Resurrection; 7. The Ascension. St. Thomas of Canterbury used to recite seven Aves daily in honour of them.

Jubilee.—A solemn plenary indulgence with additional privileges; a celebration at the twenty-fifth or fiftieth year. (*cf.* Levit. xxv. 10-16.)

Judgment, General.—The judgment of all mankind when Christ comes again at the last day.

Judgment, Particular.—The judgment of everyone at death, as well as at the Last Day: "It is appointed unto men once to die, and after this the judgment" (Hebr. ix. 27).

Jurisdiction.—Power over the mystical Body of Christ, which includes a right of governing the faithful at large and judging the individual conscience before God. Besides the power of Order which Christ gave His Apostles—that is, besides making them bishops and priests, by giving them power to offer sacrifice and forgive sins—He gave them what is called a mission of jurisdiction (St. John xx. 21, Rom. x. 14, 15). This jurisdiction they did not transmit; bishops now receive their jurisdiction through the Bishop of Rome, successor of St. Peter. A confessor must have jurisdiction given to him before he can act validly; absolution given by a priest without jurisdiction is void, except at the hour of death.

Justice.—A cardinal virtue; consisting in a constant and enduring will to give to each one what is due to him. The word is sometimes used in Scripture for uprightness in general.

Justification.—Not only the remission of sin, but the sanctifying and renewing of the interior man by the voluntary reception of grace and gifts, whence a man, from being unjust and an enemy, becomes just and a friend of God, that he may be heir according to the hope of life everlasting (Tit. iii. 7).

K.

Keys, Power of the.—The power of binding and loosing given by Christ to St. Peter (Matt. xvi. 18-19), and through him and his successors to the bishops and priests of the Church.

Kyrie Eleison.—Lord have mercy upon us; the original Greek, which is still retained in the prayers of the Church.

L.

Lacticinia.—Food made with milk or other cognate substances, for the use of which leave is given on certain fasting days.

Laetare Sunday.—The fourth of Lent, named from the first word of the Introit (Is. lxvi.).

Lamps.—Not only used for light, but burnt as a mark of honour before the altar or a statue or picture, and of obligation before the Blessed Sacrament. They must contain oil of olives.

Language of the Church.—Mass is not said in any language still spoken. Latin, Coptic, Ethiopic are dead languages; the Greek, Syriac, Armenian, and Slavonic, used in the Liturgy, are different from the modern tongues of the same name.

Last Blessing.—The plenary indulgence given by those who have apostolic faculty to the faithful at the hour of death.

Last Things.—The four to be ever remembered are Death, Judgment, Hell, and Heaven.

Lateran, Basilica of St. John.—The chief or Cathedral church of Rome, founded by Constantine. Over the entrance is the inscription, "The Mother and Head of all the Churches of the City and the World." Five General Councils have been held at the Lateran.

Latria.—(From a Greek word meaning absolute submission), the honour and worship due to God alone.

Lauds.—*See* OFFICE.

Laura.—An aggregation of separate cells tenanted by the early monks of the desert; an intermediate stage between eremitical and monastic life.

Lavabo.—The washing of the priest's hands in the Mass (Ps. xxv. 1); a term also applied to the dish, cloth, or place used for washing hands.

Lay Brothers.—Those members of a religious community who do not receive Holy Orders.

Lazarists.—Another name for Vincentians, from the college of St. Lazare at Paris.

Lection.—Synonymous with lesson.

Lector.—One of the Minor Orders, conferring the office of reading the lessons in church.

Legate.—An ecclesiastic representing the Holy See and armed with its authority.

Lent.—The forty days' fast before Easter, beginning on Ash-Wednesday.

Libera.—The last Responsory in solemn Matins for the dead, also said or sung at funerals.

Light of Glory.—*See* BEATIFIC VISION.

Limbo.—1. A place of rest where the souls of the just who died before Christ were detained, because none could go up to heaven before our Saviour. 2. A place where unbaptized infants and any others, who die in original but not actual sin, spend their eternity in natural happiness, but without the vision of God.

Litany.—A form of united prayer by alternate sentences. Three forms are commonly used in public worship: 1. The Litany of the Saints; 2. Litany of the Blessed Virgin (otherwise the Litany of Loreto); 3. The Litany of the Holy Name of Jesus.

Liturgical Books.—The chief are the Missal, Breviary, Ritual, Pontifical, Ceremonial of Bishops, and Martyrology. The Gradual, Antiphonary and Hymnary contain the necessary plain chant.

Liturgy.—The rites in the Western and Eatsern Church for the celebration of the Holy Eucharist; (more generally) all forms of public worship approved by the Church.

Loreto.—A town near Ancona in Italy, to which the Holy House of Nazareth was transported by the ministry of angels in 1204.

Lourdes.—A town on the French side of the Pyrrenees, much frequented as a pilgrimage since to apparitions of B. V. M. in 1858 to Bernadette Soubirous in a grotto by the riverside.

Lutherans.—Followers of Luther, whose most distinctive tenet was justification by faith only, without good works. The Catholic faith on this point was fully defined by the Council of Trent.

M.

Magnificat.—The Canticle of the Blessed Virgin Mary (Luke i.) said or sung at Vespers.

Malta, Knights of.—A Military Religious Order founded in 1118 at Jerusalem for the reception and care of pilgrims; called also Hospitallers or Knights of St. John of Jerusalem. The Island of Malta was given to them by the Emperor Charles V. in 1530, but was taken from them by Bonaparte in 1799.

Manichees.—Heretics named after Manes, who, with other false doctrines, adopted the ancient Persian belief in two supreme beings, one good, the other evil, the material world being made by the latter. This heresy frequently reappeared under different forms or names. St. Augustine followed it before his conversion.

Maniple.—One of the vestments worn at Mass by the priest and sacred ministers; it is placed upon the left arm of a sub-deacon at his ordination.

Manteletta.—A short cloak without sleeves, worn by prelates. A longer one called mantellone is worn by prelates of an inferior rank.

Marists.—A Congregation founded by Father Colin at Lyons and approved by Gregory XVI. in 1836 under the name of "Society of Mary," specially zealous in missionary countries. There are Marist Sisters who perform good works in a similar spirit; also Marist brothers employed in teaching.

Marks of the Church.—The Church has four marks by which we may know her: she is One; she is Holy; she is Catholic; she is Apostolic.

Maronites.—A number of monasteries and a Catholic population in the Labanon, having a special rite.

Marriage.—*See* MATRIMONY.

Marriage, Mixed.—A marriage between a Catholic and one who, though baptized, does not profess the Catholic faith. The Church has always forbidden mixed marriages, and considered them unlawful and pernicious; but she sometimes permits them, by granting a dispensation, for very grave reasons and under special conditions.

Martyr.—From the Greek for a witness: one who voluntarily endures death for the faith, or for some other virtue relating to God.

Martyrology.—A catalogue of Martyrs and other Saints, arranged according to the calendar, with short notices of each.

Mary.—The name of the Virgin Mother of God (Feast in September).

Mass.—The Sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearances of bread and wine, and offered to God for the living and the dead. It is one and the same Sacrifice with that of the Cross, inasmuch as Christ, who offered Himself a bleeding Victim on the Cross to His

Heavenly Father, continues to offer Himself in an unbloody manner on the altar, through the ministry of His priests.

Mass, Ends of.—The Sacrifice of the Mass is offered for four ends: first, to give supreme honour and glory to God; secondly, to thank Him for all His benefits; thirdly, to obtain pardon for our sins; and fourthly, to obtain all other graces and blessings through Jesus Christ.

Mass, High or Solemn.—With incense, music, deacon, and sub-deacon, etc.

Mass, Low.—Without music, the priest saying and not singing the Mass throughout. If the Mass is sung, but without deacon and sub-deacon, it is called Missa Cantata.

Master of Ceremonies.—The ecclesiastic entrusted with the direction of them, whom all are bound to obey.

Matins.—*See* OFFICE.

Matrimony.—The Sacrament which sanctifies the contract of a Christian marriage, and gives a special grace to those who receive it worthily.

Medal, Miraculous.—Medal struck in obedience to a revelation made by the Blessed Virgin to a Sister of Charity, which earned the title of miraculous from the striking graces obtained through its means.

Meditation.—A form of mental prayer. The memory proposes a truth, the understanding considers it, and the will forms practical resolutions.

Melchites.—From a dogmatic and liturgical point of view these are simply Greeks living in Egypt or Syria. *See* UNITED GREEKS. The united Melchites retain the liturgies of St. Chrysostom and St. Basil. They returned to the unity of the Church under the Greek Patriarch of Antioch in 1686.

Mellifluous Doctor.—St. Bernard (1153).

Memento.—The remembrance of the living or of the dead, which is made in the Mass.

Mendicant Orders.—Religious, who, by their rule, live entirely upon alms. In many cases, however, the rules have been subsequently mitigated in this respect.

Menology.—From the Greek word for a month, a calendar containing the names of saints; equivalent to Martyrology.

Mental Prayer.—That which is made by the mind without any utterance of words.

Mental Reservation.—The use of words in a sense which they will not bear without the help of some secret limitation or addition; if not *purely* mental (with no circumstances that may indicate its being used) it is lawful for a grave reason.

Mercy, Order of Our Lady of (De Mercede).—An Order (first military, and afterwards religious), for the redemption of captives, founded in 1223 by St. Peter Nolasco and James I., King of Arragon, together with St. Raymund of Pennafort, their confessor, Our Lady having appeared to each of these in distinct visions the same night.

Mercy, Sisters of.—A Congregation founded in Dublin, in 1827, by Catherine McAuley, for carrying on all works of mercy, spiritual and corporal. Each convent is independent of every other, and is under the control of the bishop of the diocese.

Merit.—The proportion which exists between an action and its reward. To merit supernatural reward an action must be performed for God, done freely, and in a state of grace, and there must be a promise on the part of God, without which we have no claim on Him.

Metropolitan.—An archbishop who has suffragan bishops.

Millennium.—A supposed reign of Christ with His saints upon earth for a thousand years before the end of the world. Belief in this, arising from a misinterpretation of Apoc. xx., was widely spread in early times.

Minims, Order of.—An austere Order of mendicant Friars, founded in the fifteenth century by St. Francis of Paula. He called them Minims (*i.e.*, the least), to humble them even below the Franciscans, who call themselves Friars Minor.

Minister.—One who serves at the Altar, especially at Mass.

Minister (of a Sacrament).—One who has the power of validly administering a sacrament. The minister must use the correct matter and form, and have an actual or virtual intention of performing the sacrament, or at least of doing what the Catholic Church does in it. For him to act lawfully, faith and a state of grace are also required, but the absence of these does not affect the validity. A priest is the ordinary minister of Baptism, Holy Eucharist, Penance and Extreme Unction, a bishop of Confirmation and Holy Orner. In Matrimony, the contracting parties themselves are ministers as well as subjects, the parish priest being present as the appointed witness on behalf of the Church.

Ministers of the Sick.—A religious Order founded by St. Camillus of Lellis, in 1586, for tending the sick and dying.

Minor, Order of Friars.—The title of the Franciscans.

Miracle.—An effect above human or natural power.

Missal.—The liturgical book containing the Ordinary and Proper of Masses according to the Calendar.

Mission.—A course of sermons and exercises on the Eternal Truths, corresponding to the retreats of private individuals. The district placed under the charge of a priest is called a mission in England, no real parishes being constituted.

Mission (of a Divine Person).—The Procession of one Person from another with a temporal effect, visible or invisible (John v. 40, and xvi. 7; Gal. iv. 4-6, etc.).

Missions, Pious Society of the.—Founded in Rome by the Ven. Vincent Pallotti, in 1835.

Mitre.—Head-dress worn by bishops, abbots, and some others.

Monastery.—A dwelling where men or women lead a cœnobitic life under rule and vows. St.

Pachomius, who built monasteries in the Thebaid in 315, is regarded as their originator.

Monk.—One who leaves the world to practise the counsels of perfection in a monastic order. St. Antony the Great was the first to gather disciples round him to be trained in virtue.

Monothelites.—Heretics who held that Christ had only one will. It was defined at the sixth General Council (at Constantinople) that Christ "has two natural wills, without division, change, partition, confusion, not contrary to each other, but the human will following and subject to the divine."

Monstrance.—The vessel in which the Blessed Sacrament is placed for Exposition or Benediction.

Month of Mary.—May, which is specially set apart for devotion to Our Lady.

Month's Mind.—Special prayers and Mass offered for the dead on the thirtieth day.

Moral Theology.—*See* THEOLOGY.

Morganatic Marriage.—Marriage of a prince with a woman of inferior condition, which does not raise her to his own rank. It gives legitimacy, though not right of succession, to his children.

Mortal Sin.—A grievous offence against God. It is called mortal sin because it kills the soul and deserves hell.

Motet.—A piece of church music of moderate length, adapted to Latin words. The term was originally confined to those intended to be sung during the Offertory of the Mass.

Mother of God.—The Blessed Virgin Mary, because Jesus Christ her Son, who was born of her as man, is not only man, but is also truly God. She is our mother also, because, being the brethren of Jesus, we are the children of Mary.

Mozetta.—A cape with hood, worn by prelates and other privileged persons.

Mundatory.—A linen cloth used to purify the chalice at Mass, and for similar purposes.

Mystery.—A truth which is above reason, but revealed by God.

Mystical Theology.—*See* THEOLOGY.

N.

Nativity, Feast of the.—Christmas Day, 25th December:—of B. V. M. September 8th.

Nazareth, Sisters of.—A congregation which separated from the Little Sisters of the Poor after the arrival of the latter in England.

Neophyte. (newly grown).—Term applied in the primitive Church to converts newly baptized.

Nestorians.—Heretics who hold that there are two persons as well as two natures in Christ. Nestorius was condemned by the General Council of Ephesus in 431, which defined that Mary is the Mother of God.

Nimbus.—A circular halo or glory depicted over the head of Christ or the Saints.

Nocturn.—Part of Matins in the Divine Office.

None.—*See* OFFICE.

Notre Dame, Sisters of.—Founded at Amiens, 1797, and subsequently transferred to Namur, by the Ven. Juli Billiart, for the instruction of children, principally of the poor.

Novena.—A nine days' prayer, made in preparation for a feast, or at other times, after the example of the Apostles before Pentecost.

Novice.—A member of a religious community who is undergoing the probation required before final and complete entry of profession.

Nun.—A member of a religious Order of women.

Nunc Dimittis.—The Canticle of Simeon (Luke ii.), a part of Compline.

Nuncio.—A Papal Envoy, corresponding to the ambassador of a secular State.

O.

Oath.—Calling God to witness the truth of what we assert, or to our sincerity in what we promise.

Obedience.—(1). A moral virtue; (2) One of the vows taken in religious Orders; (3) Voluntary, an Evangelical counsel.

Oblates of Mary Immaculate.—A society of priests founded by Charles de Mazenod, afterwards Bishop of Marseilles, to undertake missions, etc. There are also Sisters under the title of the Immaculate Conception.

Oblates of St. Charles.—Congregation of secular priests who "offer" themselves to the bishop for any work in his diocese. Founded by St. Charles Borromeo in 1578.

Obligation, Holidays of.—Days on which we are bound to hear Mass and rest from servile works. Besides Sundays, those observed in England are: Christmas Day, the Circumcision, the Epiphany, the Ascension, Corpus Christi, SS. Peter and Paul, the Assumption of our Lady, and All Saints. Also in Scotland St. Andrew; and in Ireland, St. Patrick and the Annunciation.

Occasion of Sin.—Any external circumstances in which we are led to commit sin.

Octave.—The continued celebration of a feast until the eighth or octave day.

Offertory.—The offering of the elements in the Mass after the Gospel; hence become the general name for voluntary offerings of the faithful in church.

Office, Divine.—A form of prayer consisting of psalms, lessons, hymns, etc., used by all the clergy and by religious of both sexes. This office is divided into several parts, called the seven Canonical Hours, viz.: Matins, or Nocturnal Office, to which are annexed the Lauds, or morning praises of God; the first, third, sixth and ninth hours of prayer called, Pirme, Tierce, Sext and None; Vespers, or even-song; and Compline.

Office of B.V.M., Little.—A short office in honour of the Mother of God, following the order of the Canonical Hours. It is given a place in the Breviary and is daily recited in many religious communities and by others of the faithful.

Oils, Holy.—Olive oil solemnly blessed by the Bishop on Thursday in Holy Week. There are three kinds, viz.: 1. Oil of Catechumens, used in the ceremonies before Baptism. 2. Oil of the sick, used in Extreme Unction. 3. Chrism, or oil mixed with balm, used in Bap-

tism, Confirmation, Holy Orders, and other consecrations and blessings.

Old Catholics.—Heretics taking this name, who deny the Catholic faith regarding the primacy and infallibility of the Roman Pontiff, defined by the General Vatican Council in 1870. They have also manifested their contumacy by holding communion with other false sects.

Oratory.—A place adapted for prayer.

Oratory, Congregation of the.—A Congregation of secular priests, founded by St. Philip Neri at Rome in the sixteenth century; introduced into England in 1848.

Order, Holy.—The Sacrament by which Bishops, priests, and other ministers of the Church are ordained, and receive power and grace to perform their sacred duties. There are seven Orders which are received in succession: Ostiarius or doorkeeper, Exorcist, Lector, Acolyte, Sub-deacon, Deacon, Priest. The first four are called Minor Orders, and the three last Holy Orders. A Bishop possesses the fulness of the priesthood, that is, he has not a part, but the whole of that power of Order which our Lord gave to His Apostles, having the power of conferring the Holy Ghost by the imposition of hands, and so continuing the Church's hierarchy.

Orders, Religious.—Societies of men or women united in the desire to renounce the world, and lead a perfect life. They are bound by vows to the observance of the Evangelical counsels, as well as to live according to certain rules. Some orders (contemplative) are entirely devoted to retirement and prayer, others (active) unite with these missionary or other good works.

Ordinary.—A name given to the Bishop of a diocese, because he has ordinary (not delegated) jurisdiction and right to perform all ecclesiastical functions in his diocese.

Ordo Divini Officii.—The calendar of divine offices for the use of the clergy.

Original Sin.—That guilt and stain of sin which we inherit from Adam, who was the origin and head of all mankind.

Ostiarius or **Doorkeeper.**—One of the Minor Order.

P.

Palla.—A small linen cloth used to cover the chalice; originally part of the corporal.

Pallium.—A band of white wool with four purple crosses worked on it, worn on the shoulders. Every year on the feast of St. Agnes, two lambs are brought by the apostolic subdeacons into the church of St. Agnes at Rome, while the Agnus Dei is being sung. They are presented at the altar and received by two Canons of the Lateran who place them in the care of the nuns of St. Frances of Rome at Torre de' Specchj, who make the palliums from their wool. These are laid by the subdeacons on the tomb of St. Peter, where they remain all night. The pallium is worn by the Pope, and sent by him to patriarchs, primates, and archbishops, in token that they possess the fulness of the episcopal office.

Palm.—The emblem of martyrdom, and also in general of heavenly reward (Apoc. vii. 9).

Palms, Blessed.—On Palm Sunday palm and olive branches are blessed, and borne in the hands of the faithful in remembrance of the triumphal entry of Christ into Jerusalem.

Paraclete.—A name of the Holy Spirit, rendered advocate by some, by others comforter.

Parasceve.—Preparation, the day before the Sabbath; retained as a name for Good Friday in the Liturgy.

Paschal Candle.—A large candle solemnly blessed and lighted on Holy Saturday, remaining till Ascension Day at the gospel side of the altar; a symbol of the fiery pillar which led the Israelites from Egypt, and of Christ, our never failing light.

Paschal Precept.—The fourth commandment of the Church, "To receive the Blessed Sacrament at least once a year, and that at Easter or thereabouts."

Paschal Time.—From Easter Day to the end of the Octave of Pentecost.

Passion.—The sufferings of Christ. The narrative of the same in the Gospels sung with special solemnity in Holy Week.

Passion Music.—A solemn plain chant of melody, of early but uncertain date. The text is divided between three "Deacons of the Passion;" one of whom sings the words spoken by Christ, another the narrative of the Evangelist, and the third the utterances of the Apostles and others. The exclamations of the crowd, however, are more generally sung by the choir.

Passion Sunday.—The fifth Sunday of Lent. Crucifixes and images are veiled, and the Gloria Patri omitted at Mass.

Passion-Tide.—The season from Passion Sunday to Holy Saturday.

Passionists.—A Congregation of Discalced Clerks, founded by St. Paul of the Cross in the eighteenth century; introduced into England in 1842.

Pastoral Staff.—*See* CROSIER.

Paten.—A plate used to receive the Host at Mass.

Paternoster.—The Our Father, or the Lord's Prayer.

Patriarch.—The highest grade in the hierarchy. After the supreme Pontiff, there are four great patriarchates: Alexandria, Antioch, Constantinople, and Jerusalem. There are three minor patriarchs, in Spain (of the Indies), of Lisbon, and of Venice.

Patron Saints.—Those whose names have been received at Baptism or Confirmation, or who have been chosen as the object of special devotion. There are also Patron Saints of cities and countries: these cannot be chosen by the clergy alone, but the choice requires the consent of the people given by the secret suffrages of their representatives, especially convoked for the purpose.

Pax.—The kiss of peace in the Mass; an instrument used for the same purpose.

Pectoral Cross.—A small cross of precious metal (sometimes adorned by jewels), worn on the breast by Bishops and Abbots as a mark of

their office. Canons have sometimes the privilege of wearing it.

Pelagians.—Early heretics, who denied original sin and the absolute necessity of divine grace; their doctrines, however, varied at different periods.

Pelican.—An emblem of Christ in the Blessed Sacrament, from the ancient idea that a pelican fed her young with the blood from her own breast.

Penance, Sacrament of.—The Sacrament by which the sins we have committed after baptism are forgiven. This forgiveness is conveyed to our soul by the priest's absolution, joined with contrition, confession and satisfaction. A priest, however, (except at the hour of death) cannot absolve unless he has been approved and received jurisdiction, faculties being given him.

Penitential Psalms.—A name given to Psalms 6, 31, 37, 50, 101, 129, 142, which express sorrow for sin and desire for pardon.

Pentateuch.—The first five books of the Old Testament, attributed to Moses.

Pentecost.—Feast kept on the seventh Sunday after Easter to commemorate the Descent of the Holy Ghost upon the Apostles at Jerusalem. The name is taken from the Jewish feast, when first fruits were offered and the giving of the law celebrated, which took place fifty days after the pasch, and passage of the Red Sea.

Perseverance, Final.—The special gift in virtue of which a man remains in a state of grace in the moment of death.

Person.—The substance individually complete of an intellectual nature.

Peter's Pence.—Originally an annual tax of one penny for every house in England, paid to the Holy See; now a general term for collections made for the support of the Holy Father.

Physician, Duty of.—He is bound by his state to urge the duty of confession upon the sick whom he attends in any serious illness.

Pieta.—Representation of Our Lady with the Body of Christ taken down from the Cross.

Pontifical.—Relating to bishops; a book containing the rituals of Episcopal ceremonies.

Pontificalia.—The ornaments which a high dignitary of the church uses in officiating pontifically: they are—1. buskins, sandals, gloves, dalmatic, tunicle, ring, pectoral cross, mitre (white, gold, or precious); 2. cross, throne, faldstool, gremial, ewer, candle, canon.

Poor Clares.—The second Order of the Franciscans, founded by St. Clare at Assisi in 1224, an austere order of nuns. *See* COLETTINES.

Poor, Little Sisters of the.—This society was founded in 1840 in France for the support and relief of the aged and infirm poor, who are chiefly maintained by the Sisters begging from door to door.

Pope.—A word signifying father, applied to the Bishop of Rome who is the Vicar of Christ, and visible head of the Church on earth, because he is the successor of St. Peter. *See* INFALLIBILITY.

Portiuncula.—A little church near Assisi repaired by St. Francis. The Indulgence known by this name on the 2nd of August was granted to this church at the request of the Saint and afterwards extended to other Franciscan churches.

Positive Theology.—*See* THEOLOGY.

Possession, Diabolical.—A state in which an evil spirit, by God's permission, inhabits the body. When the devil attacks a man in a somewhat similar manner from without, it is called obsession.

Prayer.—The rising up of the mind and heart to God by thinking of Him, by adoring, praising, and thanking Him; and by begging of Him all blessings for soul and body.

Preachers, Order of.—The official title of the Dominicans given them by Innocent III.

Predella.—The plane immediately in front of the altar.

Predestination.—The decree of God from the beginning to give to His elect eternal glory, and the means to obtain it.

Precious Blood.—The Blood of Christ, so called because it is the price by which we were ransomed. (Feast on the first Sunday in July.)

Preface of the Mass.—The introduction to the Canon, terminating with the Sanctus. It varies with the season of feast.

Prelate.—One who is *preferred* above others in honour or jurisdiction.

Premonstratensians.—An order of regular canons founded by St. Norbert in 1119; also called Norbentines, and in England formerly White Canons.

Presbytery.—Dwelling of a priest or presbyter.

Prescription.—The acquisition of an object or a right on the strength of a long undisturbed possession.

Presentation.—1. The fourth joyful mystery of the Rosary, commemorating the Presentation of Christ in the Temple forty days after His Nativity. 2. Feast (November 21st), when the Presentation of our Lady in the Temple at the age of three years is celebrated. There is an Order bearing this latter title (founded 1777 in Ireland) for the Christian education of the poor as well as the rich.

Presumption.—A foolish expectation of salvation without making use of the necessary means to obtain it.

Priest.—One ordained to participate in a special manner in the ministry and priesthood of our Lord. It is the office of a priest to "offer, bless, rule, preach, baptize." The matter and form of ordination to the priesthood are:—1. the imposition of hands by the Bishop, with the words which follow; also probably: 2. the delivery of the chalice with wine and the paten and host with these words: "Receive the power of offering sacrifice to God for the living and the dead in the name of the Lord"; and 3. a second imposition of the hands with the words, "Receive the Holy Ghost; whose sins thou shalt forgive shall be forgiven them; and whose sins thou shalt retain shall be retained."

Prime.—*See* OFFICE.

Prior, Prioress.—The title of a superior of a religious house in most Orders.

Privileged Altar.—An altar with a plenary indulgence for one soul in Purgatory attached to all Masses said there for the dead. Sometimes the privilege is personal to the priest.

Processions.—In use for triumph or supplication in nearly all nations, even before Christ. Besides those in Holy Week, the chief public penitential ones are on the Feast of St. Mark (25th April) and the Rogation days. The feast of Corpus Christi, above others, is celebrated by festal processions of the Blessed Sacrament. Because of the present afflictions of the Church, processions of the Rosary are ordered during the month of October.

Profession, Religious.—Taking vows in an Order or Congregation after previous probation and noviciate.

Propaganda.—The Sacred Congregation of Cardinals and others *de propaganda fide*, entrusted with the interests of the Church in missionary countries. Also a college under the direction of the same.

Propagation of the Faith, Association of.—An association of seculars founded about 1819-22 by Pauline Jaricot in Lyons, but now spread throughout the entire world. The contributions of the members (one halfpenny per week) form the chief support of Catholic missions to the heathen.

Propositions, Condemned.—Sentences extracted from the writings of an author which are dangerous to the faithful, and are therefore publicly condemned by the Holy See, and noted as temerarious, erroneous, heretical, etc., as the case may be.

Protomartyr.—The first Martyr, St. Stephen; of England, St. Alban.

Prothonotary.—One of the first Notaries of the Apostolic See, successors of those who in the early ages recorded the Acts of the Martyrs.

Province.—1. The territory in which the bishops are suffragans of one archbishop or metropolitan. 2. (In religious orders) that in which the members are under one provincial superior.

Provincial.—(Of an Order) a Superior appointed to have authority within the limit of a certain province.

Provost.—The head of a collegiate or religious body; the chief dignitary of many cathedral chapters, as in England now (in other chapters the head is called Dean or Archdeacon.)

Prudence.—A cardinal virtue; by which is determined what should be done, and what avoided.

Purgatory.—A place where souls suffer for a time after death, if they depart this life in venial sin, or if they have not fully paid the debt of temporal punishment due to those sins, the guilt of which has been forgiven.

Pyx.—A vessel in which the Blessed Sacrament is reserved.

Q.

Quarant, Ore.—*See* Forty Hours.

Quasi-Domicile.—Residence in a place with the intention of remaining there a considerable time, though not permanently; this causes any one acquiring it to be subject to the laws, and entitled to the privileges of the locality.

Quinquagesima Sunday.—The Sunday immediately before Lent, of which the first Sunday is called "in Quadragesima."

R.

Reception into the Church.—The reconciliation of converts who have probably been baptized; consisting generally in a profession of faith, conditional baptism, and general confession.

Redeemer.—A title of Christ, because His Precious Blood is the price by which we were ransomed.

Redemptorists.—The Congregation of the Most Holy Redeemer, founded by St. Alphonsus Liguori in 1732.

Refectory.—The place set apart for meals in religious houses.

Regina Coeli.—The antiphon of the B. V. M. for paschal time; also used in place of the Angelus morning, noon, and evening during that season.

Regulars.—Those bound by the three vows of religion, and observing a common rule (*regula*) of life, according to the Order or Congregation to which they belong.

Relics.—The dead bodies or bones of holy persons, as also other things which have belonged to them in their mortal life. A more than ordinary veneration is due to the wood of the Cross, and other instruments of Christ's Passion.

Religion, Virtue of.—By which we give to God that honour which is due to Him, and that, not only inwardly in our mind, but externally in our words, deeds, and gestures.

Reliquary.—A case for relics which, when placed therein, must be securely sealed and authenticated by competent authority before being exposed for veneration.

Reproaches.—*See* Improperia.

Requiem.—Mass or Office for the Dead.

Rescript.—The answer to a petition, given in writing by a prince.

Reserved Case.—A sin, the absolution from which is reserved to the Bishop, or to the Holy See.

Restitution.—To restore ill-gotten goods, without which the sin of taking or possessing them will not be forgiven; or to restore the good name of another who has been injured by speaking ill of him.

Resurrection of Christ.—The Soul of our Lord, which had been in Limbo since He died, was united again to His sacred Body, and Christ rose from the dead, immortal and impassible.

Retreat.—Retirement from worldly intercourse for a time spent in silence and spiritual exercises. The ordinary duration is three to ten days.

Ring, Episcopal.—This is given to a bishop at his consecration as a mark of dignity and also as a seal and token of fidelity to the Church, which is the spouse of God. Bishops generally wear a ring with an amethyst, Cardinals with a sapphire, the Pope with a ruby; but this is a matter of custom rather than rule.

Ritual.—The approved order of a ceremony; the book in which is set down the order of administration of the Sacraments, burials, various blessings, etc.

Rochet.—A linen vestment with close sleeves, worn by Bishops, Abbots, and others.

Rogation-Days.—Three days before Ascension Day, when there are public processions with the Litanies, and for which there is a special Mass.

Rosary of the B. V. M.—A devotion in which fifteen decades—each consisting of a Pater, ten Aves, and a Gloria—are recited, and accompanied, each of them, by meditation on one of fifteen mysteries of our Lord, or of our Blessed Lady. Of the fifteen mysteries five are called Joyful, five Sorrowful, and five Glorious. The prayers are counted by the use of beads, arranged in order for five decades; this is called a chaplet. When the beads have been duly blessed, many indulgences can be gained by those who use or carry them. The use of beads is very ancient, but the Rosary was given and taught by our Lady herself to St. Dominic as a means of overcoming the heresy then prevalent.

Rota.—The supreme tribunal at Rome for the decision of questions of law, both civil and canon.

Rubrics.—Directions as to ceremonies which occur in liturgical books, so called from their being generally printed in red letters.

Ruthenian Catholics.—Christians who use the Greek liturgy translated into Old Slavonic, but own obedience to the Pope. *See* UNITED GREEKS.

S.

Sabbath.—The seventh day, on which God rested after creation, ordered to be kept holy by the third commandment. The Church, in the time of the Apostles, transferred the obligation from the seventh to the first day of the week in honour of the Resurrection of Christ.

Sacrament.—An outward sign of inward grace, ordained by Jesus Christ, by which grace is given to our souls. There are seven: Baptism, Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony. When a Sacrament is given there must always be 1, things for matter; 2, words as form; 3, the person of a minister having the intention of doing what the Church does.

Sacramental Grace.—A title to certain actual graces, to enable us to live up to the end of the Sacrament which we have received.

Sacramentals.—Certain practices of piety, commonly so called on account of a certain similarity to the Sacraments, *e.g.*, holy water, and other things blessed by the Church. These do not of themselves give grace, but in virtue of the prayers of the Church help to excite good dispositions in the soul.

Sacred Heart of Jesus.—Feast, Friday (or Sunday) after the Octave of Corpus Christi. The Sacred Heart receives supreme divine adoration, being inseparably united to the Second Person of the Holy Trinity. It is the symbol of the love of our Lord in dying for our redemption. Many dioceses have been consecrated to the Sacred Heart and the festival has been raised to the first rank. This devotion has become popular in the Church since the apparition of our Lord to B. Margaret Mary Alacoque, a Visitation nun, in the seventeenth century.

Sacred Heart, Religious of the.—An Order of nuns founded at Paris in 1800 by the Ven. Mother Barat, principally for the education of girls.

Sacrifice.—The offering of a victim by a Priest to God alone, in testimony of His being Sovereign Lord of all things.

Sacrilege.—A profanation of anything holy or dedicated to God—persons, places, things.

Sacristy.—A place adjoining a church, where the sacred vessels and vestments are kept, and where the clergy prepare for ecclesiastical functions.

Sainte Union des Sacres Coeurs.—Founded at Douai, with a rule chiefly taken from that of the nuns of the Visitation; for the education of girls of every rank.

Salesians.—A Congregation under the patronage of St. Francis de Sales, founded at Turin by Don Bosco, and confirmed in 1874 for active work. There are others under the same patronage.

Salette, La.—A mountain in Dauphine, become a place of pilgrimage since 1826, when our Lady appeared there to two peasant children.

Salt.—An emblem of wisdom; used in blessing holy water, and in the ceremony of baptism.

Salutation, the Angelic.—The Ave Maria (Hail Mary).

Salve Regina.—Or "Hail, Holy Queen," the antiphon of the B. V. M. from Whitsuntide to Advent; also used as a prayer throughout the year.

Sanctifying Grace.—That by which a man is constituted permanently just or holy, the friend of God and His son by adoption. Charity always accompanies sanctifying grace, and many great theologians consider that they are one and the same thing; for all the effects and characteristics of the former are attributed in Holy Scripture to the latter.

Sanctuary.—The part of a church where the altar stands; a holy place to which pilgrimages are made.

Sanhedrim.—The Supreme Council of the Jewish nation at the time of Christ (Matt. v. 22), consisting of seventy members (Numb. xi. 16).

Satisfaction.—Doing the penance given us by the priest in confession. It is also made by good works, mortification and gaining indulgences.

Scala Santa.—A flight of twenty-eight marble steps from the house of Pilate at Jerusalem, which our Saviour ascended; they were brought to Rome in 326 by St. Helena, and are frequented by pilgrims, who ascend them on their knees.

Scallop Shell.—The sign of a pilgrimage made to the shrine of St. James at Compostella; hence

also become the emblem of that Apostle himself.

Scandal.—To lead another to commit sin; a sin against the fifty commandments, being equivalent to spiritual murder.

Scapular.—A part of the religious habit, covering the shoulders (scapulæ), part being in front and part behind. The scapular generally worn by the faithful consists of two small squares of woollen cloth joined by two strings. This represents the habit of a religious Order to which the wearer is associated. The principal ones are: 1. Brown, of B. V. M. of Mount Carmel. Our Lady appeared to St. Simon Stock at Cambridge in the thirteenth century, and promised, as a singular privilege for the Carmelite Order, that whosoever wore it at their death should not suffer eternally (Carmelites); 2. White, of the Holy Trinity (Trinitarians); 3. Black, of the Seven Dolours (Servites); 4. Blue, of the Immaculate Conception, to which unusually large indulgences have been granted (Theatines); 5. Red, of the Passion, revealed to a Sister of Charity in 1846, with the promise that those who wear it shall receive every Friday a large increase of Faith, Hope, and Charity (blessed by Vincentians). It is necessary to have a scapular blessed and to be invested with it (but not on renewal).

Schism.—Formal separation from the Church.

Schismatics.—Those who refuse to be under the Supreme Pontiffs, and to communicate with the members of the Church subject to him.

Scripture, Interpretation of.—The following words are in the profession of faith:—"I admit the holy Scriptures according to that sense which our holy Mother, the Church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures, neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers." In the literal sense the words signify certain things; but sometimes God ordained that these things also should signify others, and this is a mystical or spiritual sense or meaning. Thus St. Paul says that Ismael and Isaac were types of Jewish bondage and Christian freedom.

Scruple.—A fear of actions being sinful, without sufficient ground for it.

Seal of Confession.—The obligation of keeping knowledge gained through sacramental confession secret, even at the cost of death.

Secular Clergy.—The clergy of all ranks and orders serving Christ in the world not bound by vows.

Semi-Double.—A feast of minor rank.

Seminary.—A college of ecclesiastical students, to be provided in every diocese according to the Council of Trent.

Sentences, Master of.—Peter Lombard (1164) who wrote the four Books of Sentences, for a long time the chief handbook in theological study.

Septuagesima Sunday.—The third Sunday before Lent; violet vestments begin to be used, and the use of Alleluia in the Divine Offices is discontinued until Easter.

Septuagint (seventy).—The chief Greek version of the Old Testament, so called because it was approved and sanctioned by the Sanhedrim, or because, according to tradition, seventy-two men were employed on the translation. It was probably made in the third century B.C. Most of the citations from the Old Testament in the New were out of it.

Sepulchre.—The ordinary name for the place specially prepared, where the Blessed Sacrament remains from the Mass on Holy Thursday till the Office on Good Friday.

Sepulchre, Canonesses of the Holy.—An Order claiming its origin from the guardianship of the Holy Sepulchre, instituted by St. James the Less. Their habit was formerly white, but black is now worn in mourning for the Holy Sepulchre.

Seraphic Doctor.—St. Bonaventure (1274).

Seraphic Order.—The Franciscans.

Sequence.—A rhythm or prose between the Epistle and Gospel in certain Masses: "Victimæ Paschali" at Easter; "Veni Sancte Spiritus" at Pentecost; "Lauda Sion" on Corpus Christi; "Stabat Mater" on the feast of the Seven Dolours; and "Dies irae" in Masses for the Dead.

Servile Work.—Occupation which employs the body rather than the mind. All unnecessary servile work is strictly prohibited on Sundays and feasts.

Servites.—Order of the Servants of the Holy Virgin, founded in 1233 by seven Florentine Saints. The Third Order was founded in 1306 by St. Juliana Falconieri.

Sexagesima Sunday.—The second Sunday before Lent.

Sext.—*See* OFFICE.

Simony.—To barter any sacred office or thing for money or temporal consideration, so called from Simon Magus (Acts viii.).

Simple Feast.—The least in rank, the office differing little from that of a feria.

Sin.—An offence against God by any thought, word, deed, or omission against the law of God. It is either original or actual, mortal or venial.

Sins of Others.—We are answerable for the sins of others when we either cause them, or share in them, through our own fault; this may be by counsel, command, consent, provocation, praise or flattery, concealment, partnership in the sin, silence, defending the ill done.

Sodality.—An association of lay persons meeting together for pious purposes under certain rules.

Sorrowful Mysteries of the Rosary.—1. The Agony in the Garden; 2. The Scourging at the Pillar; 3. The Crowning with Thorns; 4. The Carrying of the Cross; 5. The Crucifixion.

Soul.—The spiritual substance which is the principle of life in man, and is immortal.

Species, Eucharistic.—The appearances of bread and wine which remain after consecration. *See* ACCIDENTS.

Sponsor.—A surety, hence a name for a godparent at Baptism or Confirmation.

State of Grace.—To be free from mortal sin, and pleasing to God.

Stations, or Way of the Cross.—A devotion which commemorates fourteen stages of our Lord's Passion, from Pilate's house to Mount Calvary.

Stations of the Churches of Rome.—Anciently processions with Litanies to extirpate the remains of idolatry, now indulgences to be gained by visiting churches appointed by the Pope on fixed days. These are named in the Missal.

Stigmata.—Wounds resembling those of Our Lord, miraculously produced in the bodies of some of the servants of God, but most notably in the case of St. Francis of Assisi (Feast, 17 September). The name is from Gal. vi. 17.

Stocks.—Vessels in which the holy oils are kept.

Stole.—A long narrow vestment worn at Mass, in the administration of the sacraments, and at other times by priests. It is placed over the left shoulder of a deacon when he is ordained.

Stole-Fees.—Offerings made to priests who administer the sacraments, or perform other rites of the Church.

Stoup.—A vessel to contain holy water.

Stylites.—From the Greek stylos, signifying pillar. Religious men living upon pillars. There were several of these in the East, of whom the most celebrated was St. Simeon (459), but only one was known in the West.

Sub-deacon.—The lowest of the Holy Orders. It is his office to serve the deacon at the altar, and sing the Epistle.

Subject (of a Sacrament).—One who receives a Sacrament of which he is capable.

Substance.—A being subsisting in itself (not needing a subject in which to be inherent).

Suffragan Bishop.—The bishop of a diocese in relation to the metropolitan of the province.

Suffrage.—Vote or interest at an election; a recommendation or prayer.

Sulpicians.—A congregation of priests taking its name from the Seminary of St. Sulpice in Paris, established by M. Olier in 1642.

Sunday.—The first day of the week, observed as a day of rest from apostolic times in place of the Sabbath.

Supremacy of the Pope.—Being highest in rank, and having fullest power of authority and government. The English martyrs of the 16th and 17th centuries shed their blood in defence of this.

Surplice.—A garment of white linen worn in choir and in giving the Sacraments.

Suspension.—A censure, by which a cleric is prohibited from exercising some or all ecclesiastical functions.

Synod.—A term from the Greek, equivalent to council. Applied more especially to diocesan assemblies of the clergy, presided over by the bishop.

T.

Tabernacle.—The receptacle in which vessels containing the Blessed Sacrament are reserved above the altar.

Te Deum Laudamus.—"We praise Thee, O God," the hymn named after St. Ambrose, which is said at Matins on Feasts, and on all occasions of thanksgiving.

Temperance.—A cardinal virtue, which moderates according to the dictate of right reason the desire and use of the pleasures of taste and touch.

Temporal Power of the Pope.—1. His right to possess and govern the Patrimony of St. Peter and other States of the Church; 2. His rights as Vicar of Christ in relation to other sovereigns and states.

Tenebrae.—Matins and Lauds of the last three days of Holy Week, sung on the previous evenings. The special features are singing of portions of the Lamentations of Jeremias and the Miserere.

Teresians.—*See* CARMELITES, DISCALCED.

Tertiary.—A member of one of the Third Orders.

Thaumaturgus.—Workers of wonders. A title applied to various saints distinguished for their many miracles, *e.g.*, St. Gergory Thaumaturgus, or St. Philomena, who is called the Thaumaturga of the 19th century.

Theatines.—Regular clerks instituted by St. Cajetan in 1528.

Theism.—Belief in the existence of God on grounds of natural reason.

Theological Virtues.—Faith, hope, and charity, so called, because they relate immediately to God.

Theology.—The science of God and things belonging to God, or, more accurately, the sacred teaching of divine things from those which have been revealed. *Positive* explains and interprets the Scriptures, Fathers, and Sacred Canons. *Dogmatic* proves and defends truths of faith, and by scholastic methods draws conclusions from principles, partly of faith, and partly of natural knowledge. *Moral* regulates conduct by the principles of revelation, and the laws of the Church. *Ascetical* and *Mystical* treat of the progress of the soul, in the spiritual life and prayer. *Natural* theology, so called, has reference to the knowledge of God obtained by purely natural light, and is strictly a branch of philosophy.

Third Orders.—First instituted by St. Francis and St. Dominic as a sort of middle term between the world and the cloister for men and women who should be bound by rule to dress more soberly and lead more regular and austere lives than ordinary persons. Each has its own noviciate, profession, and habit. Other Orders of Friars have also third orders. Many Tertiaries live in religious houses in community. Amongst others, St. Catherine of Siena and St. Rose of Lima belonged to the third order of Dominicans, and St. Louis of France and St. Elizabeth of Hungary to that of St. Francis.

Three Hours.—A devotion practised on Good Friday, in remembrance of the three hours our Lord remained upon the Cross.

Thurible.—The vessel in which incense is burnt in the ceremonies of the Church.

Tiara.—The mitre with triple crown worn by the Supreme Pontiff in solemn functions. Also called Triregno.

Tierce.—*See* OFFICE.

Tithes.—The tenth part, held from the earliest times to be due to God (see Gen. xiv. 20, Levit. xxvii. 30, Heb. vii. 5, etc.). Their payment is the recognized fulfilment of the natural obligation incumbent on the faithful to contribute to the support of their pastors, which is also reckoned among the precepts of the Church.

Title to Orders.—The Church requires that her clergy should have the means of suitably maintaining themselves. The ordinary titles are the possession of a benefice or a patrimony, or poverty (religious profession). In missionary countries, candidates may be ordained on the title of a mission, which imposes on the bishop the responsibility of providing for their support.

Tonsure.—The crown made by shaving the upper part of the head, which is a distinctive mark of clerics and religious.

Tradition.—Truths handed down from one generation to another. Every Catholic is bound "most steadfastly to admit and embrace Apostolical and Ecclesiastical Traditions." The faith has come down to us by two channels—the Scriptures, or written Word of God, and Tradition, which is the unwritten word. There are, however, two kinds of Tradition—the Tradition *of* the Church, and Traditions *in* the Church, the latter varying according to their authority and evidence.

Translation.—The removal of relics from one place to another, on the anniversary of which the feast of a Saint is often kept; the postponement to a later date of the celebration of a feast, when it occurs on the same day as one of higher rank.

Transubstantiation.—*See* EUCHARIST.

Trappists.—A branch of the Cistercian Order of very strict observance, called after their first Abbey of La Trappe in France.

Treasury of the Church.—(Or treasure of merits)—The superabundant merit of Christ and the Saints, constituting in the hands of the Church a store of which others may avail; this is drawn from by the Church when she grants indulgences.

Triangle.—At Tenebrae, a stand in this shape on which are placed fifteen candles, to be by degrees extinguished; one, that is, after each psalm, until a mystical darkness (it being generally still day) is produced. The triangular arrangement is at least as old as the seventh century.

Triduum.—A three days' prayer or festal celebration.

Trinitarians.—An Order founded in 1198 by St. John of Matha and St. Felix of Valois for the redemption of Christian captives out of the hands of infidels. The white scapular very generally worn belongs to this order.

Trinity, Holy.—The mystery of Three Persons in One God.

Tunicle.—Vestment proper to sub-deacons (similar to dalmatic), worn also by Bishops under the dalmatic when they pontificate.

U.

Umbrella.—A small canopy held over the Blessed Sacrament in procession; a mark of dignity which certain persons or churches are entitled to have carried.

United Greeks.—This name includes all who follow the Greek rite and acknowledge the authority of the Pope, *i.e.*, Greek Catholics in Italy, United Melchites in the East, Ruthenian Catholics and Greco-Roumanian Catholics.

Unity.—A mark of the Church, because all her members agree in one Faith, have all the same Sacrifice and Sacraments, and are all united under one head.

Urbi et Orbi.—To the City and the World, said of the solemn blessing given by the Pope in front of the chief Basilicas on certain feasts.

Ursilines.—A teaching Order of women founded by St. Angela Merici in 1537.

Usury.—Interest or gain on money lent, exacted without any proper or just title.

V.

Vain Observance.—Synonymous with superstition, or sin against religion by way of excess, *e.g.*, belief in omens, dreams, etc.

Vatican.—The Church and Palace at Rome to the west of the Tiber, sacred as the burial-place of the Princes of the Apostles and many Popes. The great Basilica erected in 1506-1626 is more commonly known as St. Peter's. The adjoining palace is the chief residence of the Sovereign Pontiff, and the only one occupied by him since the robbery and profanation of the Quirinal in 1870.

Vatican Council.—The latest General Council, not yet concluded. It was convoked by Pius IX. and met December 8th, 1869. Two Constitutions were passed and confirmed by Apostolic authority, one "on the Catholic faith," the other "on the Church of Christ," in which the Pope's authority over all Christians was defined. The Council was prorogued in October, 1870, on account of the sacrilegious invasion of Rome.

Veil.—1. Humeral, worn by the priest at Benediction, and by the sub-deacon at High Mass. 2. Chalice, which covers the chalice during the beginning and end of Mass. 3. Tabernacle, silk covering ordered by the rubrics for covering the Tabernacle wherein the B. Sacrament is reserved. 4. Nuns wear a white veil during their noviciate and assume a black one at their profession, as a mark of their separation from the world.

Venerable.—A title given to a servant of God, the cause of whose canonization has been formally introduced before the S. Congregation of Rites at Rome.

Venial Sin.—An offence which does not kill the soul, yet displeases God, and often leads to mortal sin. It is called venial because it is more easily pardoned than mortal sin.

Veronica's Veil, St.—The veil with which the holy woman from the crowd wiped our Lord's face on His way to Calvary, on which His sacred features were miraculously imprinted. It is preserved in St. Peter's and another fold of it at Jaen, in Andalusia.

Vespers.—*See* OFFICE.

Vestments.—The special garments worn by the sacred ministers at Mass; those worn by the priest are, the amice, alb and girdle, which are of linen; the maniple, stole and chasuble of silk or other rich material, following the colour of the day. A cope is worn at Vespers and other ceremonies.

Viaticum.—Holy Communion given to the dying with a special form.

Vicar.—A substitute or deputy, *e.g.*, the Pope is the Vicar of Christ on earth; a bishop has a Vicar General to act in his place.

Vicar Apostolic.—A titular bishop (or occasionally a priest) appointed by the Holy See to exercise episcopal jurisdiction in countries where there are no episcopal sees established.

Vidi Aquam.—The antiphon sung with the first verse of the Psalm Confitemini on Sundays during Paschal time in place of the Asperges and Miserere before High Mass.

Vigil.—Watching; the eve of a festival.

Vincent of Paul, Society of St.—A society of pious laymen founded in Paris, 1833, who meet in conferences and devote their time to visiting the poor, and other works of charity.

Vincentians.—"Priests of the mission," founded by St. Vincent of Paul in 1624.

Virtue.—The order of love, according to St. Augustine; or, according to St. Thomas, a good quality of the mind by which we live aright, and which no one uses evilly.

Vision, Beatific.—The sight of God face to face with the spiritual eye of the understanding, strengthened by a special aid called the light of glory.

Visitation.—1. Visit of B. V. M. to St. Elizabeth (feast 2 July); salutation was another name in former days for the same. 2. Episcopal; periodical inspection of the diocese for its regulation and good order.

Visitation, Order of the.—Founded by St. Francis de Sales and St. Jane Frances de Chantal at Annecy in 1610.

Vocal Prayer.—That which is uttered by the voice, not however without attention of the mind.

Vocation.—The disposition of Divine Providence whereby persons are called to serve God in a particular state of life.

Votive Masses.—Those which do not correspond with the Office of the day.

Vow.—A promise willingly made to God, to do something pleasing to Him.

Vulgate.—The Latin version of the Bible authorized by the Catholic Church. It is founded on the translation made by St. Jerome, chiefly from the Hebrew and Chaldee originals, or the old Latin text revised by him.

W.

Way of the Cross.—*See* STATIONS.

Whitefriars.—The old name for Carmelites.

Whit Sunday.—*See* PENTECOST.

Witchcraft.—Dealing with the devil, either directly, or through some one else who has a compact with him.

Works of Mercy, Corporal.—1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To harbour the harbourless. 5. To visit the sick. 6. To visit the imprisoned. 7. To bury the dead.

Works of Mercy, Spiritual.—1. To convert the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive injuries. 7. To pray for the living and the dead.

Worship.—Honour or reverence, varying according to the object of it; now generally the name of religious honour, either the supreme adoration given to God, or the veneration due to the Saints.

Wounds, Five.—The wounds in the hands, feet, and side of Christ, which remained in His Body after the Resurrection. They are the object of a special devotion; and a chaplet in their honour is blessed by the Passionist Fathers.

X.

Xaverian Brothers.—Founded for teaching youth at Bruges, 1836-46.

Y.

Year, Ecclesiastical.—This begins on the first Sunday of Advent (the Sunday nearest to the Feast of St. Andrew); the chief movable feasts are regulated by the date on which Easter falls.

Z.

Zelator.—The name of an active member or officer in certain confraternities.

Zucchetto.—A skull-cap worn by clerics over the tonsure.